MEETING OF EXPERTS TO DRAW UP A FUTURE PROGRAMME
CONCERNING THE NON-PHYSICAL HERITAGE

(Unesco, Paris, 28-30 November 1984)

FINAL REPORT

2 1 JUIN 1985

CONTENTS

I. ORGANIZATION OF THE MEETING

The Meeting of Experts to draw up a future programme of the Non-Physical Heritage was convened by the Director-General of Unesco, on the advice of the Member States in order to discuss the plans for the recently created sub-programme on Non-Physical Heritage. The purpose of the Meeting was to give shape to current concerns of Member States on inventorying, collecting, studying promoting and, above all, protecting the world's Non-Physical Heritage from erosion and distortion. The Meeting took place from 28 to 30 November 1984 at Unesco's Headquarters in Paris. The task of the Meeting was to adopt a working definition of Non-Physical Heritage or popular cultural traditions, to discuss methodologies for inventorying, collection and safeguarding and to establish an order of priority for future Unesco actions in this important area.

The Meeting was opened by Mr Bakkalcioglu, Director of the Division of Studies and Dissemination of Cultures who represented the Director-General of Unesco. The participants were welcomed by Dr Birgitta Leander, Chief of the Section of Non-Physical Heritage. The experts, invited in their personal capacity, came from the following countries and organizations:

Mrs Aherdan (National Institute of Folk Art, Morocco);

Mr Balikci (University of Montreal, Canada);

Mr Dunaway (University of New Mexico, United States of America);

Mr Godelier (National Centre for Scientific Research, France);

Ms Ivekovic (University of Zagreb, Yugoslavia);

Mr Khaznadar (House of the Cultures of the World, France);

Mr Meleisea (University of South Pacific, Fiji);

Mrs Avalos de Matos (Museum of Peruvian Culture, Peru);

Mrs Eghbal (Ethnographer, France);

Mr Wanjala (University of Nairobi, Kenya);

Observers from a wide variety of non-governmental, intergovernmental and other organizations also attended the meeting. (See Annex I)

II. ELECTION OF OFFICERS

Mrs Leander presided over the election of the Bureau for the Meeting. Nominated for President, and elected unanimously, was Dr Khaznadar, Director of the Maison des Cultures du Monde, in Paris. The Meeting elected two Vice Presidents, Mrs Avalos de Matso, Director of the Museum of Peruvian Culture in Lima, and Dr Chris Wanjala, Director of the Institute of African Studies, Unviersity of Nairobi. Dr David Dunaway, a professor at the University of New Mexico and author of the working document of the Meeting, was elected Rapporteur.

III. PRESENTATION AND ADOPTION OF AGENDA

Mrs Leander presented the Meeting with the Agenda (Annex II) and the outlined procedures, and what was expected of the participants.

The Meeting was called to advise the Director-General on the Organization's Subprogramme XI.1.2 in the field of Non-Physical Heritage, ('Inventories, collection and study of the Non-Physical Heritage') keeping in mind current trends in related research and existing knowledge about manifestations of cultural traditions and ways of safeguarding them.

IV. INTRODUCTORY STATEMENT BY THE SECRETARIAT

Mr Bakkalcioglu, Director of the Division of Studies and Dissemination of Cultures in the Sector of Cultures, offered general remarks on the history of Unesco's interest in Non-Physical Heritage. Unesco was known first for its programme on great cultural monuments; second, for its programme on the reallocation of movable items of cultural treasure; now, the agency sees a new direction: the preservation of the Non-Physical Heritage. He pointed out Unesco's needs from this meeting: first, for a working definition of the Non-Physical Heritage; and, second, for the creation of a priority of actions for the biennia to come. Finally, he pointed out a methodological problem in working with local or ethnic languages: the problem of transcription and translation of these languages into those used by peoples whose fundamental cultural linguistic systems were not based on traditional culture. Such languages needed to be studied on their own terms to prevent the possibility of distortion.

V. REVIEW OF MONDIACULT RECOMMENDATIONS (63 and 64)

The Meeting's discussion opened with the consideration and endorsement of two key recommendations of the 1982 World Conference on Cultural Policies (MONDIACULT) numbers 63 and 64. To provide the context for interpreting this document (Annex III), Mrs Leander spoke on the urgency and importance of this Meeting, in view of the rapid disappearance of many cultural traditions and local languages; she also stressed that Unesco's major role should be to advise Member States on how to go about collecting and preserving these precious traditions and to encourage such efforts, though not to substitute for local or regional initiatives.

