



PROGRAMME
ICH NGO Forum Symposium 2022

Living Heritage, Climate Change and the Environment

Seventeenth session of the Intergovernmental Committee for the Safeguarding of
the Intangible Cultural Heritage

Main Meeting Room, Sofitel Hotel, 450 Quartier Aviation, Rabat, Morocco
Sunday, 27 November, 2022, 1:00 PM to 5:00 PM (Western European Summer
Time, WET, UTC+1, same as Western European Time, UTC +1)

(Simultaneous translation services provided: English and French)

Zoom link for online participation:

[https://us02web.zoom.us/j/81821818235?pwd=Y0ZnUjZtRCtraVcyT2RRWTd0WW](https://us02web.zoom.us/j/81821818235?pwd=Y0ZnUjZtRCtraVcyT2RRWTd0WWZiUT09)
ZiUT09

ID of meeting : 818 2181 8235 Secret Code : 043359

1:00 – 1:10 pm

Opening Remarks

Tim Curtis, Section Chief, Secretariat of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage

1:10 – 1:30 pm

Introduction: The Potential of Living Heritage as a Source of Resilience and Recovery from Climate and Environmental Changes and Disasters.

Laurier Turgeon, Chair of the Executive Board of the ICH NGO Forum and Professor of Heritage Studies at Laval University, Quebec City, Canada

1:30 – 1:45 pm

Session I Exploring New Theoretical Approaches to Living Heritage and Climate Change

Chair: Laurier Turgeon, Folklore Studies Association of Canada

Intangible cultural heritage and climate change: what can we learn from Elinor Ostrom ?
Hanna Schreiber, Association of Folk Artists / Stowarzyszenie Twórców Ludowych University of Warsaw

1:45 – 3:15 pm

Session II Adaptive Strategies to Climate Change and Environmental Disasters

Chair: Laurier Turgeon, Folklore Studies Association of Canada

Water and land. Intangible cultural heritage and sustainable development
Chantal Bisschop (CAG); Laura Danckaert (CAG); Jet Bakels (KIEN)
Dutch Centre for Intangible Cultural Heritage (KIEN)

Geographically important traditional agricultural practices and climate change in and across grassroots communities in Mali
Sekou Berte, Mali Cultural Heritage Agency, Mali

A change in the journey through the clouds: mopa-mopa collectors in the Andean-Amazonian foothills, Putumayo, Colombia
Giovany Paolo Arteaga Montes, Universidad de Nariño, Mundo Espiral Foundation, Colombia

Environmental Changes, the Crisis of livelihood and ICH in the region of Saemangeum in Korea
Hanhee Hahm, The Center for Intangible Culture Studies/Director of CICS, Korea

A political ontology of climate change: the lost 'Vows of the Field', climate migration, and relocation of heritage within Rural Bangladesh
Lubna Marium, Shadhona - A Center for Advancement of Southasian Culture

Discussant: Janet Blake, Professor of Law, University of Shahid Beheshti (Tehran), Persian Garden Institute for Living Heritage (Islamic Republic of Iran)

3:15 – 3:45

Coffee Break

3:45 – 5:00

Session III Examples of Mitigation, Resilience and Recovery from Natural Disasters
Chair: Valentina Zingari, Simbdea, The Italian Society for Museum and Heritage Anthropology, Italy

Post-earthquake housing recovery with traditional building practices (online presentation)
Jingying WANG, School of Architecture, The Chinese University of Hong Kong

Living Schools of Sustainability of Arunachal, India
Madhura Dutta and Ananya Bhattacharya, Contact Base, India

Sacred Landscapes as a Source of Resilience and Development in Mongolia
Urtnasan Norov, Foundation for the Protection of Natural and Cultural Heritage

Climate change, land and water management, and biodiversity in Panama
Irina Ruiz, FUNDACIÓN INDICRI, Panamá

Discussant: Martín Andrade-Pérez, Erigaie Foundation (Colombia)

ABSTRACTS

Introduction: The Potential of Living Heritage as a Source of Resilience and Recovery from Climate and Environmental Changes and Disasters.

