unit 48

Gender and intangible cultural heritage

Published in 2016 by the United Nations Educational, Scientific and Cultural Organization, 7, place de Fontenoy, 75352 Paris 07 SP, France

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Lesson plan

Duration:

3 to 4 hours

Objective(s):

Develop awareness of the gender dynamics involved in the creation, practice, enactment, transmission and safeguarding of intangible cultural heritage and, at the same time, build the knowledge and skills required to analyse and explain why intangible cultural heritage is decisive for the creation and transmission of gender roles and identities. Moreover, enable participants to understand the dynamic nature of these processes, and the opportunities to move towards greater gender equality and overcome gender-based discrimination through the practice of intangible cultural heritage.

Description:

The unit facilitates discussion on the different ways in which gender dynamics operate with regard to intangible cultural heritage and how intangible cultural heritage is decisive for the creation and transmission of gender roles and identities. Through case study analysis and other activity-based learning, participants reflect on how through intangible cultural heritage communities pass on their values, norms and expectations related to gender and how this process contributes to shaping community members’ gender identities. Participants explore how access to and participation in specific expressions of heritage are often determined by those gender-based norms. Furthermore, participants will learn how, because intangible cultural heritage is constantly adapting to social and environmental changes, gender roles also change. They will discuss how gender relations of communities are in constant negotiation and how that opens up opportunities to move towards overcoming gender-based discrimination in and through the practice of intangible cultural heritage.

*Proposed sequence:*

* Raising awareness of gender and its relationship to ICH through an ice-breaking activity aimed at making the participants aware of their own assumptions concerning gender, its enactment/practice and its safeguarding.
* Issues surrounding gender equality in ICH safeguarding and the potentially discriminatory aspects of ICH are addressed here.
* Presenting and examining various fictitious case studies of ICH elements in order to analyse gender specific roles, relationships between gender groups and gender-related issues .
* Wrap-up session based around discussion points provided.

SUPPORTING DOCUMENTS:

* Facilitator’s notes Unit 48
* PowerPoint presentation Unit 48
* Case studies 40-44 (Case study 42 is optional)
* Unit 48 Hand-out 1 and 2
* 2014 UNESCO Report ‘Gender Equality: Heritage and Creativity’ (http://www.unesco.org/new/en/culture/gender-and-culture/gender-equality-and-culture/the-report/)
* Decisions concerning gender of the eighth session of the Intergovernmental Committee (Document ITH/13/8.COM/Decisions http://www.unesco.org/culture/ich/en/8COM), which include follow-up to the recommendations of the Evaluation by the Internal Oversight Service of UNESCO’s standard-setting work of the Culture Sector. Part I: 2003 Convention for the Safeguarding of the Intangible Cultural Heritage
* Priority Gender Equality Guidelines, UNESCO 2011 (http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/BSP/GENDER/GE%20Guidelines%20December%202\_FINAL.pdf)
* Section on gender equality (paragraph 14) of the Draft Operational Directives on ‘Safeguarding intangible cultural heritage and sustainable development at the national level’ (Annex of Document **ITH/14/9.COM/13.b**: http://www.unesco.org/culture/ich/index.php?lg=en&pg=00574)
* Audio recording of the debates on agenda item 13.b of the 9 COM and the resulting decision.   
  (http://www.unesco.org/culture/ich/index.php?lg=en&pg=00574)
* Section on ‘Heterogeneity of communities’ (paragraph 24) in: **Aide-mémoires** for completing nominations to the Urgent Safeguarding List and Representative List (http://www.unesco.org/culture/ich/en/forms)
* Basic Texts of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage[[1]](#footnote-1)

Notes and suggestions

This unit deals with a highly complex and sensitive question that therefore requires the facilitator to be familiar with the introductory comments (in the Facilitator’s narrative, below) which explain in more detail the main concepts of this unit and also how to be sensitive to local cultural and religious norms that might be resistant to some of the ideas presented. For this reason, the initial session is aimed at identifying the limits to the participants’ acceptance of diverse gender roles. The facilitator should listen carefully to these and tailor the presentations accordingly.