VI. DEFINITION AND TYPOLOGY OF NON-PHYSICAL HERITAGE

Definition of the Non-Physical Heritage

Participants considered four standards for defining Non-Physical Heritage or cultural traditions:

   a core structure traditional to a certain genre and group;

   an informal, formulaic and largely unwritten transmission;

   collective knowledge and majority participation in the traditions;

   a critical, inseparable linkage to the social life of the community.

Delegation felt that these four standards in the working document required refinement and broadening. Most delegates commented on the difficulty of separating what is non-physical and what is physical in tradition. Other participants emphasized the importance of basing a definition of the Non-Physical Heritage on the facts of social reality: that economic, social organization underlies tradition. When this social reality changes, the traditions inevitably change. Another participant pointed out the inseparability of

traditions from their performance in context: they cannot exist outside of the social conditions that created them. The experts further pointed out the threat to traditional cultures when these are removed from their context and deal with in an artificial manner by individuals and/or institutions who, using protection and preservation as pretexts, transform them into museum exhibits or objects of trade or propaganda.

· The language of a local or ethnic group was unanimously·considered part of its Non-Physical Heritage.

Discussion on a definition then focused on the question of the transmission of the Non-Physical Heritage: that transmission must be considered from the perspective of who is doing the transmission and how this is accomplished. One participant pointed out that culture is often transmitted by two alternative methods: an official, institutional one relying on written publication and formal education, and an unofficial one, relying on word of mouth.

Expressions of culture which circulate through official, institutionalized channels, often correspond to a Western. globally dominant culture; sometimes these are the only transmissions taken seriously. While Unesco necessarily favours institutional channels, the task should be to link both modes to maintain a creative, balanced perspective and to make researchers sensitive to the necessity of maintaining a self-critical attitude towards their own research.

It was also stated that women have a particularly important role in transmission, which is sometimes overlooked. Particularly in the area of non-formal education, women carry the burden of transmitting customs and cultural values and world view; their role in popular traditions merits further study.

A third area of concern was the concept of anonym..ity or impersonality as applied to tradition. While the general idea that original creative works, whose authors are well known, fall outside the definition of traditional culture (such as a novelist's writings), it was emphasized that some traditions carry the names of authors legendary or not, and represent individual innovation. In this regard, both Indian philosophy and Inuit song were mentioned. In India specific schools of philosophy and specific gurus are designated as keepers of knowledge and their names are widely known. Certain key groups within a traditional society will have special roles in the recreation of tradition, including history-tellers (griots), philosophers, and others. The role of the individual in raising a tradition to great heights was stressed. Colonialists, one participant suggested, ignored individual differences, but within a traditional culture, members know who the master performers are.

Finally, while non commercial means of transmission are often a key part of distinguishing traditional from popular (mass) culture, certain traditions are spread through commercial means, including traditional lifestyles which allow compensation for performance of traditional culture.

Amendment of the working document according to these suggestions are included as Annex VI.

Typology of non-physical heritage

One immediate problem discussed was the difficulty of creating an independent, non-culture specific typology of universals in human culture. In Pacific art, for example, experts from outside the culture were said to have formed judgements on independent aesthetic criteria - but such criteria were outside of the frame of the reference of the culture producers and failed to include all the relevant genres of traditional art. This tendency to create

judgements external to culture was also discussed in terms of transmission: traditional culture relies on a communication process poorly understood by scientists; externally imposed preconceptions about transmission could lead to false conclusions. The scientific framework represented by typologies and inventories was discussed as always outside the cultures examined, which might allow creation of a consistent but distorted view of individual cultures. This reflects the etic (outsider) versus emic (culture member) distinction of anthropologists. Several participants stressed that the typology for the non-physical heritage could only be developed by taking into account the holistic nature of traditional society.

Once again, discussion centred on the difficulty of creating a typology by extraction of features from traditional culture. Such a task is doomed to fail, several participants insisted. Others felt that, while a typology was necessarily exterior to a culture (particularly a typology designed to be universal), much use could be derived from an effective document.

Two alternative models of typology were discussed, based on differences in academic disciplines. The working document was prepared from the point of view of folkloristics: this focused on traditional culture as it is manifested in the performance of items of folklore or traditional culture. Thus the working document was divided into material and non-material culture, verbal and non-verbal traditions, by genre (games, songs, dance, folk arts, etc.). Many delegates favoured amending this scheme to include broader reference to custom, transmission, and tradition. (These amendments to the working document are contained in Annex IV).

