



CULTURE AS A TOOL FOR SOCIAL TRANSFORMATION

Opinion Articles



Culture for social transformation

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Photo: European Commission

A country's culture is a natural resource like oil and gas. But unlike oil and gas, culture is a renewable source of jobs and economic growth. Our cultural reserves are unlimited. They can grow in size and in quality if we make the right investments. Investing in culture is not simply about preserving our past. It is an investment in our present and our future.

Far from being a luxury good that only rich countries can afford, culture can bring economic prosperity to depressed areas. Latin America and the Caribbean know very well the huge potential of tourism and cultural economy. The Zócalo, in Mexico City, is the second most visited site in the world. Peru's Cusco region attracts two million visitors every year. A sustainable use of the national heritage can pull in scholars, students, artists and visitors for continuously different events. Besides the direct revenues of museums or other attractions, the economic multiplier of cultural tourism is immense – profiting entire sectors and stimulating investments.

Some time ago, I was talking to a group of young people of different nationalities residing in Berlin. When I asked why they had chosen to live there, they mentioned as one of the main reasons the presence of a vital cultural environment contributing to a good quality of life and offering job opportunities. Cultural economic is not simply about creative industries: the benefits can reach the entire population.

Culture is art and science, but also music and cuisine. Culture can be created by the street artist making the face of a

building anew, or by the artisan whose technique has been refined through the centuries. Culture belongs to our peoples and springs from our history, but it also requires to be supported by consistent public policies. Institutions have a duty not only to invest on quality education and on skills, but on the infrastructure, on public transport, on the security of tourist attractions.

Latin America and the Caribbean have their own success stories. Take Medellín, in Colombia. The starting point was very difficult indeed, but the efforts devoted to the objective were coherent and steady. The home of Pablo Escobar is now home to music festivals, international conferences and urban innovation.

Cultural projects may also be valuable in post-conflict situations, for example in certain regions of Colombia, or in areas plagued by violence like the Northern Triangle of Central America. They can be a catalyst of economic growth and can help rebuild a shared sense of community. A more inclusive approach to culture – one that is less directed to the cultural establishment itself and more open to people-to-people relations, directly involving cultural operators from different countries – can consolidate and reinforce our societies.

Culture is a powerful vehicle for social inclusion. Venezuela's El Sistema is a music program that has changed the life of thousands of children in need. Sistema orchestras have now been established in Europe, too: it is an excellent example of



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the potential of our bi-regional cooperation for progress and for cultural development.

Another example is the use of culture inside prisons. In Italy, several theatre companies composed by inmates stage high quality dramas. The rate of recidivism for inmates who have taken part in rehabilitation activities falls almost to zero, compared to an average of three recidivists for every four released prisoners. Similar initiatives also exist in other countries, for example in Mexico: they are of fundamental importance in offering prisoners better prospects for social reintegration.

There is a space for cultural cooperation among our regions, going well beyond the traditional promotion of our cultures abroad. This kind of cooperation could benefit us all, from the lower income to the high-income countries.

Too often international relations leave culture in the background, focusing on other subjects like trade or conflict resolution. Today we finally understand that these sectors are closely linked to one another. For this reason, on June 2016 I presented to the Council and the European Parliament a Communication "Towards an EU strategy in international cultural relations." The Communication intends exactly to push forward the idea of culture as both a resource and a goal for our external action.

Relations between the European Union, Latin America and the Caribbean have come of age. Our partnership has never been stronger, ranging from innovative investments to the fight against drugs. It is time to move a step further. Our most ancient tie – that is, our shared culture – can help us build our common future.



The Multicultural Planet

Rodolfo Stavenhagen

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If we admit the fact that the contemporary world is comprised of a limited number of countries considered as nation-States, which have marked world history over the last two centuries in an indelible manner, then we can focus on the topic of multiculturalism on three different levels.

The first refers to a planetary scale. The population of our small planet – small in cosmic terms - is divided into a great number of peoples, nations, ethnic groups, cultures and civilisations, depending on the defining criteria used and the preferences of who does the classifying. I am inclined to the use of the term “peoples” because it is my understanding that it poses less theoretical issues and because – and this is very important – the two, international pacts on Human Rights adopted by the UN General Assembly in 1966 establish, in a convincing manner, “the right of peoples to self-determination”.

We could also use the term “nation” frequently used by nationalist politicians and “armchair” professors in illustrated republics, but keeping in mind that nation is naught more than and “imaginary community” (Benedict, 1993). This has lost a bit of its lustre transforming it into more of a scrap in the times of globalisation. We mustn’t forget, however, that if peoples have rights, nations also have voice and vote at the United Nations, and, what is most important, they have states and armies, which are frequently used to combat other nations.

There are also issues with the term “ethnic” which is often bundled to the term “minority”. So, we speak of ethnic minorities,

ethnic groups, and ethnic identities, or ethnicity, as an attribute of people, or of ethnic conflicts as something that occurs within national borders. Sometimes, this appears to us as a bit of folklore. There are copious volumes, profusely illustrated with “ethnic” art that our friends gift to us for Christmas when they don’t know what else to give. According to some estimates, there are thousands of ethnic groups throughout the world, while there only exist some two hundred nation-States. By the way, according to the UN, ethnic minorities also have rights, but to a lesser extent than those of peoples and nations.

