

11th International Conference of the French Center for Intangible Cultural Heritage Ethnopole

Transforming education through living heritage

Cultures and the Arts as a foundation of learning

Hybrid event

Vitré, Centre culturel Jacques Duhamel – salle Louis Jouvet

6, rue de Verdun

Thursday 17th and Friday 18th October 2024

In partnership with Bretagne Culture Diversité (BCD), with support from the Ministry of Culture's Directorate-General for Heritage and Architecture and the city of Vitré, in collaboration with Rennes 2 University, the University of Western Brittany, and the National Higher Institute of Artistic and Cultural Education (INSEAC).

The field of education is today experiencing a significant turning point on the international scene by placing cultures¹ at the foundation of learning. Until now, cultural expressions, including living heritage and the arts, have commonly been considered as a necessary pedagogical complement to be acquired, and not as constitutive of learning. However, the new frameworks promoted by UNESCO affirm that living heritage is an indispensable resource for imagining and building educational practices linked to the history, experiences and situations of teachers and learners, embracing all aspects of existence to make sense in context.

Since the adoption of the Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) by UNESCO in 2003, education has emerged as a cardinal safeguarding measure². Since 2017, the program for "Safeguarding intangible cultural heritage in formal and non-formal education" has been defined as a priority line of the 2003 Convention³. In 2022, the Mondiacult declaration⁴ announced the urgent need to develop institutional arrangements through increased intersectoral collaboration between the culture and education sectors⁴. The culmination of these synergies was the adoption of the international reference framework for Culture and Arts Education in February 2024 which defends the role of cultures and arts to strengthen the quality of education by promoting personal and collective development⁵. Becoming a clear priority of UNESCO's heritage policies, education is viewed through holistic and systemic lenses, which extend scope there beyond of the safeguarding measures associated with living heritage.

¹ In contrast to a fixed and essentialized concept, the notion of "culture" is understood here as plural, mobile and porous, referring to a dynamic universe of meanings and references sharing by individuals and groups, a social bond, "providing guiding 'models' and means", serving both unity and plurality (Balandier G., 1992, "Culture plurielle, culture en mouvement", in D. Mercure, *La culture en mouvement. Nouvelles valeurs et organisations*, Québec, Les Presses de l'Université Laval : 35-50).

² The Convention for the Safeguarding of the Intangible Cultural Heritage, articles 2 and 14.

³ See the brochure on *Living Heritage and Education* : <https://ich.unesco.org/en/education>

⁴ The conference world of UNESCO on the policies cultural and the development sustainable, Mondiacult 2022, took place in Mexico City (see especially paragraph 13) : https://www.unesco.org/sites/default/files/medias/fichiers/2022/10/6.MONDIACULT_FR_DRAFT%20FINAL%20DECLARATION.pdf

⁵ Notably there part IV of the goals strategic of *Frame of UNESCO for education cultural and artistic* :

https://www.unesco.org/sites/default/files/medias/fichiers/2024/04/WCCAE_UNESCO%20Framework_FR%20%281%29.pdf.

The call to engage in a "turning point"⁶ aims to transform education systems, both in theory and in practice, towards increased global justice.

The emergence of these international guidelines is in line with various educational approaches (critical pedagogy, intercultural education, decolonial pedagogy, ecopedagogy, etc.). The encompassing notion of *transformative education* aims to emancipate learners through the metamorphosis of pedagogical methods and principles, to work towards "the transformation of society through learning"⁷. Paulo Freire, the founder of liberatory pedagogy in the second half of the 20th century, strives to theorise and experiment with educational processes through which the oppressed, by developing critical thinking, become subjects capable of acting on the situations in which they live and more broadly, on their social context. Emancipatory education flourishes in a dialogical, intersubjective, and transmissive relationship between educators and learners, without their roles being interchangeable. The aim is to raise awareness of the structural and constructed nature of the oppressive relationships that operate on different scales, from the local to the global, so that we can better understand the world in which we live and therefore be capable of transforming it. In this sense, education systems are never neutral. And considering cultural expressions grounded on living heritage in learning situations opens promising ways forward.⁹

While the recent dynamic between the fields of education and living heritage is in full effervescence¹⁰, it is difficult to draw up an overview, and to find points of reference among the projects and teaching methods. Several issues emerge as we seek to establish a necessary and fruitful distance, starting with language in the face of a profusion of terminology. What words are used to describe educational approaches and practices related to living heritage? What histories, ideas and definitions are these words associated with? Then, in what concrete ways are these concepts applied? How can ICH be mobilised to provide educational content? How can educational approaches based on the ICH make sense of learners' experiences to facilitate access to knowledge and personal development¹¹? How can we understand the role and position of teachers in interaction with learners, and vice versa? What is the relationship between the various educational projects? What points of convergence and divergence are apparent? Where do the successes, limitations and pitfalls lie? To what extent can these experiences in education *for* or *in favour* of the ICH be torn between emancipation and instrumentalisation¹²? What forms of inspiration do these educational practices inspire?

By combining presentations of experiences and participatory workshops, this conference explores the contours of the recent recognition of a transformative education that is inseparable from the transmission of living heritage. Using an interactive and creative approach that is both sensitive and intellectual, the aim is to create spaces for reflection and sharing in order to bring out the resonances and dissonances between various educational experiences centred on the ICH, while seeking to design concrete tools and new perspectives.

