

# **TEEMANENG DECLARATION ON THE INTANGIBLE HERITAGE OF CULTURAL SPACES**

This document presents the current standards for ethical practice in the identification, conservation, management and celebration of intangible cultural heritage of cultural spaces. It was developed by the ICOMOS International Committee on Intangible Cultural Heritage (ICICH) from the Kimberley Declaration drafted at an international meeting held in South Africa in October 2003 for the 14<sup>th</sup> ICOMOS General Assembly at Victoria Falls, Zimbabwe.

## **PREAMBLE**

ICICH recognises the indivisible nature of heritage. We respect the cultural diversity, traditions and change over time of intangible cultural heritage. Intangible cultural heritage gives meaning, value and context to objects and sites. These elements cannot be separated - they are inextricably linked.

ICICH also understands that there are many values and meanings that exist within any one cultural space and that these relate to emotional, intellectual, historical, physical and sensory experiences. The meanings associated with a cultural space include identity, culture, living tradition, memory and remembrance, belief and symbolism, nature and the environment.

Intangible cultural heritage supports the values of place. This is relevant to our work in the application of various international conventions and texts:

## **UNESCO**

- Convention concerning the Protection of the World Cultural and Natural Heritage (1972)
- Convention on the Protection of Underwater Cultural Heritage (2001)
- Convention for the Safeguarding of the Intangible Cultural Heritage (2003)
- Convention for the Protection and Promotion of the Diversity of Cultural Expressions (2007)
- Recommendation on the Safeguarding of Traditional Culture and Folklore (1989)
- Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity (1997)

## **UNESCO with NGOs**

- Nara Document on Authenticity (1994)
- Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Cultural Heritage (2004)

## ICOMOS

- Statement of Ethical Commitment (2002)
- ICOMOS principles for the analysis, conservation and structural restoration of architectural heritage (2003)
- ICOMOS charter on the built vernacular heritage (1999)
- The Burra Charter (The Australia ICOMOS charter for places of cultural significance) (1999)
- ICOMOS New Zealand charter for the conservation of places of cultural heritage value (1992)
- The Deschambault Charter. (Charter for the preservation of Quebec's heritage) (1982)

### **1 PRINCIPLES:**

We recognise that:

- Communities are the custodians of their intangible cultural heritage and its use and knowledge; in some communities key individuals are identified as the particular custodian / s of a place, object or practice.
- Communities shall be in control of access to and dissemination of their intangible cultural heritage.
- Where more than one community has intangible values associated with a cultural space the co-existence of these values should be recognised, respected and encouraged.
- All aspects of heritage significance should be considered without unwarranted emphasis on any one value at the expense of others.
- Intangible cultural heritage is dynamic and that values and practices change over time.
- In the case of sites with intangible value, the best judge of the authenticity is the custodian - '... the respect due to all cultures requires that heritage properties must be considered and judged within the cultural contexts to which they belong.' (Nara Declaration, Sec 11)
- Traditional protection and management systems shall form the basis of any conservation system developed for sites with intangible value.
- Statutory heritage measures must provide mechanisms for traditional protection and management of the cultural space.
- The condition of a site directly influences the integrity of its associated intangible cultural heritage.

We further accept that as heritage professionals we are not the primary experts on intangible cultural and that our principal roles are to:

- respect the cultural protocols applicable to those areas in which we work
- facilitate heritage conservation frameworks at cultural spaces that contribute to the continuity of intangible cultural heritage

- assist custodians to assert their rights over their intangible cultural heritage, including traditional knowledge and practice

In applying the above principles we:

- agree to abide by the ICOMOS Statement of Ethical Commitment
- include all appropriate expertise and knowledge, relevant to a given circumstance for intangible heritage, such as anthropologists, sociologists, ethnologists, etc, for the identification, assessment, conservation and management of cultural spaces as well as those generally involved in the conservation of 'tangible' heritage', such as archaeologists, architects and others working in heritage place conservation
- agree to integrate intangible heritage into general heritage conservation practices

## **2 PRACTICE**

We acknowledge that the following provide essential actions for identification, protection and management, and sharing of intangible cultural heritage values of a cultural space:

### **Identification**

- identify the communities who have associations with the cultural space
- facilitate the community's primary role in identifying the intangible cultural heritage of the site
- recognise and respect the intellectual property rights of the community.
- form a multi-disciplinary team able to interact with the community in all areas of intangible cultural heritage and able to identify all aspects of tangible heritage
- encourage the documentation of all possible and relevant information including objects and oral traditions that provide context to the intangible heritage and cultural space
- make information generated available in a culturally appropriate way, ensuring that the tangible records are conserved and confidentiality respected