We have the noble designation of “culture”, a concept that entails a great deal and is practically impossible to define. We know that peoples, nations and ethnic groups are carriers of different cultures, but in the intellectual tradition, culture tends to become abstracted by real human beings and acquires its own existence regardless of social groups that live within a particular time and space. So, we can speak, for example, of universal culture, or business culture, or that of youth, and so forth. UNESCO (1996) is the United Nations organisation that is in charge of promoting culture throughout the world and establishes that “culture is the world’s last frontier of development”. Finally, it’s worth mentioning that the also venerable concept of “civilisation” which constitutes a useful tool to distinguish large conglomerates of cultures identified by shared elements and values, which, according to some authors, have competed historically for hegemony, or world dominance. Inspired by O. Spengler and A. Toynbee, among others, periods in world history and large geopolitical spaces can be characterised as



civilising forces. There are those who predict (and, in fact, promote) a bloody, world war among civilisations (Huntington). So, we are left with media, global markets, new internationalised production processes, homogenisation of consumption and the ubiquitous relationship networks that cross borders and challenge the very concept of Nation-States. Furthermore, the most dramatic phenomenon of globalisation, undoubtedly, is mass migration of great masses of human groups (mainly, but not limited from East to West and from South to North), which have substantially modified the demographic, cultural, social and political make up of numerous countries.

Does globalisation tend to homogenise culture, or better yet, fragment it? The debate is open. There are those state – and regret – that globalisation imposes, every day more, one, sole cultural model, forced upon by the Empire on the rest of the world. (The Empire, incidentally, is more than the old imperialist notion of just one country dominating the rest; the Empire, according to Hardt and Negri, is the global system of domination in which we are all currently involved). Others affirm that global multiculturalism is naught more than a strategy for domination that benefits said empire by creating cultural market niches built in this manner so that the capacity for resistance and protest can be broken up.

Anyway, decades ago, there have been strides toward an intercultural dialogue. The respect for erstwhile cultures oppressed by international racism and colonialism has turned toward an imperative for global coexistence. Would it be that if there were more dialogue among people – cultures, civilisations – there would be fewer wars? UNESCO has assumed that dialogue among cultures as one of its priorities since its inception in 1946. The Universal Declaration on Cultural Diversity, adopted in November of 2001, establishes that:

“... Cultural pluralism gives policy expression to the reality of cultural diversity.”

“...Indissociable from a democratic framework, cultural pluralism is conducive to cultural exchange and to the flourishing of creative capacities that sustain public life.”

“...The defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity.”

If cultural diversity is a fact in our world, then cultural pluralism is the political response within the framework of respect for Human Rights.

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Hip-Hop music and the power of culture for social transformation

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The past 28th of October 2016, 12 dancers took the stage of the Heredia Theatre in Cartagena de Indias as part of the Colombian Recital 2016, the cultural programme of the XXV Ibero-American Summit of Heads of State and Government, where the main topic was “Youth, Entrepreneurship and Education”. Never before a Hip-Hop choreography had been presented to a King, as a Head of State or a group of Presidents. The choice of this type of show was not the result of a random selection, but the reflection of one of the pillars currently being promoted by the Ibero-American General Secretariat (SEGIB, according to its initials in Spanish): Culture as an instrument of inclusion and social transformation. Culture understood in a bigger sense as the way we live together and interact as a society.

Hip-Hop was born from the everyday experience of marginal urban areas. Is the expression of young people living on the physical periphery but very often on the social periphery as well. The 12 dancers of the Colombian recital 2016 learn to dance in the streets, in the midst of violence and exclusion, in the most difficult neighbourhoods of the biggest cities of Colombia. Their childhood and adolescence were marked with extreme experiences. One of them told us “Dance saved my life”, while telling us how his closest friends had died because of the tensions between gangs and as a consequence of drug abuse. Hip-Hop music was for him, as for countless young people all over the world, a rescue rope, a way of expressing against violence and building bridges with the rest of society.

The project changed completely the lives of those 12 dancers, it gave them the opportunity to put their talents to work and develop their art. It gave them the opportunity to express themselves, but more importantly it gave them a chance to be heard. Because it’s not enough to have a voice, it is about the opportunity for all the members of the community to engage in a dialogue with respect of each other’s ideologies, and where we can celebrate our diversity. We do not need initiatives to include equals; we need initiatives that include those who are different, those who usually are seen as outsiders.

Social exclusion means invisibility. There is no worse form of discrimination than not being taken into account and to not recognise each other contributions to society. To reinforce culture means supporting mutual recognition among all members of the society. It is not enough to have artistic and cultural expressions, we must promote inter-culturality and the awareness that each person brings together multiple identities and belongs, simultaneously, to various groups. We are equals in our differences, that is why we are able to build a common vision and a project of the society.