The following documents should be made available by the facilitator as a set of resources that participants can use to extend the understanding of gender and its interaction with ICH and ICH safeguarding that they gain from the units: the Decisions concerning gender of the eighth session of the Intergovernmental Committee (Document ITH/13/8.COM/Decisions); the UNESCO Report ‘Gender Equality: Heritage and Creativity’ (UNESCO, 2014); the Priority Gender Guidelines (UNESCO, 2011); and the section on gender equality (paragraph 14) of the Draft Operational Directives on ‘Safeguarding intangible cultural heritage and sustainable development at the national level’ (Annex of Document ITH/14/9.COM/13.b).

The facilitator may wish to stress the following points:

* The gender dynamics of ICH and its safeguarding are extremely diverse and each of us is influenced and limited by our own cultural backgrounds in understanding them.
* The constitutive role played by ICH in forming and expressing gender identities.
* That access to and participation in specific expressions of heritage are often determined by those gender-based norms.
* Both ICH itself and gender roles are dynamic and capable of change and evolution.

unit 48

Gender and intangible cultural heritage

Facilitator’s narrative

#### Introductory Comments

Gender dynamics of ICH

The interactions that exist between gender and the practise, performance and/or enactment of ICH are extremely complex and, at times, in a delicate balance. Since heritage is a process in which identity (including gender identity) and social and cultural meaning are mediated, evaluated and worked out, interventions on ICH – from its identification to implementing safeguarding measures – will have a potential impact on gender roles and identities and this may impact on the ICH itself in various ways. In addition, different functions with regard to ICH are fulfilled by different categories of people within the community: women may possess knowledge of local medicinal plants and bear/transmit a textile tradition; men may hold knowledge associated with natural phenomena and agricultural activities; and women and men may collaborate to maintain the seasonal calendar. Since the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage[[2]](#footnote-2) is the sole international treaty to address ICH directly, much of the focus of this unit will be on the Convention although it is important to stress that the unit relates to gender and ICH more generally also.

Since safeguarding is often a means for assigning a ‘patrimonial value’ to cultural elements, it becomes part of the politics of who represents whom and why: leaders of practitioners, community leaders, governments or state authorities, including those who speak for women or men, for different generations or for different gender groups. These ideas, however, may be very sensitive for some participants and it is advisable to be careful about how they are introduced and in what terms. Importantly for policy development and implementation, there may be gender-based differences in how women and men respond to the concepts involved in ICH safeguarding. However, there is no hard-and-fast rule as to how the different sexes and/or gender-defined groups will perceive such questions and this is the key point to get across here.

Gender equality and ICH

The human rights dimension to safeguarding ICH under the 2003 Convention operates in the following ways: (a) by regarding the safeguarding of ICH as a human right per se of the cultural community and its members; (b) human rights are generally necessary for fostering an enabling environment within which ICH can flourish; and (c) placing a human rights limiter on which ICH can be recognized and safeguarded under the Convention. The broader political context of this is UNESCO’s Gender Mainstreaming approach which ‘is intended to transform development such that equality becomes both a means and an end’. Since the human rights and gender-mainstreaming notion of equality takes a dualistic (male-female) view of gender, there is the potential of taking an over-simplistic understanding of gender dynamics, which can be particularly problematic when applied to ICH. In this regard, it is helpful to apply a critical reflection that places dualising gender concepts under question instead of reinforcing them: we must address existing stereotypes and avoid reproducing them.

Applying a ‘gender lens’

Since the gender dynamics associated with different ICH elements are important in the process of identity formation and can have a positive or a negative impact on individuals and groups within a cultural community, it is important to be aware of the dangers of celebrating their marginalisation and exclusion from participation and decision-making. In order to ensure this, it is important that we apply a ‘gender lens’ to ICH and its safeguarding that includes looking at women’s experiences vis-à-vis men and vice versa, as well as in relation to other genders that go beyond the male-female dichotomy.

We should concentrate on whether or not these different roles generate the power to dominate and humiliate: the simple fact that a performance, practice or ritual is segregated by sex (age, status, ethnicity, etc.) does not per se make it discriminatory. As much as some of the spaces in which ICH is enacted and practised exclusively by women may represent the only spaces in which they are able (in a male-dominated society) to do this, traditional cultural practices and performances that are female-exclusive may be used by women to express themselves as well as conferring on them certain social status. In Afghanistan, the landays (a form of oral poetry of Pushtun women) provide their (mostly illiterate) female exponents with a much-needed outlet for expression as well as other social benefits and a social/cultural space for women who are frequently unable to enter into the public sphere. Caution is therefore needed in applying an overly strict or simplistic non-discrimination filter and it is important to understand the wider social context of the ICH in question and the ways in which it may provide social benefits as well as losses.