Laurier Turgeon, Chair of the Executive Board of the ICH NGO Forum and Professor of Heritage Studies at Laval University, Quebec City, Canada

Increased frequency of floods, cyclones, mud slides, heat waves, forest fires, and drought attributed to climate change is impacting the livelihoods of populations throughout the world. It appears to be increasingly certain this situation will expand over time. These natural disasters are threatening the existence of many intangible cultural heritage practices. Traditional agricultural practices are being discontinued because of lack of water, forest fires are threatening traditional forest exploitation, and fishermen are having to look for new fishing grounds because of the changes in water temperature and ocean currents. The impact of disasters on elements of intangible cultural heritage itself is poorly understood and less thoroughly documented than for tangible heritage (such as buildings) which is much more readily identified, enumerated and evaluated.

But, at the same time, living heritage is being used effectively to help populations overcome the disruptive effects of natural disasters. Examples of the uses of living heritage in disasters include: local knowledge of environments; local practices that serve to mitigate the impact of a disaster; local traditions describing previous disasters and how to deal with them; rituals and festivals to provide psychological therapy and restore hope in the future; and reinvigorating local crafts and tourism to generate often much needed income. Indeed, intangible cultural heritage can play a critical role in the mitigation of disasters at every stage of the emergency management cycle, from preparedness through to response and recovery. While some existing elements of intangible cultural heritage can be mobilized by communities to address both short- and long-term effects of disasters (e.g., basic physical needs, spiritual needs, resilience and recovery), these elements need to be understood within their broader social and cultural contexts and not extracted simply for instrumental purposes.

Intangible cultural heritage and climate change: what can we learn from Elinor Ostrom ?

Hanna Schreiber, Association of Folk Artists / Stowarzyszenie Twórców Ludowych
University of Warsaw

Drawing from the work of Elinor Ostrom (1933-2012), political scientist at the University of Indiana (Bloomington), this paper will explore her concepts and theoretical approaches to examine how intangible cultural heritage can be used to deal more effectively with climate change. In 2009, Elinor Ostrom was awarded the Nobel Prize in Economics for her analysis of economic governance, especially the commons (forests, fisheries, oil fields, and grazing lands). She demonstrated how common property can be successfully managed by user associations. Soon her approach was applied to many other identified commons, such

as knowledge commons, cyber commons, urban commons or heritage commons. Ostrom studied the interaction of people (collective actions) and ecosystems for many years and showed that the use of exhaustible resources by groups of people (communities, cooperatives, trusts, trade unions) can be rational and prevent depletion of the resource without government intervention. She also developed, with her husband Vincent, the concept of 'polycentric governance' and showed how this could be relevant for coping with climate change (Ostrom 2009). My aim is to adapt this innovative approach to the current thinking about how living heritage can be mobilized in situations of difficulty and

Water and land. Intangible cultural heritage and sustainable development

Chantal Bisschop (CAG) chantal.bisschop@cagnet.be; *Laura Danckaert (CAG)* laura.danckaert@cagnet.be; *Jet Bakels (KIEN)* j.bakels@immaterieelerfgoed.nl
Dutch Centre for Intangible Cultural Heritage (KIEN)

In the three-year project “*Water & Land*”, Centre for Agrarian History (*CAG*) and Dutch Centre for Intangible Cultural Heritage (*KIEN*) join forces to inventory, research and promote intangible heritage of water and land as a lever for ecological sustainability – a function of ICH still too little known to the larger public and politicians. Together with various heritage communities, linked to inspiring exemplary practices in Flanders and the Netherlands, we address three current challenges: water management (focusing on watermills and traditional irrigation), biodiversity conservation (e.g. hedge laying) and soil fertility. We approach these challenges from different angles, exchange experiences and expertise. As a result, we demonstrate the added value of living heritage for ecological sustainability by developing output such as a podcast and publications. These tools are also a means to support the communities in safeguarding.