These are the values that are being promoted by the Ibero-american Community and are the values that bring us together with the European Community and the EU-LAC Foundation. There is plenty that institutions can do in this direction. The first step is to recognise and to support the cultural expressions that spontaneously emerge in the society, leaving aside the prejudices and the invisibles barriers that impel us to divide



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the so-called “high culture” of “popular culture”. There is culture, without surnames.

The allocation of resources to the cultural sector is an essential element as well. Culture contributes around 5.5% of the Gross Domestic Product of the ibero-american countries. It is fair to reflect this contribution in an increasingly strong cultural institutionalism and in budgetary allocations. As we have said many times: investing in culture is investing in peace, is investing in citizen security, social stability and welfare.

Likewise, we must also continue to promote international cooperation in this area. Ibero-America prides itself on having built an excellent platform for cultural cooperation, with 14 regional programmes and initiatives and some South-South Cooperation initiatives at the country level. More than 70% of the beneficiaries of Ibero-American cultural programmes are young people. From dancers to filmmakers, from historians to librarians, our projects allow them to build the sense of community beyond borders.

Finally, we must give space for the citizens themselves to develop their ideas. The institutions of the future must be open and responsive, capable of listening but also capable of involving the citizens in their activities. From the Ibero-American General Secretariat (SEGIB) we have been successfully promoting the Laboratories of Citizen Innovation, where volunteers from dozens of countries work directly in solving community problems, using technology and multiple disciplines. We have also established the CIVICS platform <http://www.viveroiniciativas-ciudadanas.net>), in which we will create thousands of citizen initiatives in different Ibero-American cities, both mega-cities and smaller municipalities. At the end of this year we will have 30 cities mapped and a network that articulates around 25,000 actors in citizen innovation throughout the region.

We hope to continue working in this direction, counting with the collaboration of the EU-LAC Foundation and with partners and allies who believe, like us, that culture holds the secret for better citizenship coexistence. There is no greater symbol of that than a hip-hopper greeting the President of a country.



Culture as an Instrument for social transformation

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The Basic Idea

It is well known that culture is a key factor in sustainable development and in securing the success of social change. Culture stands for heritage, which is the basis for determining the future. Culture shapes people's identities and strengthens social cohesion - and it divides societies. It builds bridges between groups and peoples, it creates peace, and it is a significant economic player. Culture encompasses ways of living, religion, law and science, tradition and innovation, art and music, language and literature. In short, culture is what people create. It is the matrix of people and of humanity, and globally the most powerful engine of change and integration. Culture is neither good nor bad at per se, but rather reveals its qualities in social contexts.

An Attempt at a Definition

Culture, seen academically, is thus a partial system of complex modern societies that are based on intellectual and aesthetic interpretations of the world, and it has a key function in maintaining these societies.

If we see culture as a system of social orientation or a mental map, then it represents the entirety of socially shared values and norms, ways of life and forms of knowledge, patterns of thought, action and perception - all appropriated by people through socialisation, and defining how societies differ from each other.

Thus it is clear that culture has direct relevance for political action by state and civil-society protagonists in all forms of communication and styles of cooperation. Culture has an internal function to integrate and create identity, and it also has the function to exclude the exterior, insofar as it adheres to notions of inner homogeneity.

Culture as an Instrument

This description and delineation of what culture is clearly shows that culture by definition cannot be used as a mere instrument - as the title of this contribution may suggest - and certainly not for the politics of state interests. Any attempt to use culture as soft power, as a tool for nation branding, for example, will end in simplistic advertising or clichéd folklore.

In the societies of Latin America, the Caribbean and the European Union, culture is an important way of jointly shaping development policy and innovative policies for the future and for peace within global contexts.

Culture as an Engine

Under present global political conditions, culture, cultural diversity and the creative economy are important resources for innovation. These offer orientation and possibilities for identification and integration in an increasingly confusing world, and provide space to test out new solutions for social problems. These cultural resources also open up opportunities for investment, as



can be seen in the quickly growing film industry. The potential of culture for transformation and development becomes apparent when cultural diversity is deliberately promoted. Music, the theatre, film and the performing arts offer spaces for a critical exploration of social problems and they often directly formulate proposals for improvement. The arts and creative industries frequently work as catalysts and politically committed people working in culture are often the seismographs of social challenges.

Culture and the Economy

In addition to its social relevance, culture also has considerable influence on the economy and economic policy. Culture and the creative industries are the fastest growing sectors of the economy. Experience with large-scale film production in India and Africa, and also in Brazil, as well as innovative trends in product design, in the arts and crafts and fashion, shows, that culture can be an engine of the economy, promoting not only social transformation but also economic development.

Culture and Conflict

ifa (Institut für Auslandsbeziehungen), an organisation working in cultural exchange and dissemination within the remit of the foreign cultural and educational policy of the Federal Republic of Germany, has come to understand that processes of social change - often in the wake of crises or conflict situations, are primarily the result of civil-society initiatives from grass-roots level. Understanding that civil society is the most powerful shaper of societies and that state administration has lost significance is one of the great insights that we have gained. One result of globalisation and development is that many people are now demanding participation in politics and wish to be convinced by political decisions and have their opinions heard.