The second typology proposed was Murdock's classification system for describing culture in the Human Relations Area File (HRAF), a cultural anthropology perspective which stressed the social and cultural relations in any society. The delegate who suggested this model felt that the folkloristic model was inappropriate to a total description of a traditional culture, because it could not allow for detailed descriptions of social relations, such as kinship and family system, territorial markings and other forms of traditional patterns (Annex IVA).

An attempt to unify these two approaches failed to win agreement among the Meeting's participants.

Additional objections were registered to accepting either typology, on the grounds that social reality must be seen as the ultimate base of traditional culture. One participant pointed out that in the South Pacific area, land is the key issue in the preservation of traditional culture: without land and access to water, the traditional lifestyle was impossible.

Considerable discussion focused on the difficulty of separating the domain of the physical from the non-physical. The material culture object, one participant suggested, is both an end product of a non-material process and a starting point for ritual and traditional cultural practices which rely on objects, even where the rituals themselves have a non-material nature. An observer experienced in traditional music suggested that sound itself was a physical phenomenon, based as it is in vibrations in the ear by sound waves.

Following this last discussion, the participants decided that they wished to include both material and non-material traditional culture under the heading of what was in Unesco known as Non-Physical Heritage. This would allow all forms of traditional culture to be included in the subprogramme on Non-Physical Heritage except what is already included in the Unesco programme for the preservation of the physical heritage.

Further discussion concerned whether 'fine arts' was to be included under this programme; participants unanimously excluded 'fine arts' (opera, symphonic music, etc.) from consideration on the grounds that these were not manifestations of traditional culture, though they might reflect its influence.

Alternative terminologies to Non-Physical Heritage

Because of the dilemmas surrounding the typology, the meeting took up the subject of alternate terminology for the subject, in hopes of reaching a consensus on the typology. 'Non-material culture' was suggested as a means of distinguishing forms of technique and oral literature from their material end-products (in other words, separating categories of the production of the object from the object itself). This was rejected and the scope of the programme was amended to include both technique and products, as above.

Other names in French and English were discussed, with complaints about the difficulties of finding a term equivalent in both languages. 'Non-physical' was rejected as inaccurate, in view of the inclusion of material phenomena such as folkart. The suggestion of 'living tradition' or patrimoine vivant was rejected, when it was pointed out that certain traditional objects such as mosaic, could not be called 'living' traditions. The Meeting finally agreed on the term 'cultural tradition' as the simplest, most exact, and most inclusive one. (This should still be understood to exclude what is already included in Unesco's programme on preservation of the world's physical heritage).

Despite the agreement as to terminology, no final agreement could be reached on the two typologies proposed. It was decided to postpone the derivation of a typology until Unesco has begun field-work in this area, in order to let such a characterization of tradition flow from traditional culture itself. It was also proposed to create a special Working Group, with persons representing different disciplines in order to continue work on a universal typology of the Non-Physical Heritage.

VII. CURRENT METHODOLOGIES FOR COLLECTION, INVENTORYING AND PROTECTING NON-PHYSICAL HERITAGE

Inventory

Discussion of the methodologies opened with a debate on the proposed inventory of cultural traditions which resembled the divergency of views on the typology: some participants insisted on the remoteness of this discussion from the folk world view it was designed to help document.

One participant argued that it was impossible to consider the creation of an inventory without discussing its eventual audience. A computerized inventory would be used for the conservation, for posterity, of traditional cultural expressions, for use in research institutions. The same participant proposed that simultaneously another type of inventory should be established, based on sound archives and audio-visual archives in a form directly usable by members of communities whose traditional culture is directly threatened with disappearance. This could be an important part of cultural revitalization efforts. Another working document and another meeting of experts might be sponsored by Unesco on this very sensitive subject. Another example of this concern was the discussion of the Berber and Tifinagh languages, which are in danger of extinction.

One participant said that it was evident that the communities themselves should have an active role in the application and creation of the inventories.

Another participant stressed the importance of not creating an inventory structure which would overlook the importance of regional institutions and initiatives. This was agreed to by the meeting as a whole, alongside certain other key points: the importance of recognizing the different levels of research in cultural traditions which exist in different countries, and the importance of using the inventory to stimulate further collecting of endangered traditions.

One participant mentioned that, based on Latin American experience, it was most important to apply a typology, but this should be used after returning from the field with observations, in order to code these observations into comparable form.

The subject of collecting local or ethnic languages again surfaced, with one delegate pointing out that in some traditions, such as Sanscrit, there exists literature which lies between the written and the oral, having experienced circulation in both forms.