Potential of ICH to evolve to meet new social needs

In some cases, it will be necessary to engage in a transformative dialogue about gender-based discrimination in order to allow the formal recognition of a particular practice as ‘ICH’. This requires a process of negotiation whereby the various stakeholders find ways in which a cultural practice might be transformed and adapted to make it more acceptable within the current human rights framework without changing or losing its core significance. An analogous example is the tradition of throwing a live cat off a tower as part of an annual festival: with community agreement, a stuffed animal has now replaced the cat, but the essential meaning of this tradition remains. Such a negotiation can only take place if the cultural community’s own understanding of gender balances is given prominence while bearing in mind the importance of a diversity of voices from within the community being heard. This then raises the question as to who is qualified to make such determinations and represent the community. In considering such a transformative potential, we need to ask certain other key questions, including: What socio-economic purposes does the ICH serve for a particular group? Are there any alternative ways in which these needs can be fulfilled?

#### OVERVIEW OF UNIT

In order to introduce important concepts underlying the gender dynamics of ICH and how these can be translated into a gender-responsive approach to safeguarding, two units have been prepared: Unit 48 on Gender and intangible cultural heritage and Unit 49 on A Gender-responsive Approach to Safeguarding ICH. These units may be used together as the basis for a two-day Workshop on Gender and ICH, or be incorporated into workshops dealing with such questions as implementing the Convention, inventorying, preparing safeguarding plans, etc. Hence, they are designed with a degree of flexibility in mind.

Unit 48 is built around four sessions of differing duration as follows and which contain the following main activities:

***Session 1: Raising awareness of gender and its relationship to ICH***. This session starts with a quick ice-breaking activity designed to make the participants aware of their own assumptions concerning gender. This is followed by brainstorming various aspects of gender as it plays out in relation to ICH, its enactment/practice and its safeguarding. In part, this will provide the facilitator with an impression of the attitudes of the participants towards gender issues and the parameters within which they should operate when presenting this unit.

***Session 2: Gender equality and discrimination within ICH.*** The question of how gender equality can be taken into account in ICH safeguarding and how the potentially discriminatory aspects of ICH can be handled in this is then addressed. This session is supported by a variety of exercises, including a short role play.

***Session 3: Presenting various fictitious case studies of ICH elements***. In this session various fictitious cases studies are presented that represent an amalgam of real cases in order to analyse gender specific roles, relationships between gender groups and gender-related issues brought to the surface through examination of the elements. The five separate types of cases presented cover the following types of ICH elements: (i) ICH craft production where women and men have specific roles to analyse gender-specific participation patterns; (ii) ICH and conflict prevention/resolution; (iii) an ICH artistic expression performed exclusively by a specific gender group that is otherwise not fully accepted in the society, but which in the context of this practice has an accepted status in society and a possibility to earn a living (optional case study); (iv) an ICH artistic expression where gender relations are part of the subject of the enactment; and (v) ICH in which ‘traditional’ gender roles have been challenged and raises questions as to how far this effects changes on wider social relations.

***Session 4: Wrap-up session***. This session is based around a quiz designed to test the participants’ grasp of the concepts introduced in this unit and to reinforce the main ideas.

#### MATERIALS PROVIDED FOR THE UNIT

Along with all materials provided which are designed to help prepare for and facilitate the workshop, the Facilitator’s notes document also provides background information concerning gender mainstreaming, the gender dynamics of ICH and moves by the Intergovernmental Committee to introduce gender into the operation of the Convention.

Facilitators should provide participants with any exercises and hand-outs that the facilitator deems necessary for the unit, along with supporting materials, such as the 2014 UNESCO Report *Gender Equality: Heritage and Creativity* (http://www.unesco.org/new/en/culture/gender-and-culture/gender-equality-and-culture/the-report/).

Furthermore, Case studies reflecting five different scenarios in which the gender dynamics of ICH are manifested are provided as the basis for additional exercises. Case study 42 is optional. It is up to the facilitator to consider the contextual appropriateness of the study in relation to the participants’ societal cultural beliefs.