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In the dialogue and cooperation between the EU and CELAC, for the reasons named, cultural exchange must play a role alongside political and economic or technical exchange. It is precisely here that interests-based politics becomes a shared responsibility and that thinking in terms of states is transformed

into thinking in terms of societies. Furthermore, in the field of culture in our globalised times, national ascriptions are becoming more and more vague. Certainly language, history, and specific typical cultural forms of expression still form the core of people's identities. But in music and in fashion, for example, any firm sense of one place only is receding, and we now have to think in terms of spaces of shared communication, of collective memories and of supra-regional narratives. This is true of the Mediterranean area, for example, where a number of very different singular cultures come together to form a Mediterranean culture as a condensed space of communication and identity.

New Forms of International Cultural Relations

ifa sees a great challenge in reshaping international cultural relations on the basis of insights from transformed cultural processes engendered by globalisation. National isolation of the like we are seeing today in Europe is no way forward, and it will ultimately fail. Not only culture and art, but also humankind - and individual people - are all striving for more freedom, more autonomy, and to shape their own societies in this freedom.

Final Remarks

It is necessary to understand culture in its entirety and to see the significance and substantial power of cultural processes in order to shape changes, promote transformation and facilitate dialogue. These are but a few of the many beneficial aspects of social transformation through and with culture. Without any doubt, they should be explored furthering political processes to unlock their full positive potential.



Social transformation with UNESCO heritage

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Culture can be experienced in many ways and serve many purposes. As the only United Nations Agency with a mandate in the field of Culture, UNESCO has thrived since its creation in 1946 to develop initiatives aimed at achieving the collaboration among the nations through culture, as indicated in its Constitution. Even through the conventions and specific programs are agreed by State Parties at the international level, their implementation has a significant impact at a national, regional and local levels, and throughout the times have contributed to change the way people address cultural issues. This is the case of heritage conventions, whose popularity and power to foster change is undeniable.

When in 1972 the World Heritage Convention was adopted, no one could guess that 45 years later it would have been joined by 193 States – almost as many as UNESCO itself – and more than 800 cultural properties in over 150 countries would have been recognised for its outstanding universal value. The consequences of the inscription on the World Heritage List is well documented and differ according to the type of property, namely whether it is a monument, an historic centre, a cultural landscape or an historic route or canal. In general, it is believed that there are several positive impacts upon the site's inhabitants: beside a better awareness regarding the value of their heritage, which generally leads to an enhanced sense of self-esteem, World Heritage properties have the possibility of attracting growing numbers of visitors, thus improving local economies and creating new opportunities for the populations.

However, this international recognition may also have negative effects on populations unprepared for changes in their livings, and special attention has been given by UNESCO to the involvement of the communities in World Heritage issues, from the preparation of nominations to the management of the sites. In addition, the intangible aspects of cultural properties are nowadays especially valued and cherished for they are indeed, in many cases, the bond that links people to places.

This focus on intangible heritage has recently been further recognised by the adoption of the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, which has been accepted by 172 State parties in just 14 years, and has already over 400 elements inscribed in the Intangible Cultural Heritage Lists and in the Register of Best Safeguarding Practices. In spite of being a cultural heritage standard-setting instrument, the heart and aim of the convention are the people, who are called to identify, manage and safeguard their own heritage, thus transforming the Convention, if properly implemented, into a truly democratic and empowering instrument, capable of achieving enduring social transformations and positively contributing to sustainable development.

Heritage issues, and particularly intangible heritage ones, have influence over most aspects of people's lives and activities. Bearing this in mind, in 2016 a whole new chapter entitled "Safeguarding intangible cultural heritage and sustainable development at the national level" was added to the Operational Directives of the 2003 Convention. In the section about



inclusive social development “States Parties are encouraged to recognize that inclusive social development comprehends issues such as sustainable food security, quality health care, quality education for all, gender equality and access to safe water and sanitation, and that these goals should be underpinned by inclusive governance and the freedom for people to choose their own value systems”. Other sections focus on inclusive economic development, environmental sustainability and intangible cultural heritage and peace, thus emphasising the broad and comprehensive scope of heritage.

In our globalised world, most cultural heritage, either tangible or intangible, is the result of contacts among peoples which allowed the exchange of ideas and knowledge, of practices, of experiences, of ways of living and believing. The diversity of heritage is a reflection of the diversity of cultures, and it is both useful to point out heritage differences and common features. In this sense, UNESCO has been encouraging the presentation of transnational serial nominations in both conventions, and State Parties are successfully responding to this challenge. As some other countries, Portugal is particularly well positioned regarding this matter due to its history, for it has shared tangible and intangible heritage with countries in all continents. As regards World Heritage, more than 25 properties related to Portugal and the Portuguese are already inscribed on the World Heritage List and many others have been identified. And countless elements of intangible cultural heritage are shared by the Portuguese and other communities all around the world.

In the troubled and uncertain times our societies are living in, it is imperative to recall the original aim of UNESCO’s mandate of building peace in the minds of men and women, and the mobilising power of heritage can undoubtedly play an important role in this endeavour.



Culture, a constant variable of development

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Photo: University of Antioquia

The processes of international cooperation, one may assume, must promote some kind of positive social transformation, for after all, they are all about generating benefits for people and for societies, besides which concepts such as economics, technology, productivity, health, education, governability, or peace, which commonly appear in agreements and declarations, would be empty and devoid of meaning.

