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**PATRIMÔNIO CULTURAL IMATERIAL E EDUCAÇÃO NO CARIRI, CEARÁ,
BRASIL**

FORTALEZA

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ETHICS

LORRANA CALIOPE CASTELO BRANCO MOURÃO

INTANGIBLE CULTURAL HERITAGE AND EDUCATION IN CARIRI, CEARÁ,
BRAZIL

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BRAZIL

Dissertation presented to the Graduate Program in Psychology of the Federal University of Ceará (UFC), and to the Faculty of Languages and Humanities of the Vrije Universiteit Brussel (VUB) as a partial requirement for obtaining the title of Doctor in Psychology (UFC) and Doctor in Arts and Archaeology: Cultural Heritage Studies (VUB). Area of concentration: Psychology and Arts and Archaeology.

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To the ICH community of Cariri,

To my mother and father, Jeovana and
Emanoel.

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“The past is not abstract; it has material reality as heritage, which in turn has material consequences for community identity and belonging. The past cannot simply be reduced to archaeological data or historical texts – it is **someone’s** heritage” (SMITH, 2006, p. 29, our emphasis).

ABSTRACT

Intangible Cultural Heritage (ICH) is a set of practices, representations, knowledge, instruments, and skills that communities and groups recognize as part of their heritage. The ICH is covering, *inter alia*, five domains, oral traditions, and expressions, including languages; traditional craftsmanship; performing arts; knowledge and practices concerning nature and the universe; and social practices, rituals, and festive events. On the whole, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage emphasizes the ICH's safeguarding and transmission in and among States Parties (Aikawa-Faure, 2009). Article 14 of the Convention signals that ICH's safeguarding measures must be promoted and guaranteed through education. In particular, Brazil is one of the States Parties that ratified the 2003 Convention. In northeastern Brazil, in the south of Ceara, Cariri Cearense is a region that has a very expressive Intangible Cultural Heritage (Brito, 2007). The principal objective of this study is to explore what role education plays in safeguarding the Intangible Cultural Heritage in Cariri. The secondary aim is to understand the challenges that the ICH's transmission faces in the region and how it influences safeguarding measures. The mixed-method (nested) was used as a methodology (Creswell, 2018), in which the primary method was qualitative, through Intervention Research and Cartography (Rocha and Aguiar, 2013; Kastrup, 2009) and the secondary, quantitative (Creswell, 2018). The core empirical fieldwork was performed in a public Technical High School in Cariri and in communities linked to the ICH. The first phase of the study took place at the school through a workshop with students of a Cultural Management technical course. In the second phase, semi-structured interviews were applied to students and teachers, culture masters, managers of non-governmental organizations, and politicians. In the third phase, a questionnaire was presented to students of the school. The methodological instruments used were participant observation, a field book method, workshop, interviews, and questionnaire. The qualitative data were analyzed using the NVivo software and quantitative data from the SPSS and Iramuteq. The results were analyzed according to three spectrums: political, school, and subjective. In the political spectrum, the meager budget, the marginalization of the ICH groups, and the low participation of groups in the political decision-making process were identified as important elements that affected ICH's transmission in formal and non-formal education. In the school spectrum, education model, curricula, lack of

continuous and systematic actions, were observed. In the subjective spectrum, the sense of belonging to the community was identified as crucial for the ICH transmission. Overall, non-governmental organizations were identified as vital allies to support cultural heritage transmission in formal and non-formal education actions. As a result, although education is essential to safeguard ICH, many challenges still need to be faced in Cariri.

Keywords: intangible cultural heritage; education; Cariri.