#### PREPARING FOR THE WORKSHOP

In preparation, the gender units should be used as part of other thematic workshops, such as:

* Training on the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage
* Training on Community-based inventorying
* Training on safeguarding plans
* Training on preparation of nomination files

For more advice on workshop preparation, consult the introductory unit of the respective workshop. Accordingly, the facilitator can coordinate the best time to introduce these units within the respective workshops. It is advisable to introduce them as early as possible to provide the participants with a gender-responsiveness perspective throughout the workshop. Furthermore, when covering Session 3 which includes the various fictitious case studies, the facilitator should note that it is important to provide the case studies all together for the illustration of various gender dynamics comparatively, the case studies should be presented in the same discussion, especially if Case study 42 is used.

#### RESPONDING TO THE NATIONAL/LOCAL CONTEXT OF PARTICIPANTS

Discussions concerning gender cross-culturally require a level of sensitivity. Due to the sensitive, and at times controversial, nature of this topic, situating the discussion surrounding gender and ICH within the national (or sub-regional) context is an important principle underlying this unit: participants should leave the workshop with the ability to apply the knowledge and understanding they gain, to the situation in their own State(s) and contexts. The discussions and the exercises are supposed to be conducive to an open approach, allowing the analysis of their discussions to reflect the participants’ perspectives and perceptions. A contextual ‘gender lens’ will ensure the participants are welcoming of the discussion and that they do not feel external judgement against their beliefs and societal norms. The discussions should provide an environment for them to comfortably consider gender issues in their own contexts. Relating the topic carefully to local or national contexts is therefore advised and facilitators may, encourage participants to provide their own cases and examples where relevant and appropriate.

###### SLIDE 1

Gender and intangible cultural heritage

###### Slide 2

In this presentation …

Introduce yourself and ask the participants to introduce themselves (maximum ten minutes) and then explain the timetable and the approach of the unit.

The main aim of this introductory session is to open up the participants to understanding the assumptions they hold concerning gender, how gender interacts with ICH and ways of thinking about gender-based discrimination and ICH. This will be done through the following two exercises, of which the last one is a role play that can be left out if time is too short.

SESSION 1: EXPLORING THE RELATIONSHIP BETWEEN GENDER AND ICH

###### SLIDE 3

Exploring ideas about gender

Exercise 1: Ice-breaking activity

This is an ice-breaking activity aimed at making the participants aware of their own assumptions concerning gender. In this exercise, you present the following two ‘lateral thinking’ scenarios and ask the participants, through Q&A (eliciting ‘yes’ and ‘no’ responses only) to determine ‘What happened?’ The first scenario is not related to gender but clearly demonstrates the dangers of not being aware of underlying assumptions.

Note: It should not take more than 15 minutes to cover both the following scenarios.

First scenario: Anthony is lying on the floor, dead. Surrounding his body are shards of glass and some water. Cleopatra is reclining on an armchair, seemingly unconcerned. What happened and how did Anthony die?

Answer: Anthony was a goldfish in a bowl of water and Cleopatra is a cat that overturned the goldfish bowl when trying to catch Anthony. The fish died of lack of oxygen.

Note: Depending on the cultural context, any famous set of lovers may be substituted for Anthony (male) and Cleopatra (female), such as Leili and Majnoun or …

Second scenario: A surgeon and his daughter are involved in a very serious car accident. He is declared dead at the scene, but she is alive although very seriously injured. She is rushed to the hospital and taken immediately into surgery where the surgeon on duty says ‘I cannot treat her, she is my daughter…’

Answer: The second surgeon is her mother.

Note: This can take 2 minutes or 20, depending on the participants.

###### SLIDE 4

Exploring ideas about gender (2)

Exercise 2: Brainstorming

In this exercise, brainstorm with the participants in an interactive manner various aspects of gender as it plays out in relation to ICH, its enactment/practice and its safeguarding. Try to facilitate a brainstorming with the participants and to elicit their own understanding of the relationship between gender and ICH, although you may also need to guide them according to the introduction to these Facilitator’s notes and the following questions.

Begin by asking the participants to think about how many different gender categories they are able to imagine (those of us stuck within a binary male-female conception of gender can usually manage up to 2 different categories, i.e. male and female). Now, mention to the group that many indigenous communities in North America recognize more than 2 gender categories. Ask the group to consider what these might be. For example, gender-variant individuals who are seen as having both male and female spirits identify as ‘two-spirit’ (for more, see http://www.theguardian.com/music/2010/oct/11/two-spirit-people-north-america) Some cultural communities have even more different gender categories (as many as 30).

