

Dr. V. Jayarajan - NGO Folkland – India

Conservation of ethics in traditional performances of an Indian state

Traditional communities of Kerala, a south western state of India has been conserving their traditional performing right by a community ethics and it cannot be violated by any body inside or outside the community. The performing communities who are mainly fall under the lower strata of the society consider the ritual performances as their birth right. Each member of the community gains the right for performance from their birth. The right for performance to some communities are derived through matrilineal. For others through patrilineal. Every person belong to that community and more or less other communities also follow this principle. The performance they are supposed to perform in the village shrines or in the traditional houses or some other sacred spaces are highly ritualistic in character. Although it is a performance of a particular community, several other community's involvements are also required for the successful conduct of a performance. Teyyam is the word used for performance. The word meaning in English is God. Hence the performance is considered as god's dance. But it has other characters such as dead ancestors, dead heroes, victimized heroines, snakes, tigers, evil spirits, trees, village goddesses etc.

The main principle behind the conservation of ethical codes are for the well being of the community. No one is allowed to violate the ethical principles although there is no written codes for that. But the principles behind the performance tradition is passed from one generation to the other orally.

The territorial jurisdiction of a performance for a community is decided by the area of the performance. But in other cases such as the characters to be performed is also to be decided by those ethical principles.

In this paper I would like to discuss the ethics laid down by the community leaders and also the role of Folkland in conserving the traditional legal principles.

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Local Knowledge, Cultural Translation, and Codes of Ethics: A Case Study of the Issue of Animal Use in Intangible Cultural Heritage

Facing the rapid process of globalization, the UNESCO 2003 Convention and its implementation endeavor to enrich cultural diversity and human creativity, securing global sustainable development. Intangible cultural heritage from every local community embodies long-term interactions and mutual reliance between human beings and natural resources (plant, animal, mineral, and so on), entailing diverse ideas, knowledge, beliefs, and practices associated with them. Human being and their interactions and harmonious development with local environment and resources are an integrated part in the formation and construction of the sense of place and local identity, and need to be understood and appreciated within the specific context of culture and history. The Convention emphasizes the primacy of communities, groups or individuals with regard to safeguarding their own intangible cultural heritage, thus highlighting the priority of local, insider knowledge and attitudes. During the process and procedure of examination, evaluation, and decision-making of nominations from different countries by the previous Subsidiary Body and the IGC, however, local cultural and ethical values are actually not only displayed but also interpreted

by the outside world. Take several nomination files as examples, the issue of animal use can be explored from two perspectives. The first is the relationship between local/insider and universal/outsider knowledge and points of view, and we need to be cautious about decontextualized understanding and evaluation of local beliefs and practices, especially Eurocentric views disguised as a universal standard. The second is the issue of cultural translation, especially the literal translation of cultural practices and expressions from different communities into abbreviated descriptions and introductions written in English or French, within which misrepresentation and misunderstanding are often unavoidable. The primacy of community and current discussion of ethical codes, in this regard, calls for a good balance between general and specific codes, and mutual respect of diverse cultural and ethical values, and all of which NGOs can play an important role.

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Antoine Gauthier - NGO Conseil québécois du patrimoine vivant – Canada *Un code d'éthique pour qui? Et pour quoi faire?*

La communication de M. Antoine Gauthier tentera d'analyser de quelle façon la proposition d'un (ou des) code(s) d'éthique remplit les attentes des praticiens du PCI, des ONG ainsi que de l'esprit de la convention de l'Unesco de 2003. Elle se base en particulier sur le document ITH/15EXP/2 du 20 février 2015 produit par le Secrétariat de la Convention aux fins de discussion en comité d'experts eu égard à la création d'un modèle de code d'éthique pour le PCI, qui présente de façon claire et concise les enjeux relatifs à un tel travail de rédaction normative.

La question des principes fondateurs d'un éventuel code, voire des valeurs implicites ou explicites de la Convention, fera premièrement l'objet d'un examen théorique. Le principe d'équité, non mentionné dans les documents disponibles, sera proposé en tant que l'un des vecteurs importants de sauvegarde, en vue notamment de pallier à la concurrence parfois déloyale de l'intervention publique envers les éléments de culture traditionnelle, qui constitue sans doute l'un des défis majeurs lié au PCI à travers le monde, à tout le moins dans les pays dotés d'institutions fortes et de stratégies culturelles développées. Ce principe d'équité pourra jouer un rôle dans le processus d'adaptation de l'intervention publique et d'accès accru aux traditions culturelles appelé par le concept de PCI. Ainsi, le principe même de sauvegarde devrait apparaître comme un élément essentiel d'un code de conduite lié au PCI, ce que le document de travail semble avoir laissé en partie de côté. De cette façon, la question de la reddition de compte et de la mesure des résultats pourra se voir davantage balisée et encouragée au sein des actions pour favoriser la pérennité (le développement) des divers éléments du PCI.

Ensuite, M. Antoine Gauthier fera remarquer que la question d'un code d'éthique, telle que formalisée dans le document de travail, n'échappe pas à certains écueils engendrés par une terminologie de nature anthropologique basée sur l'observation de comportements et de coutumes. Les sujets agissants principaux du document préparatoire demeurent en effet les mêmes que ceux de l'ancienne Recommandation sur la culture traditionnelle et populaire de 1989, à savoir les chercheurs, les institutions muséales et les pouvoirs publics, en particulier les États. Les acteurs du PCI n'apparaissent donc pas en tant qu'acteurs essentiels d'un éventuel code d'éthique tel que proposé, mais bien principalement comme ses objets, malgré le soin pris dans le document préparatoire de l'UNESCO de mentionner qu'ils doivent être centraux dans tout processus lié au PCI. Si l'on souhaite aller de l'avant avec l'idée d'un code d'éthique, il apparaîtra essentiel d'éviter que l'instrument créé ne constitue en

substance une justification implicite du bien-fondé d'un système d'observation de nature anthropologique ou ethnographique.

La communication évoquera ensuite succinctement la possibilité de décliner un code en fonction des différents secteurs généraux du PCI, qui peuvent présenter des caractéristiques suffisamment hétérogènes pour distinguer certains principes normatifs qui les concerneront en propre.

Références

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Interlocking codes of ethics for safeguarding intangible cultural heritage

On the one hand, the safeguarding ICH community has come to the insight that a “ten commandments” approach or one supermodel code of ethics does not provide a key to make global progress. On the other hand, some common ground or frames of reference are needed, in particular in the process of developing global instruments (like the 2003 convention and the successive operational guidelines) which have to be applied, translated and negotiated in glocal contexts.

The proposal in document 10.COM 15.a to on the one hand adopt a basic set of principles, that primarily develops one of the most important articles of the 2003 convention (article 15), is pragmatic and useful. It also includes incentives for follow-up and feedback, implicit in the novel idea of sustained consent: a crucial challenge for developing the convention in the second and third decade of its existence. What happens after inscription or the start of a safeguarding programme? On the other hand also the proposal of setting up a web based platform with an electronic toolkit is interesting, in view of the aspiration of taking global steps forward. One of the techniques we can consider to make both ideas and instruments proposed in 10.COM.15 achieve this goals, is to think in terms of interlocking codes of ethics. This could be a management challenge for a combined transdisciplinary working group of NGOs, researchers and cultural heritage brokers and the Secretariat. In this contribution, the mechanism of “interlocking codes of ethics” is discussed and some examples of how it could work (and translated into interlocking sets of forms or procedures) are presented.

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