ABSTRACT

Immaterieel Cultureel Erfgoed (ICE) bestaat uit een reeks praktijken, voorstellingen, kennis, instrumenten en vaardigheden die gemeenschappen en groepen erkennen als onderdeel van hun erfgoed. Het ICE is, inter alia, verdeeld in vijf domeinen: orale tradities en uitdrukkingen, waaronder talen; traditional vakmanschap; uitvoerende kunst; kennis en praktijken met betrekking tot de natuur en het universum; sociale praktijken, rituelen en feestelijke evenementen (Unesco, 2003). Over het geheel genomen benadrukt de Conventie voor de bescherming (in Vlaanderen wordt het begrip borging als alternatieve vertaling gebruikt) van het immaterieel cultureel erfgoed van 2003 de bescherming en overdracht van het ICH in en tussen staten die partij zijn (Aikawa-Faure, 2009). Artikel 14 van het verdrag geeft onder meer aan dat de beschermingsmaatregelen van het ICH bevorderd en gegarandeerd moeten worden door middel van onderwijs. Brazilië is een van de staten die de Conventie van 2003 geratificeerd hebben. In het noordoosten van Brazilië, in het zuiden van Ceara, is Cariri Cearense een regio met zeer expressief immaterieel cultureel erfgoed (Brito, 2007). Het hoofddoel van deze studie is om te onderzoeken welke rol educatie speelt bij het beschermen van het immaterieel cultureel erfgoed in Cariri. Het secundaire doel is om inzicht te krijgen in de uitdagingen waarmee de transmissie van het ICH in de regio wordt geconfronteerd en hoe deze de beschermingsmaatregelen beïnvloeden. De gemengde (geneste) methode werd gebruikt als methodologie (Creswell, 2018), waarbij de primaire methode kwalitatief was, via Interventie Onderzoek en Cartografie (Rocha en Aguiar, 2013; Kastrup, 2009) en de secundaire kwantitatief (Creswell, 2018). Het veldwerk werd uitgevoerd in een openbare technische middelbare school in Cariri en gemeenschappen die verbonden zijn met het ICH. De eerste fase van het onderzoek vond plaats op de school door middel van een workshop met studenten van de technische opleiding Cultureel Management. In de tweede fase zijn semigestructureerde interviews afgenomen bij studenten en docenten, culturele (erkende) meesters, managers van niet-gouvernementele organisaties en politici. In de derde fase is een enquête afgenomen bij leerlingen van de school. De gebruikte methodologische instrumenten waren participerende observatie, de veldboekmethode, workshop, interviews en gebruik van een vragenlijst. De kwalitatieve gegevens werden geanalyseerd met behulp van de NVivo-software en de kwantitatieve gegevens met behulp van SPSS en Iramuteq. De resultaten werden

geanalyseerd volgens drie spectra: politiek, school en subjectief. In het politieke spectrum werden het magere budget, de marginalisering van de ICH-groepen en de lage deelname van groepen aan het politieke besluitvormingsproces geïdentificeerd als belangrijke elementen die de overdracht van ICH in formeel en niet-formeel onderwijs beïnvloedden. In het schoolspectrum werden onderwijsmodel, leerplannen en gebrek aan continue en systematische acties waargenomen. In het subjectieve spectrum werd het gevoel tot de gemeenschap te behoren geïdentificeerd als cruciaal voor de ICH-overdracht. Over het algemeen werden niet-gouvernementele organisaties geïdentificeerd als essentiële bondgenoten om de overdracht van cultureel erfgoed te ondersteunen in formele en niet-formele onderwijsacties. Als gevolg hiervan, hoewel onderwijs essentieel is om ICH te beschermen, moeten er in Cariri nog veel uitdagingen worden aangegaan.

Sleutenwoorden: Immaterieel Cultureel Erfgoed; onderwijs; Cariri.

RESUMO

Patrimônio Cultural Imaterial (PCI) é um conjunto de práticas, representações, conhecimentos, instrumentos e habilidades que as comunidades e grupos reconhecem como parte de seu patrimônio. O PCI é dividido, *inter alia*, em cinco domínios, tradições orais e expressões, incluindo idiomas; artesanato tradicional; Artes performáticas; conhecimentos e práticas sobre a natureza e o universo; e práticas sociais, rituais e eventos festivos (Unesco, 2003). Em geral, a Convenção para a Salvaguarda do Patrimônio Cultural Imaterial de 2003 enfatiza a salvaguarda e transmissão do PCI entre os Estados Partes (Aikawa-Faure, 2009). O artigo 14 da Convenção sinaliza que a salvaguarda do PCI deve ser promovida e garantida por meio da educação. Em particular, o Brasil é um dos Estados Partes que ratificou a Convenção de 2003. No nordeste do Brasil, no sul do Ceará, o Cariri Cearense é uma região com um patrimônio cultural imaterial muito expressivo (Brito, 2007). O objetivo principal deste estudo é explorar o papel que a educação desempenha na salvaguarda do Patrimônio Cultural Imaterial do Cariri. O objetivo secundário é entender os desafios que a educação patrimonial enfrenta no Cariri e como ela influencia as medidas de salvaguarda. Utilizou-se como metodologia o método misto hierárquico (Creswell, 2018), em que o método primário foi qualitativo, por meio da Pesquisa Intervenção e Cartografia (Rocha e Aguiar, 2013; Kastrup, 2009) e o secundário, quantitativo (Creswell, 2018). A pesquisa foi realizada em uma escola pública profissionalizante de Ensino Médio do Cariri e territórios comunitários vinculados ao PCI. A primeira fase do estudo ocorreu na escola através de uma oficina com alunos do curso técnico de Gestão Cultural. Na segunda fase, entrevistas semiestruturadas foram aplicadas com alunos e professores, mestres da cultura popular, gestores de organizações não governamentais e políticos. Na terceira fase, foi aplicado um questionário aos alunos da escola. Os instrumentos metodológicos utilizados foram observação participante, diário de campo, oficina, entrevistas e questionário. Os dados qualitativos foram analisados usando o software NVivo, e quantitativos a partir do SPSS e Iramuteq. Os resultados foram analisados a partir de três espectros, político, escolar e subjetivo. No espectro político, o orçamento insuficiente, a marginalização de grupos vinculados ao PCI, e a baixa participação destes no processo de tomada de decisão política foram identificados como importantes influências que afetaram as medidas de transmissão do PCI. No espectro escolar,