###### SLIDE 5

Gender dynamics of ICH

Questions that participants might consider in order to un-pack the idea of gender and ICH include:

* How does ICH contribute to shaping gender identities and vice versa?
* How does ICH reflect the social power aspects of gender roles?
* How do gender roles affect the enactment/ performance and transmission of ICH?
* How does gender affect the transmission of ICH and what are the implications of this (a) for ICH and (b) for gender-based groups?
* How may ICH support gender-based roles and stereotypes?

SESSION 2: GENDER, EQUALITY AND ICH

###### SLIDE 6

Gender equality and ICH

Exercise 1 (Hand-out 1):

In this exercise, participants are asked to examine the short texts provided in their hand-out with a view to developing a more nuanced understanding of the relationship between the gender dynamics discussed in Session 1 as well as the sensitive and complex question of gender equality and discrimination in relation to ICH. Texts provided are:

* Definition of ICH in Article 2(1) of the Convention
* Article 5 of the UN Convention on the Elimination of Discrimination Against Women (CEDAW, 1979)
* UNESCO 2001 Declaration on Cultural Diversity

For this exercise, ask the participants to consider how far Article 2(1) can be interpreted as responding to the gender dynamics of ICH and gender equality issues already discussed in this session. After doing this, they should then discuss this in relation to the position taken by CEDAW (Article 5) and the UNESCO 2001 Declaration (Article 4), which present wider the human rights and cultural policy contexts within which the 2003 Convention was developed.

Note for facilitator on CEDAW Art.5:

In this approach, it is not the traditional cultural attitudes and practices themselves (or even potential separate roles assigned to men and women) that are perceived as the challenge but rather any specific negative consequences that may result from them. These negative outcomes include regarding women as inferior to men and applying stereotyped roles that which dis-empower women or otherwise harm their interests. In addition, there is a clear obligation on Parties to take specific measures to this end.

Work concerning gender and ICH should be similarly framed around avoiding these negatives while also celebrating potential positive outcomes for women and persons with other non-mainstream gender roles from enacting, practising and performing ICH.

###### SLIDE 7

Gender equality and ICH safeguarding

Exercise 2 (Hand-out 2):

In this exercise, the relationship between gender equality and ICH safeguarding is explored further through a group discussion and its potential differences from the gender dynamics of ICH already discussed.

This exercise also introduces the important question as to the way in which the gendered aspects of ICH may potentially be discriminatory and how this fact should be handled in approaches to ICH safeguarding.

As time and context will permit, these are issues that can be raised as part of this exercise:

* How may ‘gender blind’ approaches to ICH safeguarding ignore the existence of discriminatory practices or lead to overlooking specific ICH that promote gender equality?
* How to judge that an ICH element is discriminatory and who should make this judgment? (Briefly examine illustrative case (1) here.)
* What potential does ICH have to evolve over time to meet new social needs (including gender equality)?

(Refer to illustrative cases (2) and (3) here.)

* How gender-based discrimination interacts with other forms of discrimination (on the basis of age, class, caste, ethnicity, economic condition, level of education, disability etc.).

(Refer to illustrative case (4) here.)

Exercise 3: Role play

This role play concerns a case where an individual’s ‘right to choose’ conflicts with the community’s sense of its collective dignity and cultural identity. Choose two participants to act as potential spouses (probably male and female, but not necessarily: this depends very much on your group), one of whom belongs to a particular group (cultural, religious …) and one of whom is an ‘outsider’ to that group. The rest of the participants take on various roles of community members (including, for example, tribal ‘Elders’ or similar) who are, to varying degrees opposed to the marriage on the grounds of culture and tradition.

If you wish to add further complexity to the question, you may wish to include class and caste elements or the disability of one of the potential spouses.