Geographically important traditional agricultural practices and climate change in and across grassroots communities in Mali

Sekou Berte, Mali Cultural Heritage Agency, Mali

Rural communities in Africa are generally familiar with the idea that floods, cyclones, mud slides, heat waves, forest fires, and drought attributed to climate change will be impacting livelihoods of populations throughout the continent. The dichotomy is that scientific rhetorical discourses helplessly claims that this situation will expand over time whilst folk wisdom argues that it all comes down to regulating human ecological behaviour to adapt to climate change.

Building upon folk songs, rituals and festivals, in the midst of scientific rhetorical discourses the current paper explores the spatial and temporal relationships between grassroots communities in Mali, cultures, monetary and none monetary economies and the interactions of female esoteric social bodies with the environment. In doing so, the author is not claiming that the dichotomy can be resolved, but endeavors to illustrate that spatial interdependencies between social interactions and the environments can be managed through traditional riparian-land management, verbal arts, rituals and festivals, among other intangible cultural heritage practices. Likewise, following authorities in anthropogeography, the author concurs that ICH practices are core elements of knowledge

on human ecology and observable esoteric sociality that speaks to sustainable systems of producing life and social reproduction as well in and across communities.

Hence, preserving, safeguarding and transmission of ICH to future generations defines how communities of human beings and peoples resolve problems in the short, medium and long terms as well in terms of devising adaptive strategies to climate change.

A change in the journey through the clouds: mopa-mopa collectors in the Andean-Amazonian foothills, Putumayo, Colombia

Giovany Paolo Arteaga Montes, Sociologist, Universidad de Nariño, Mundo Espiral Foundation, Colombia

Climate change is affecting the Andean-Amazon foothills, where 10 mopa-mopa farmers can collect this seed on the top of some mountains to produce Pasto Varnish in Putumayo, Colombia. A pre-Hispanic craft technique, Intangible Cultural Heritage with more than 800 years of existence. In the past, the harvest was only done in March and November, but now these periods have changed. However, the farmers were able to adapt to this situation through a creative system using knowledge, experience, trees and geographical heights. The goal of the presentation is to show the problem, the solution, and its positive impact.

Environmental Changes, the Crisis of livelihood and ICH in the region of Saemangeum in Korea

Hanhee Hahm, The Center for Intangible Culture Studies/Director of CICS, Korea

Saemangeum Reclamation Development Plan (SRDP) is a tideland reclamation project on the south-west coastal area in Korea. This process of filling in ocean space for land started in 1990 and continues to affect human life and endangered ICH activities of this region. The livelihood of people living in the coastal area used to largely depend upon the sea and tideland. The drastic changes to the environment also meant the livelihoods of the fishermen in the Saemangeum region changing to become migrant fishermen or farm laborers. Among the former fishermen of the Saemangeum region, men could go out to other areas of the sea to catch fish, but women who were once active clam-catchers on the tideland have lost their livelihoods. The disappearance of the sea and tideland created disarray for existing cultural heritage causing identity crisis of the former fishing village. Under these circumstances, the villagers summoned Pungeoje, a good harvest ritual and held it even if its actual purpose ceased to be meaningful. They tried to comfort themselves and confirm the harmony and cooperation of the villagers. I have documented the endangered fishing villages focusing on the changes of their livelihood and ICH such as traditional knowledge on fishery, village rituals and festivals

A political ontology of climate change: the lost ‘Vows of the Field’, climate migration, and relocation of heritage within Rural Bangladesh