observaram-se os desafios do modelo de educação, currículo, a falta de ações contínuas e sistemáticas. No espectro subjetivo, o senso de pertencimento à comunidade foi identificado como um aliado da transmissão do ICH. Por outro lado, as organizações não governamentais foram identificadas como aliadas vitais para apoiar a educação patrimonial. Como resultado, embora a educação seja essencial para salvaguardar o PCI, muitos desafios ainda precisam ser superados no Cariri.

Palavras-chave: patrimônio cultural imaterial, educação, Cariri.

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LIST OF ABBREVIATIONS AND ACRONYMS

ABNT	Associação Brasileira de Normas Técnicas
AHD	Authorized Heritage Discourse
ALDEIAS	Associação Libertaria de Desenvolvimento e Educação Interativa Ambientalmente Sustentável
AVBEM	Associação dos Voluntários pelo Bem Comum
BEATOS	Base Educultural de Ação e Trabalho
CBPR	Community Based Participatory Research
CGI	Community, Groups, and Individuals
CM	Cultural Management course.
CNRC	Centro Nacional de Referências Culturais (National Center for Cultural Reference)
CPAR	Critical Participatory Action Research
ENADE	Exame Nacional do Desempenho de Estudantes (National Higher Education Performance Exam)
ENEM	Exame Nacional do Ensino Médio (High School National Exam)
ESBA	Escola de Saberes de Barbalha
FUNARTE	Fundação de Cultura e Arte
HE	Heritage Education
IBGE	Instituto Brasileiro de Geografia e Estatística (Brazilian Institute of Geography and Statistics)
ICH	Intangible Cultural Heritage
ICHC	Intangible Cultural Heritage Convention
ICMBIO-CE	Instituto Chico Mendes de Conservação de Biodiversidade – Ceará
IDEB	Índice de Desempenho do Ensino Básico (Basic Education Development Index)

INRC	Inventário Nacional de Referências Culturais (National Inventory of Cultural References)
IPHAN	Instituto do Patrimônio Histórico Artístico Nacional (National Historical and Artistic Heritage Institute)
IR	Intervention-Research
UFC	Universidade Federal do Ceará (Federal University of Ceará)
MEC	Ministério de Educação e Cultura (Ministry of Education and Culture)
MINC	Ministério da Cultura (Ministry of Culture)
MOACPES	Movimento de Arte e Cultura do Sopé e Serra do Araripe
NGO	Nonprofit Organization
OD	Operational Directive
PAR	Participatory Action Research
PDCA	Plan, Do, Check and Action
PNPI	Programa Nacional de Patrimônio Imaterial (National Intangible Cultural Heritage Programme)
PROCEM	Projeto Cultural Edith Mariano
SAEB	Sistema de Avaliação do Ensino Básico (National Basic Education Assessment System)
SESC	Serviço Social do Comércio
SECULT	Secretary of Culture
SPHAN	Serviço Nacional do Patrimônio Histórico e Artístico (National Service of the Historical and Artistic Heritage)
TEO	Tecnologia Empresarial Odebretch (Odebretch Entrepreneurial Technology)
TESE	Tecnologia Empresarial Socioeducacional (Socio-Educational Business Technology)
VUB	Vrije Universiteit Brussel
UNESCO	United Nations Educational, Scientific and Cultural Organization

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