SESSION 3: EXPLORATION OF GENDER DYNAMICS OF ICH THROUGH CASE STUDIES

###### SLIDE 8

Introducing the case studies

Case studies of different ICH practices to analyse gender specific roles, relationships between gender groups and gender-related issues brought to the surface through the practice: (i) ICH (craft or food production) where women and men have specific roles – analyse gender-specific participation patterns; (ii) ICH (conflict prevention/resolution); (iii) ICH (artistic expression) performed exclusively by a specific gender group that is otherwise not fully accepted in the society, but which in the context of this practice has an accepted status in society and a possibility to earn a living; (iv) ICH (artistic expression) where gender relations are part of the subject of the enactment; and (v) ICH in which ‘traditional’ gender roles have been challenged and raises questions as to how far this effects changes on wider social relations. The case studies are presented in separate files; yet it is important to provide the case studies to be used together for the illustration of various gender dynamics comparatively.

***Important note on Case study 42:***

This case study concerns the ritual performance of a non-mainstream gender group and contains content that is potentially controversial. In certain regions, you should be careful in delivering the trans-gender topic and take into account the relevant regional cultural norms when doing this. Introducing the topic to participants whose society would deem this matter controversial and, who might possibly perceive it as imposing an international agenda upon them, can be problematic for engaging with the participants. This can counteract and hinder the process of approaching broad gender issues in general. Therefore, it is up to the facilitator to consider the contextual appropriateness of the study in relation to the participants’ societal cultural beliefs. If Case study 42 will not be used, the facilitator should also take this into consideration when presenting slide 8 of the PowerPoint presentation.

###### SLIDE 9

Applying a ‘gender lens’ to the case studies

Each case will be analysed and discussed by applying a contextually sensitive ‘gender lens’ and participants will be asked to give relevant examples from their own countries/experience. There are a series of questions to be addressed in this section, taking into consideration the brainstorming above:

* What are the gender dynamics at play, including those that may be ‘hidden’?
* How significant are these for the ICH in question?
* What are the implications of each of these cases for gender roles and social relations (including the relative social power of the different actors)?
* How do other factors (age, ethnicity, etc.) potentially interact with gender here?
* What implications do these have for identifying, recognizing and safeguarding the ICH?

Participants should then be asked to provide their own examples of ICH that they know of that fall into one or other of the aforementioned categories of gendered ICH and to map these, showing the existing gender balance and dynamics at play.

Ask participants to identify cases where women are ‘dominant’, where men are ‘dominant’ or where other gender-defined groups are ‘dominant’ in the ICH and to try to interpret the meaning of this.

It is also of interest for them to consider cases where the ICH of specific gender groups has not been formally identified or recognized (nationally or internationally) or where important gender aspects of ICH have been ignored in this process and to consider (a) the reasons for this and (b) the impact of this on the groups/communities in question.

SESSION 4: WRAPPING-UP SESSION

Wrapping up

###### SLIDE 10

This last session is intended as a wrap-up session based around a set of questions that can be used for a guided discussion. It is designed to test participants’ awareness of gender issues surrounding ICH and its safeguarding. You may choose how to present these questions to the participants and select which ones you will use: not all of them will be appropriate for your group of participants and there are also probably too many to be covered.

Discussion points

The following questions can provide the discussion points for this session.

* Do all societies share the same conception of gender?
* How does ICH contribute to the creation and expression of shaping gender identities and vice versa? Can you give examples of how gender is involved in the creation, practice, enactment, and transmission and/or safeguarding of intangible cultural heritage?
* Can you give examples of how different gender groups in your society have different functions with regard to ICH?
* Do you think that the gender dynamics of ICH are addressed effectively in the Convention text?
* How may ICH support gender-based roles and stereotypes?
* Is gender-based segregation in ICH necessarily discriminatory? Please give 1 or 2 examples to illustrate your answer.
* How does the human rights dimension of safeguarding ICH operate within the framework of the 2003 Convention?
* Can you think of a case where an individual’s right to choose conflicts with the community’s sense of its collective dignity and cultural identity?
* What is a central question to ask in applying a ‘gender lens’ to ICH safeguarding?
* Do you think that the gender dynamics of ICH can evolve over time?
* When is it appropriate to seek to change the gender dynamics of ICH and how can this change be deliberately brought about?

1. . UNESCO. Basic Texts of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (referred to in this unit as Basic Texts). Paris, UNESCO. Available at <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00503>. [↑](#footnote-ref-1)
2. . Frequently referred to as the ‘Intangible Heritage Convention’, the ‘2003 Convention’ and, for the purpose of this unit, simply the ‘Convention’. [↑](#footnote-ref-2)