Lubna Marium

Shadhona - A Center for Advancement of Southasian Culture, Bangladesh

Portuguese thinker de Sousa Santos argues that there is no global social justice without global cognitive justice. It can similarly be stated that there is no global *climate* justice without global cognitive justice. For people living in deltaic plains of Bangladesh, for

centuries its volatile landscape of battered coastlines and tropical storms has been a reality they have dealt with, with the help of indigenous wisdom stored within folk sayings such as the 'brato-kathas', literally the 'Vows of the Field'. However, changing rain patterns, sea-level rise, erosion, salinity intrusion, and repeat inundations, added to the loss of indigenous wisdom has led to repeated crop failures. This has resulted in an increasing numbers of climate migrants relocating to almost untenable mega-cities. Yet, within these tales of misery, one comes across labours of hope and valour such as that of two brave village girls who brought their skill in 'lathikhela; the martial art of Bengal' and relocated it to their new urban settings, using 'living heritage/ as a tool for cognitive justice.

Post-earthquake housing recovery with traditional building practices

Jingying WANG, PhD student, School of Architecture, The Chinese University of Hong Kong, Hong Kong

Traditional construction practices, as part of living heritage, are experiential knowledge developed by local communities through centuries. Instead of introducing foreign techniques, adopting traditional techniques is increasingly observed in post-disaster reconstruction programs. In the present study, a review of reconstruction projects in Peru, Japan, China, Pakistan, and El Salvador is conducted.

Review results represent six traditional techniques that are adopted in the reconstruction projects, including adobe construction, log construction, timber frame construction, rammed earth, timber reinforced masonry, and wattle-and-daub construction. Besides safeguarding living heritage, the advantages of adopting traditional techniques for reconstruction can be concluded as economic affordability, low environmental impacts, and contributions to local economic recovery. Economic affordability lies in the possibility of recycling disaster debris for reconstruction. Low environmental impacts are achieved through short logistic chain and low carbon footprint. Contributions to local economy result from job opportunities offered to local artisans and local industries.

Living Schools of Sustainability of Arunachal, India

Madhura Dutta and Ananya Bhattacharya, Contact Base, India

The paper will present a case study based on primary field research by Contact Base, of the ways in which the ethnic communities of Arunachal Pradesh (a global biodiversity hotspot), in North Eastern India, have protected and preserved their local biodiversity through their traditional ways of living - architecture, food, crafts, agriculture and fishing techniques, indigenous knowledge systems, festivals and rituals. The communities live in very difficult densely forested terrains with torrential rains and landslides, snowfall and cold winters often cutting off and isolating the hamlets. The living heritage of Arunachal will be discussed in relation to their community stewardship and lifestyle practices which empower them with resilience to combat natural disasters and inclement weather conditions and also conserve their unique ecosystem.

Sacred Landscapes as a Source of Resilience and Development in Mongolia

Urtnasan Norov

Foundation for the Protection of Natural and Cultural Heritage

In Mongolian nomadic indigenous society one kinship of ethnic relative people and communities or local people who live within and around the common pastureland usually have one common sacred site. It is remarkable that when such a community conducts/worshipping practices within and at their sacred homeland site, all members of the community, including elders, offspring and children freely gather, and wholeheartedly worship and pray for safeguarding their sacred land. Thus, worshipping practices and tradition have vital significance for the spiritual and psychological wellbeing and sustainable livelihood of local communities and people generating sources of resilience and sustainability of social and economic life of community and society.

Climate change, land and water management, and biodiversity in Panama

Irina Ruiz, FUNDACIÓN INDICRI, Panamá

The central region of Panama has been affected in the last decades by high temperatures and hostile climatic conditions on the lands, the water cycle, and biodiversity. The sedimentary and volcanic soils have allowed people of the peninsula to develop skills to mold this clay in the walls and tiles of their homes, in the masks of dancers and utilitarian ceramics to mitigate these impacts. With the arrival of modern materials and climate change, the human groups of the dry-arc have shown resilience by preserving clay-based techniques and transmitting cultural elements of its intangible heritage to other regions of the country.