Intangible Cultural Heritage
Intangible Cultural Heritage and Gender
Creating gender identities

Values, norms and rules related to gender are diverse among societies, communities and groups. All intangible cultural heritage expressions carry and transmit knowledge and norms related to the roles and identities between and within gender groups in a given community. In such a way, intangible cultural heritage is a privileged context for shaping gender roles and identities and transmitting them. Intangible cultural heritage and the construction of one's gender identity are therefore inseparable.
मोबाइल एप्लिकेशन जापानी के लिए कमांड करें और जापानी में सारणी बनाएँ।

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INTANGIBLE CULTURAL HERITAGE AND GENDER

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Intangible cultural heritage influences gender norms. There is therefore a mutual relationship between gender norms and intangible cultural heritage.

Another factor for gender-related changes concerns effective participation in the negotiation process and the issue of who has influence. Decision-making about transmission and safeguarding of intangible cultural heritage does not happen in a vacuum but is embedded in a larger system of gender- and power relations. These norms and relationships govern behaviours, relationships and negotiation processes. They are frequently questioned from within a community to allow greater participation and balance in power relations.

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The Tsiattista is a form of 'poetic duelling' in Cyprus in which one poet-singer attempts to outdo another with the improvisation of clever oral poetry. Tsiattista has long been a popular component of wedding feasts, fairs and other public celebrations, where eager crowds encourage poets to perform. Traditionally only men transmitted their poetry orally; recently a few female poets have started performing.
INTANGIBLE CULTURAL HERITAGE AND GENDER

As intangible cultural heritage varies in practices and expressions of intangible heritage, we can recognize the diversity of gender concepts that apply to adolescents and adults. As these changes may lead to adaptations connected, for instance, the gender-related norms and expectations regarding children's behaviour are different from those connected, for instance, the gender-groups. Often age and gender are closely related, for instance, the gender-approaches that apply to adolescents and adults. As group, the oldest form of dramatic performance in Iran playing an important role in society at all levels. Performance in Iran playing an important role in society at all levels. Now, the oldest form of dramatic performance in Iran playing an important role in society at all levels.

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Diversity of gender concepts can be equally diverse. There is from community to community, gender. Moreover, gender roles and values have to be analysed from the community perspective. Some native North American tribal groups, for example, recognize up to seven different genders, including transgender and double-spirited people.

Women.

Women.

Social status, now accessible by tradition, which gives them a special ethnic epics and Iranian cultural important guardians of folk-tales, Naqqāls were deemed the most important role in society at all levels. Nowadays, female Naqqāls perform (solo) for women-audiences. Until recently, they usually perform (solo) for women-audiences. Now, the oldest form of dramatic performance in Iran playing an important role in society at all levels.
extremely complex. Human rights perspective, but many others obviously never be accepted from a by such practices. Certain practices can and subordination. Such claims should be traditional cultural practices that include validity of claims to 'preserve' aspects of interests. Discrimination Against Women (CEDAW) and well-being of those involved. Roles, but whether they deny the dignity a human rights perspective concentrates equality and intangible cultural heritage, principles. When considering gender discrimination through the practice of opportunities to move towards gender groups may themselves support and non-discrimination and in the interests and when. Adhering to the principle of This also raises the thorny question as to itself is violating human rights, it may serve play. Even when an aspect of a practice of understanding the gender dynamics at stereotypical roles to women that may result from them, such as applying women – as the challenge, but rather regimes. Even when a cultural practice is deemed to be contrary to the principle of non-discrimination and is in the interests of a group of people, it may serve an important social function.

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Gender in inventorying

Similarly, inventorying intangible cultural heritage and related research and documentation risk silencing or misrepresenting the contribution of women and marginalized groups in intangible cultural heritage. According to the Convention, inventorying intangible cultural heritage should be undertaken with the full involvement of the communities concerned. Therefore, training and support for community-based inventorying need to take account of whether and to what extent the involvement is fully representative of the community in terms of gender. Through this process, a wider range of intangible cultural heritage may be identified and certain gender-based assumptions underlying transmission and safeguarding can be made visible.

Gender in safeguarding plans

The elaboration of safeguarding plans for intangible cultural heritage is a decisive moment that influences the future expression of specific intangible cultural heritage. Communities reflect on the significance and meaning of a particular practice, the risks and threats it is exposed to, the strategies and actions to address them, and the associated human and financial resources. For this process to be beneficial to all members of a community, the voices of different age and gender groups have to be taken into account. In the first place, the communities themselves must articulate their own understanding.
4. Ethnic, religious, linguistic or gender-based justifying any form of political, social, raising actions will not contribute to sustainable development and mutual respect in the safeguarding of intangible cultural heritage as per the Convention on the Elimination of All Forms of Discrimination Against Women and its Optional Protocol, see: http://www.ohchr.org/EN/HRBodies/CEDAW/Pages/CEDAWIndex.aspx.

Gender in policy development

If policies for intangible cultural heritage – including gender roles and gender-specific goals – are to build on the mutual relationship of the different roles and measures of the different community and non-community actors, it relates to the heritage. Government authorities, civil society organizations, academic institutions and the research community may be able to contribute to the heritage. Government authorities, civil society organizations, academic institutions and the research community may be able to contribute to the heritage.

A successful safeguarding plan.

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A key element is the appreciation by the community and non-community actors, including all perspectives in safeguarding. A key knowledge on how to integrate gender is the active participation of outside experts or State agencies is a task to a few community members, gender groups concerned. Leaving this outside experts or State agencies is a task to a few community members, gender groups concerned. Leaving this

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Promote ways to foster the principles of sustainable development and mutual respect in the safeguarding of intangible cultural heritage as per the Convention on the Elimination of All Forms of Discrimination Against Women and its Optional Protocol, see: http://www.ohchr.org/EN/HRBodies/CEDAW/Pages/CEDAWIndex.aspx.

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Increasingly, over the past decade, references to gender have been conveyed in the debates and decisions of the Intergovernmental Committee for the Safeguarding of Intangible Cultural Heritage regarding inscriptions. While descriptions of gender roles have been included in some nomination files, the advisory bodies have expressed concern regarding the insufficient mentioning of gender in nominations. In addition, they have encouraged States Parties to describe the diversity of actors and their roles in relation to specific intangible cultural heritage, paying due attention to gender.5

Mainstreaming gender

While the text of the Convention is not explicit about gender, the governing bodies have given increased attention to gender issues, and have requested that States 'pay special attention to the role of gender' when reporting on the status of inscribed elements.6 Upon their request, all forms and instructions regarding the international cooperation mechanisms and periodic reporting of States Parties on implementing the Convention now contain references to gender, and the Convention's Operational Directives have been amended accordingly. Furthermore, UNESCO's global capacity-building programme for the implementation of the Convention includes training and policy advice on gender-responsive approaches to safeguarding.

Understanding the relationship between gender and intangible cultural heritage is significant for effective safeguarding in two ways: it can open new avenues to safeguarding and can strengthen steps towards gender equality. Mainstreaming gender in safeguarding is therefore not only an opportunity, but an ethical imperative.

The National Council for Women commissioned the Egyptian Society for Folk Traditions (ESFT), an NGO, for help in documenting the Art of Tally and to train women in Upper Egypt to safeguard it. Over 300 women attended the first training programme, later followed by a second one. The strong interest of women in the exercise led them to revitalize this specific intangible cultural heritage that was important for them, but severely threatened.

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