It is a striking fact that the field of culture features only rarely in the implementation of State pronouncements and then often in a timid way. The same applies to the cooperation processes of international organisations. Culture is, on the one hand, a variable to be taken into account in any type of intervention with communities, constituting a determining factor in the success or failure of development projects. On the other hand, and in a broader sense, culture is itself a field of intervention with great transformative potential.

To illustrate the first idea, that is, the notion of culture as an inalienable variable in any development project, let us refer to one particular experience. Around the year 2008 we were beginning to consolidate the FOMECC Programme (Promotion of Cultural and Creative Industries) in the city of Medellín in Colombia, under the coordination of the Interarts Foundation and the University of Antioquia. At the request of the Ministry of Culture, we proposed taking our entrepreneurship methodology to the Department of Chocó, in the Colombian Pacific, an area particularly afflicted by violence, extreme poverty, corruption and risks to health because of the lack of drinking water.

We believed that the huge cultural potential of Chocó in terms of music, dance, crafts and tourism would give us a great cultural mix to develop productive processes out of creative ideas. Well, we were wrong! Partially, at least. The area did indeed have great potential, but the very concept of entrepreneurship turned out to be rather alien in that context; the idea of planning for the future and thinking about it appeared far removed from the spontaneity of a people who use the verb 'to live' only in the present tense. The possibility of accumulating capital to reinvest it did not fit at all well with a tradition in which money comes in and is spent within the same day.

It is not possible to explain here how many adjustments were necessary and how big a learning curve we experienced, but in the end we reconciled our proposals with the cultural opportunities all around us, and the project reached a very satisfactory conclusion both for ourselves and for the communities.

To consider culture within the sphere of cooperative relationships implies giving up of the idea of pre-established and standardised development models, with the assumption that technologies and knowledge can be automatically transferred from one context to another. There will no doubt be multinational projects of common interest, but the culture of each context defines the particular qualities, nuances and added value, which each territory may bring to the common project. One may build five identical bridges over the same river in five different locations, but only the cultural characteristics of each location will



define how the people use the bridge, what it means to them and how they take ownership of it.

As for the other meaning proposed earlier, that is, culture as a field of intervention, we will give you an illustration of its potential for transforming social symbols. In 2004 we conducted an investigation into the music bands of Antioquia, a tradition of groups of wind instruments, which were adopted by the Government of the Department of Antioquia as the basis of music teaching for children and young people. Until then, the bands used to play a popular repertoire, and they had close links with religion, taking part in the festivals of patron saints and in Holy Week. They were principally made up of older men for whom any musical knowledge was almost a privilege. The work of a band musician was viewed pejoratively as involving a certain lack of social discipline, the consumption of alcohol and partying.

During the course of the investigation we demonstrated that in the two decades or more that the music bands had been adopted as a matter of public policy, not without difficulty, the tradition had moved out of the private sphere to the public arena, and was now made up equally of children and young people, men and women, there was access to musical knowledge, the repertoire included popular music as well as classical, music from the region and from much further afield, and the job of musician was beginning to move away from being a cause for social censure. Inclusion, gender equality, democratisation and socio-cultural transformation were possible thanks to a continuous policy.

Culture as a field of intervention makes it possible to directly confront the social symbols and models of inequality from their very origins, which always lie in the mentality of the people. Some thirty years ago nobody in Antioquia questioned the fact that girls and young women did not have access to music through the bands; this situation seemed quite normal. Now the complete opposite is the case, and the change in thinking took place without any great upheavals. There were no arguments about gender equality, or sexist disputes, just the barriers of a former time becoming blurred by the process of music teaching.

Many projects of cooperation seek to transform environments, contexts, or physical means, but good projects of cultural intervention seek to transform ways of thinking. The effects of such intervention are not immediate and visible as with paving a street or constructing a building, but they are much more powerful as they define ways of living, sharing, meaning, caring and coexisting in the street or the building.



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Less innovation, more conservation

Cristian Heinsen
Executive Director, Altiplano
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Depletion

With the support of the EU-LAC Foundation, in February 2017, the book “Arica and Parinacota, Cultural Landscape of America” was presented in Hamburg. This book is the result of a dissemination programme that was financed by the Chilean government and executed by Fundación Altiplano which represents the regions of Arica and Parinacota. These regions consist in a territory of 16,000 km², an estimated population of 210,000 inhabitants, and contributes roughly 0.5% of the national GDP. Moreover, economic indicators show this region to be falling behind despite it being an exceptional landscape that is characterised by valuable natural and cultural treasures whose responsible conservation represents an alternative path to sustainable development for its communities.

Cultural landscapes and the heritage need

The term cultural landscape was proposed by geographer Carl Ortwin Sauer, father of Cultural Geography, and is promoted by the United Nations Educational, Scientific and Cultural Organization (UNESCO), since 1992, as one of the categories for heritage of mankind. Cultural landscapes are those territories that result from “the combined effort of man and Nature that express a long and intimate interaction between people and their environment.”