### **Protection and Management**

- supplement traditional protections and management systems with statutory protection and management rather than replacing them
- protect and manage heritage as a whole – tangible and intangible, including, site, object, practice and meaning and the connections between them

- involve fully the relevant community / ies in the protection and management of the cultural space
- encourage the maintenance of the intangible cultural heritage and its transmission from generation to generation
- encourage heritage authorities to observe and report on the state and well-being of intangible cultural heritage, as part of their role and responsibility
- initiate, in certain circumstances, positive and appropriate assistance to strengthen intangible cultural heritage that is under threat
- ensure that sites with intangible values are not subjected to uses that damage or compromise such values

### **Sharing**

- raise awareness of the sensitivities and ethical issues regarding intangible cultural heritage within and across communities;
- encourage the continuity of awareness of the intangible values of heritage through increasing access, respect and appreciation by the younger generation
- communicate the significance of the cultural space in a ways that do not compromise the intangible cultural heritage.

### **3 CHANGE**

Change is a natural process that is an integral part of intangible cultural heritage. In this regard we will:

- foster community control over the natural pace of change
- assist the community to mitigate external or internal threats of rapid and/or inappropriate change driven by eg globalisation, development pressure, tourism, environmental change, etc
- assist the community to sustain the relevance of intangible cultural heritage to the spiritual and social cohesion and economic viability of the community
- assist the community to identify and document change in intangible cultural heritage in order to analyse causes and speed of evolutionary processes and to formulate responses.

Kimberley (Teemaneng)  
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## **GLOSSARY**

### **Authenticity:**

The World Heritage Operational Guidelines note that properties nominated to for cultural values must

Judgments about value attributed to cultural heritage, as well as the credibility of related information sources, may differ from culture to culture, and even within the same culture. The respect due to all cultures requires that cultural heritage must be considered and judged primarily within the cultural contexts to which it belongs.

Depending on the type of cultural heritage, and its cultural context, properties may be understood to meet the conditions of authenticity if their cultural value (as recognized in the nomination criteria proposed) are truthfully and credibly expressed through a variety of attributes including:

- form and design;
- materials and substance;
- use and function;
- traditions, techniques and management systems;
- location and setting;
- language, and other forms of intangible heritage;
- spirit and feeling; and
- other internal and external factors.

Attributes such as spirit and feeling do not lend themselves easily to practical applications of the conditions of authenticity, but nevertheless are important indicators of character and sense of place, for example, in communities maintaining tradition and cultural continuity.

(World Heritage Operational Guidelines ss.81-83)

### **Community:**

A group of people, generally but not always, a cultural group living locally in relation to a place which has special associations and meanings for them, and where they may practise certain activities related to such intangible cultural heritage. A community holding intangible cultural heritage values for a place may also be widespread geographically.

### **Conservation:**

All the processes of looking after a site so as to retain its cultural significance and values. (Burra Charter 1999)

All efforts designed to understand cultural heritage, know its history and meaning, ensure its material safeguard and, as required, its presentation, restoration and enhancement. (Nara Document)

### **Cultural Space:**

A term used in the Convention for the Safeguarding of the Intangible Cultural Heritage (2003), and is understood to have multi-dimensional aspects to it. In the context of this Declaration, ICICH is using it in the

context of intangible heritage to denote a place with sacred and other intangible values attached to it.

**Custodians:**

Those members of a community with a special relationship and responsibility towards intangible cultural heritage, its practice, protection and continuity, and often for a place where such intangible heritage values reside

**Intangible cultural heritage:**

The practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development. ... manifested inter alia in the following domains:

- (a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- (b) performing arts;
- (c) social practices, rituals and festive events;
- (d) knowledge and practices concerning nature and the universe;
- (e) traditional craftsmanship.

(Intangible Cultural Heritage Convention 2003)

**Integrity:**

Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. (World Heritage Operational Guidelines s.88).

**Objects:**

In this context, movable tangible components or elements having intangible cultural heritage and / or related with the cultural space or place with intangible cultural heritage

**Place:**

means site, area, land, landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views. The concept of place should be broadly interpreted. The

elements may include memorials, trees, gardens, parks, places of historical events, urban areas, towns, industrial places, archaeological sites and spiritual and religious places. (Burra Charter 1999)

**Teemaneng:**

Diamond (Setswana, the language of the Botswana people), referring to the city of Kimberley, South Africa.

**Traditional Knowledge / Practice:**

Knowledge and practice held within a community in regard to its traditional landscape and its full range of economic, social and cultural activities, as passed on by previous generations, practised by current generations and passed to future generations.

**Values:**

In this context, the heritage significance of a place, object or cultural activity or belief, often according to set heritage significance criteria.