

ABSTRACT - 2. A CROSS-CUTTING APPROACH BETWEEN CONVENTIONS
- A DISCUSSION LINKING THE VENICE CHARTER WITH OTHER
INTERNATIONAL DOCUMENTS, NOTABLY THE HAGUE CONVENTION OF
1954, THE WORLD HERITAGE CONVENTION OF 1972, THE NARA
DOCUMENT ON AUTHENTICITY OF 1994, THE INTANGIBLE HERITAGE
CONVENTION OF 2003, AND THE FARO CONVENTION OF 2005,
EXPLORING INTERSECTIONS AND SHARED PRINCIPLES TO ADDRESS
CONTEMPORARY CHALLENGES.

NOTES ABOUT THE RIGHT TO LANDSCAPE AS REPARATION STRATEGY

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The Perseverança Collection is made up of more than 200 sacred objects stolen from Afro-Brazilian cults in the violent episode of religious persecution known as “Quebra de Xangô”, which occurred in 1912 in the city of Maceió and surrounding areas, in the Alagoas State, Brazilian Northeast. In the narrative produced by the local press supporting the persecution, the attacks were nuanced by hygienist jargon and were often described as a “cleaning” of the city of Maceió.

Currently, there is a process of patrimonialization of the objects by the Brazilian National Historic and Artistic Heritage Institute (IPHAN), within the scope of which a Working Group was established to enable the social participation of religious people. In the Working Group’s discussions, stands out the narrative fabric that positions the current mobilizations of the religious people in continuity with their old resistance strategies that included the worship space in the backyard of the residences. Such mobilizations are described as part of the

broader movement of occupying “public spaces”, as reported by a religious leader member of the Working Group: “we left the backyard to occupy squares, public spaces and to have voice in these public spaces, to have voice to say what this public space represents within this historical, social and cultural issue of the religious people.”

Starting from this context, this reflection aims to explore possibilities and potentialities of envisioning the demand for “to occupy square, public spaces” within the reparation’s discussions for the violence suffered in the Quebra de Xangô. Initially, I seek to qualify the landscape’s concept and the hygienist nuance present in the context of the 1912 attacks and the Maceió’s urban modernization projects. Next, conceptual reflections on landscape theory and politics are mobilized, including the UNESCO Cultural Landscape instrument and its implications for the recognition of the right to landscape of traditional peoples and communities. Finally, it is proposed to articulate the reflections to the emerging international debate surrounding the objects and human remains’ restitution and repatriation processes and their expanded implications for reparation actions.

To this end, revisiting and overflowing the notion of historical monument expressed in the Venice Charter (1964), I mobilize the UNESCO Conventions on World Heritage (1972) and Intangible Heritage (2003), the European Landscape Convention (2000) and Landscape Charter of the Americas (2018), as well as the 1970 UNESCO Convention, the UNIDROIT Convention (1995) and the ICOM Code of Ethics for Museums (2017). The aim is also to situate the articulation of the aforementioned debates based on discussions currently present in the specialized bibliographies.

Especially an unfolding of the religious people’s mobilizations and demands around the Perseverança Collection’s process of patrimonialization, such articulation results in conceptual notes in which the right to be (in) the landscape emerges as a broader possibility of reparation, implied by the grammar of restitutions as an action or claim “to return to the original state of things”.

Palavras-chave: collection; landscape; restitution; reparation.