What is the need to conserve these exceptional resources for the good of future generations? What is the need to preserve cultural landscapes as a legacy of forebearers? What links the shepherd of the highlands that is adamant about conserv-

ing its surroundings and ancestral legacy with the first world scientist that defines criteria for sustainability amid climate change and the depletion of resources? Inspired by the text, Human Scale Development, by Manfred Max Neef, where the nine profound needs of human beings are described (subsistence, protection, affection, understanding, participation, identity, leisure, creation and freedom), the requirement for a “heritage” need is proposed in order to conserve, preserve, and sustain that which is valuable and critical for the development of those who are to come.

Humberto Maturana, in his biology of social phenomena, contributes a relevant vision on the profound need for conservation: “the life of a living being goes through continuous, structural changes as a result of its own internal dynamic, or triggered by interactions in its environment. A living being conserves its organisation within an environment only if their structures as well as the environmental structure are compatible and if this assimilation is preserved. If this structural congruence between the living being and its environment is not preserved, the interactions with the environment are triggered in the living being by the structural changes which then disintegrate and die...”

In the face of an economic development model of high consumption and growth bent on the creation of value, the conservation of national and cultural treasures is proposed in order to endure the subsistence and happiness of human communities of today and tomorrow, thus providing sense, or purpose, to this economic development.



The Andean churches of Arica and Parinacota.

The strategy proposed in the book *Arica and Parinacota, Cultural Landscape of America* was formulated from the learning experience that the Regional Government and the Altiplano Foundation went through with regard to the Restoration Plan for the Andean Churches of Arica and Parinacota/Missions Route which has received support from some organisations such as the Inter-American Development Bank (IDB) and the World Monuments Fund. This conservation initiative began in 2003 stemming from a request for support from Andean-Aimaran populations for the restoration of their temples made of stone, earth and raw straw, thus constituting the core of their way of life since ancient times. The communities, who have been forced to migrate to the city since the mid-20th century, lost touch with their roots and their cultural competencies, but persist in maintaining ties to their ancient land by way of their temples and customs.

What was the key factor for a conservation programme of temples that did not represent any formal value to the State, to become a public programme for sustainable development that, today, boasts significant results for the protection of critical resources, strengthening of communities and the generation of initiatives for economic development tied to responsible tourism? The key factor has been the high value of the heritage that Andean communities give to their temples, as the heart of their communal life, sacred sanctuary of their ancestral wisdom and of the complex social process generated since the Spanish Conquest. The “success” achieved by the Andean Churches Plan reveals three key elements for the success of a conservation and sustainable development programme: Value, Need (Community) and Risk.

The Spirit of the Territories: Value as a Strategy

In Latin America, we can find relevant cases of conservation and sustainable development: The Coffee Landscape in Colombia; Humahuaca Gorge in Argentina; Colca Valley in Peru; Chiquitania Missions in Bolivia; and Chiloé Churches in Chile. Heritage territories, cultural landscapes, with or without recognition from UNESCO, all have communities that identify with the value of its protected heritage and are integrated into the

planning of endogenous development that is aimed at generating shared value and territorial management thus mainly addressing the value of the conserved heritage, spirit, or vocation of the territorial systems which are expressed in the ancestral wisdom of its communities and the challenges that need to be defined in order to spearhead their own sustainable development.

What adaptive advantages do rural, indigenous or peasant communities in Latin America possess, which are now at a certain risk of disappearance, in order to face the challenge posed by global economic transformations on their heritage treasures? Why is the need for heritage conservation so relevant to small communities that persist in their ancestral culture, and, at the same time, in centres of advanced knowledge of the planet?

In the book “*Arica and Parinacota, Cultural Landscape of America*”, a simple path is proposed in order to address the conservation needs of natural and cultural resources as an alternative for sustainable development in communities and territories thus aligning the cross-purposes of heritage conservation and economic growth. The model integrates five elemental considerations:

1. Territories are Cultural Landscapes, that is, the integration of natural and cultural resources handled by communities that value, manage and conserve them as heritage or inheritance.
2. Heritage conservation is a human need. The conservation needs of the available resources for future generations is closely linked to the profound needs for subsistence, protection, affection, understanding, participation, identity, leisure, creation and freedom.
3. Sustainable economic intervention. In synch with trending innovation models, heritage interventions are conducive to delaying solutions that can, first, focus on the value that is placed on resources by communities. Then, there is a risk factor that determines the urgency of the needed intervention so that it can be minimal and reversible. From the perspective of heritage conservation, the following formula is



proposed: Value + Need (community) + risk = Initiative for Sustainable Development.

4. Responsible Demand. The group, or community, that holds a patrimonial asset can strategically take advantage of the demand from industries that also value these critical resources, generating a business or contracts of real value. Here, it is relevant to the sectors characterisation of the globalised economy that are currently emerging and know how to detect value within cultural territories-landscapes: Education-Research, Responsible Tourism, Healthy Nutrition, Biomedicine, Cultural Industry or Creative Economy, Technology, Waste Management and Renewable Energy.