⁶ "The current state of the world calls for a major transformation in education to repair past injustices and enhance our capacity to act together for a more sustainable and just future" : <https://www.unesco.org/en/articles/turning-point-why-we-must-transform-education-now>

⁷ Unesco, 2023 [2021], "Five questions about transformative education" : <https://www.unesco.org/fr/articles/cinq-questions-propos-de-leducation-transformatrice>

⁸ Freire P., 2023 (1968), *La pédagogie des opprimés*, Agone, Paris.

⁹ Varine H. of, 2002, "Heritage and popular education", *Revista Ciências e Letras, Porto Alegre : FAPA*, 31 : 287-296.

¹⁰ To date, UNESCO clearinghouse on living heritage and education brings together a vast reservoir of projects, publications and resources: <https://ich.unesco.org/en/clearinghouse-education>

¹¹ hooks b., 1994, *Teaching to Transgress: Education as tea Practice of Freedom*, New York, Routledge.

¹² Barthes A., Alpe Y., Blanc-Maximin S., 2016, "L'éducation au patrimoine, un outil pour un développement local durable, ou une instrumentalisation de l'éducation au service de la labellisation des territoires?", revue francophone du développement durable: <https://amu.hal.science/hal-02471993/document>

Program

Thursday 17th October

- 9:00 - 9:30 a.m.** **Welcome and greeting of participants**
Drawing coffee, Hoda Chaib, Mediator, Maison des Cultures du Monde – CFPCI
- 9:30 - 11:00 a.m.** **Opening presentations**

Education and living heritage: building bridges to transform education
Susanne Schnüttgen, Head of the Capacity Building and Heritage Policies Unit &
Ana Ruiz, Deputy Project Officer - Secretariat of the 2003 Convention

Nolwenn Blanchard, Scientific Director of the Maison des Cultures du Monde –
CFPCI, **Tudi Kernalegenn**, Director of Bretagne Culture Diversité & **Constance
Mouchotte**, Deputy Mayor of Vitré

Introductory presentation
Christian Hottin, Chief heritage curator, head of the intangible cultural heritage
project at the Directorate-General for Heritage and Architecture, Ministry of Culture
- 11:00-12:00 p.m.** *Proposed approach and methodology*
Maité Zeisser Gutiérrez, Member of the UNESCO Global Facilitators Network for
the implementation of the 2003 Convention, Independent consultant in the field of
living heritage, community management and transformative education
Workshop : From life experiences to concepts
- 12:00-1:30 p.m.** **Lunch time**
- 1:30 – 2:30 p.m.** **Rooted educational experiences: living heritage as an anchor for life experience**

From the monument to the ICH: Carcassonne's youngsters meet the crafts
Sylvie Sagnes, Ethnologist, CNRS research officer, UMR 9022 Héritages (CY Cergy
Paris University, CNRS, Ministry of Culture), president of the GARAE ethnopole

Andean children put diversity and their living heritage at the heart of learning
Margarita Gutierrez Castle, Educator, Pukllasunchis Association, Cusco (Peru)
- 2:30 - 3:30 p.m.** **Workshop : Collectively building speaking maps, Margarita Gutiérrez Castillo**
- 3:30 - 3:45 p.m.** **Break**
- 3:45 - 4:45 p.m.** **Sensitive educational experiences and ICH at the crossroads of worlds**

*An ICH experience in national education. Ephemeral ICH Museum at the Roger
Martin du Garde school*
Daniel Ortiz, Anthropologist, Head of audiovisual production, Île du Monde
Association

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Implementing experiential learning with living heritage in the Vietnamese context: challenges and opportunities

PHAN Phuong Anh, Anthropologist, Teacher-researcher, National University of Hanoi

4:45 - 5:45 p.m.

Choice of workshops

- 1) *ICH in educational situations outside the classroom*, **PHAN Phuong Anh**
- 2) *In search of our own ICH*, **Daniel Ortiz**

5:45 - 6:15 p.m.

Final remarks and closing time

Friday 18th October

9:30 - 9:45 a.m.

Welcome

9:45 - 10:45 a.m.

Teachers in apprenticeship

Living Heritage, Relevant Education: Connecting Tradition to 21st Century Classrooms in the Asia-Pacific Region

Linina Phuttitarn, Member of the Global Network of UNESCO-Accredited Facilitators for the Intangible Cultural Heritage, Independent Cultural Specialist at UNESCO, Lecturer at Chulalongkorn University

Challenges and prospects for training tools on attitudes to ICH and its diversity in Uganda

John De Coninck, Researcher, Founder and Former Technical Advisor at the Intercultural Foundation of Uganda

10:45 - 11:45 a.m.

Choice of workshops

- 1) *Living Heritage, Relevant Education: Mini Exercise Connecting Tradition to 21st Century Classrooms*, **Linina Phuttitarn**
- 2) *Use of a cultural heritage toolkit in secondary schools in Uganda*, **John De Coninck**

11:45 - 12:00 p.m.

Break

12:00 - 1:00 p.m.

Final collective reflection and closing

Useful information

Free admission upon registration, subject to availability : <https://bit.ly/11eColloqueCFPCI>

Broadcast live on [Youtube](#)

Further information

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