5. Heritage conservation as an adaptive challenge. According to the adaptive leadership model by Professor Ronald Heifetz, the challenge of heritage conservation is not a technical one, but an adaptive process. It is a long, and uncertain learning process, often with losses, opposing factions and a high risk of failure even before achieving the purpose, or transformational challenge, that supposes moving on from the current, unsustainable economy, to a sustainable one.

The Adaptive Challenge in Latin America and the Caribbean

What can Latin America and the Caribbean propose for the conservation of the planet's resources and a more responsible and happier lifestyle for future communities? The answer can be derived from American territories that conserve their valuable natural and cultural resources linked to indigenous and rural communities that are going through a critical declining phase, but are maintaining their ancestral customs of responsible habitation within their environment, keenly aware of the need to ensure availability of resources for the next generations. Faced with the persistent call to innovate the economy with the aim to generate new value at any cost, it is proposed to look back at existing values within territories that are at risk and must be urgently preserved. Here is a huge field of work in order to foster the partnership for mutual collaboration between European and Latin American nations. Who's up for it?



Culture as a Tool for Social Transformation: the role of museums and community

Karen E. Brown
Scientific Coordinator of the EU-LAC-Museums

Over 48 months from September 2016, an EU-CELAC network of academics, museum professionals and policy makers will investigate the topic of Museums and Community: Concepts, Experiences, and Sustainability in Europe, Latin America and the Caribbean. Our collective aim is to investigate and implement ways for culture to be a tool for social transformation and mutual understanding between regions. Our research project is called EU-LAC-MUSEUMS, and has been explicitly designed in response to the EU Horizon2020 Work Programme call INT 12 (2015) "The cultural, scientific and social dimension of EU-LAC relations".

The project is coordinated by the University of St Andrews in Scotland, working with partners in France, Spain, Portugal, Chile, Peru, Costa Rica, and the West Indies. A full list of our institutions, Work Packages and initial work in progress can be seen here: <http://eulacmuseums.net/index.php/partnership-2/>

The focus of the EU-LAC-MUSEUMS project is to follow the EU-CELAC Action Plan in carrying out a comparative analysis of small to medium-sized rural museums and their communities in the EU and LAC regions, and to develop associated history and theory. To this end, we have created the following objectives:

- To increase the knowledge area of EU-CELAC relations in the museum world by researching the concepts and experiences of sustainability in museums and communities in the two regions, with a special focus on heritage technologies

- and histories of migration as they relate to these communities;

- To enhance sustainable development and social inclusiveness in the museum sector in remote rural and island locations through dialogue between academics, policy makers, museums, and local communities;

- To create a common and sustainable vision for community museums ratified by ICOM, and in line with EU-CELAC and JIRI actions;

- To make available and to celebrate knowledge generated by the project to all potential users, museum professionals, and decision makers through an ambitious web portal and an extensive dissemination programme;

- To ensure rigorous evaluation of project methods and outcomes for future EU-LAC platforms, and to build long-term sustainable relationships between institutions in EU and LAC, and especially within our partner countries.

How can our EU and CELAC researchers work effectively together using culture as an instrument for social transformation?

Societal challenges can lead to opportunities if approached in the right way. Europe is currently undergoing a crisis of identity, seeking to define its past, present, and future position in relation to the wider world, and to consolidate regional cohesion across



EU-LAC Foundation
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generations within a wider, global knowledge economy. ICOM Europe and ICOM LAC are committed to the idea that fostering inter-cultural dialogue and creativity through their regional and community museums is fundamental to this process.

Museums hold an unequalled responsibility to communicate the “shared history” and “cultural, political and economic ties” between Europe, Latin America and the Caribbean. Museums have enormous capacity to reach all levels of community, from towns to remote villages, and can be neutral spaces for building social cohesion and reconciliation in a variety of contexts. Together, our research teams will create a common vision for sustainable, small to medium-sized local and regional museums and their communities, and reinforce mutual understanding and cooperation between regions. In particular, our research speaks to the Societal Challenges of Youth, Migration, Sustainability, Gender, Entrepreneurship, Education, and Digital Heritage.

What are the difficulties we face on the ground and how do we suggest that these can be overcome?

Overcoming societal challenges as they relate to our museums and their communities, our collaboration is built to endure the lifespan of the project and beyond through immediate and future cooperation and mobility of researchers between institutions.

The INT 12 (2015) aim is to “shed light on how LAC representative groups of citizens perceive the role of Europe in their own continent and the process of European integration, more generally”. This presents a challenge for any research programme. However, through the mediation of ICOM networks and our regional and national museum leaders, we are fully committed to achieving this goal in order to bring about strategic “future interaction and cooperation between the two regions”.

Building on existing good relations between researchers in our consortium, we will provide mediation for each other in carrying out pioneering and grassroots research into our tangible and intangible heritage, and share it with the world.

To this end, an ambitious database and website is being developed by the National Museum of Archaeology in Lisbon,

aggregating existing and new models of best practice in community museology.

Could policy makers from the two regions help projects in the field of culture with the mission of community development?

Absolutely. Our overarching aim is to strengthen our individual and collective museum communities; an ambition requiring support at all levels, including meaningful contribution to policy documents. EU-LAC-MUSEUMS has its genesis as a partnership between the European and Latin American and Caribbean Regional Alliances of the International Council of Museums (ICOM). Created in 1946, ICOM is a worldwide organisation of museums with more than 32,000 members in 135 countries committed to promoting and protecting natural and cultural heritage, present and future, tangible and intangible. We have also entered into discussion with the EU-LAC Foundation on the themes of Youth and Migration in particular, including the possibility of an EU-CELAC Youth Day in conjunction with our youth exchange between Scotland, Costa Rica and Portugal.

We welcome the participation of other regional policy makers in EU and LAC, and we look forward to hearing from you!

EU-LAC Foundation's Activities



Arica y Parinacota, Cultural Landscape of America

Book presentation in Hamburg with the support of the EU-LAC Foundation

[...]

Long Night of the Consulates 2017

The EU-LAC Foundation participated for the fifth consecutive year in this event

[...]



Cooperation agreement

The Foundation formalises partnership with the Italo-Latin American Institute (IILA)

[...]



The Caribbean in the strategic partnership EU-CELAC

The EU-LAC Foundation organised an interdisciplinary Conference in collaboration with IdA in the framework of the Latin America and Caribbean Week in France

[...]

Conference and talk by the Ambassador of the Eastern Republic of Uruguay to Germany

The Foundation supported the presentation of the H.E. Alberto Guani about the Italo- Uruguayan migration

[...]



Seminar- Presentation of ELANBiz Market Study

The EU-LAC Foundation supports a series of activities dedicated to the promotion of the Baltic States

[...]



Reflection Forum 2017

Representatives from the EU-LAC Foundation Members, academics and practitioners gathered for a dynamic dialogue in Madrid about productivity

[...]





Panel: What is the role of Culture in relations between the EU and LAC?

The Foundation in cooperation with OEI, EU-LAC Focus and the Ibero-American Institute of Berlin organised a panel about biregional cultural relations

[...]

RedGob 2016

The EU-LAC Foundation supports the annual conference in Paris

[...]



Kühne Logistics University

Students visit the EU-LAC Foundation for lecture on EU-LAC economic and trade relations

[...]

EU-LAC Reflection Forum 2016

Representatives from the EU-LAC Foundation Members, academics and practitioners gathered for a dynamic dialogue in Berlin

[...]





The future of Higher Education Conference

The President of the EU-LAC Foundation was the keynote speaker at the Conference organised by Universidad de Alcalá de Henares

[...]

Cooperation Agreement

The Foundation formalises partnership with the Elcano Royal Institute

[...]



EU-LAC Academic and Scientific Cooperation

The EU-LAC Foundation organised an experts' meeting in collaboration with the European Commission

[...]



CELAC – EU Ministerial Meeting

The Foreign Ministers of the two regions sign in Santo Domingo the Agreement Establishing the EU-LAC Foundation as an International organisation

[...]





LACalytics Conference & Publication

The EU-LAC Foundation supports the Young Initiative for Foreign Affairs and International Relations (IFAIR) programme for Latin America and the Caribbean

[...]

RIBEI

The EU-LAC Foundation is attributed observer status to the Ibero-American Network for International Studies

[...]



Young Researchers

-
Marina Pasquali

The impact of Eastern Enlargement on the European Union's foreign policy towards Latin America and the Caribbean (2004-2016)

In the late 1990s, the advanced process of Eastern enlargement motivated the emergence of a debate regarding the future of the EU's foreign policy towards Latin America and the Caribbean (LAC). Widespread views affirmed that, as a result of the accession of Central and Eastern European countries (CEECs), the EU would become less interested in fostering relations with LAC. Opposing views argued that the EU's enlargement towards the East entailed more opportunities than risks from a Latin American standpoint. This contribution is aimed at determining how, if at all, EU Eastern enlargement affected EU foreign policy towards Latin America and the Caribbean, since 2004 until present days. The analysis of the values and priorities orienting EU foreign policy towards this region as well as its main developments during the period under study revealed, on the one hand, that the EU was able to expand to the East, while simultaneously develop a stable and valued-based foreign policy towards LAC, and on the other hand, that Eastern enlargement has had no major transforming role in the formulation or implementation of EU foreign policy towards this region.

[...]

The selection of the Young Researcher project is done through a call published on the EU-LAC Foundation social networks and website.

Publicaciones



EU-LAC FOUNDATION

EU-LAC Foundation. (2017)

Vademecum on EU- Cooperation Programmes with LAC. EU-LAC

EU-LAC Foundation, Hamburg.

EU-LAC Foundation, CERALE, Institut des Amériques (2017)

The Internationalisation of Latin American SMEs and their Projection in Europe. EU-LAC Foundation, Hamburg.

EU-LAC Foundation, Hamburg.

Events of the Foundation



18th- 20th September

Seminar: Forging Bonds with Emigrants: Challenges for Europe, Latin America and the Caribbean
Hamburg, Germany

18th September- 21 st December

Lateinamerika Herbst Festival 2017 “Migrants and Travellers”
Hamburg, Germany

18th June- 15th August

II EU-LAC Awards: Young Journalists and Citizens’ Initiatives

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