Collecting

The Meeting next took up the subject of collecting cultural traditions. One delegate praised the working document for its balanced presentation of the major modes of collecting: field notes, still photography, sound recording, and video or film recording. Several delegates expressed a need to emphasize visual recording in the video-film format, alongside synchronized audio recording. Sound recording alone, one participant pointed out offers dual advantages: it is both inexpensive and currently possible with equipment already in existence in most parts of the world. While all the forms of collecting were discussed as selective (each carried a frame which selected certain details and omitted others), participants insisted that the ethnographic training was the first step in training for cultural documentation. Without the training that allows individuals to see beyond their own culture, little of value could be collected. Thus the Meeting voted to recommend that training be provided by Unesco in both the use of modern recording equipment and its application to ethnographic field work.

Promotion

Having discussed the importance of defining, inventorying and collecting cultural traditions, the meeting proceeded to discuss ways of protecting and promoting cultural traditions.

Various creative and non-traditional methods of promoting cultural traditions were evaluated, including the use of non-formal exhibits which travel into rural areas, and mounting exhibits internationally as a way to restore pride in a nation's patrimony. Cultural exchanges were also discussed as an effective way of promoting cultural tradition.

A discussion ensued on whether all forms of cultural traditions were to be collected and promoted, or whether censorship was to be applied at times. The meeting was unanimous in collecting materials without censorship, though one participant said that materials collected had to be used with discretion in promotional efforts. None the less, the sentiment was clear that no researcher should presume to judge or censor the products of the cultural tradition of another, and that censorship was completely inappropriate in collecting or inventorying traditional culture.

A participant stressed the importance of ensuring that the promotion of oral literature was done with the aim of keeping oral tradition circulating by oral means, wherever possible; codifying oral tradition distorts its character.

Pilot-projects

Realizing the vast scope of the effort needed to inventory, collect and promote the world's Non-Physical Heritage, the Meeting turned its attention to the formulation of criteria for the development of pilot projects. The over-riding concern of the participants was that such projects should inventory and collect not fragments of a culture, in isolation, but its holistic represen-tation, including vital and non-vital forms. Collection must be informed by a sense of where traditions fit in the socio-cultural systems of a country.

The primary objectives of such pilot projects should be:

1. methodological:

   (a) testing the application of the classificatory scheme (typology);

   (b) demonstrating the efficiency of multi-media recording techniques;

2. pedagogical: training local collectors in the above points; and

3. promotional: providing publicity, i.e. using mass media, worldwide, to stimulate similar efforts in other countries.

(Proposals for pilot projects are included in Annex VI and VII.)

VIII. ESTABLISHMENT OF PRIORITIES FOR STUDY AND ACTION

The major proposals for study and action concerned:

the development of a working typology;

the testing in pilot projects of effective means of inventorying, collection, preservation and promotion of cultural traditions; and

the construction of an inventory.

Although there was general agreement that a typology could not be final-ized before collecting and further organizational activities had taken place, participants recognized the importance of such a procedure, as a basis for the draft form of an international inventory of cultural traditions. One expert suggested postponing this phase of research until the 1986-1987 biennium, to allow time for field-work to inform a final choice of system.

Delegates had a number of priorities for the promotion of endangered cultural traditions, specifically focusing on:

the development of rural audio archives, for use by villagers;

the development of radio and film programmes based on ethnographic collections in these media;

production and issuing of discs, cassettes, videocassettes and a series of booklets describing particular cultural traditions threatened by disappearance.

The use of modern recording and production techniques was a major priority for action, to be carried out with local or regional Unesco-sponsored training workshops.

The major area of action developed by the Meeting was the compilation of a List of Endangered Cultural Traditions, through efforts of Unesco staff and meetings of an International Advisory Board. This list would then form the basis for prioritizing local collections and the pilot projects on promotion discussed under recommendations.

An international inventory of cultural traditions was, as a result of the final day's discussion, divided into two categories of work: that undertaken in the context of 'urgent anthropology', through the preparation of the list of endangered cultural traditions by an International Advisory Board; and the possible later creation of a central depository of information on world efforts to collect and research cultural traditions. Such an archive would obviously be a large, long-term undertaking, panelists agreed. Priority for serving as a central clearing-house at Unesco should be given to a survey of endangered cultural traditions, with eventual work later on a future computerized inventory, to take place beginning with preparation and circulation of a draft form. It was agreed, however, that this later undertaking would require considerably more staff and resources, and would therefore have to be postponed until the conditions permitted.

Future priorities for action could be divided into four tasks, in the order of priority determined by the Meeting.

TASK ONE - DEVELOPMENT OF A LIST OF ENDANGERED CULTURAL TRADITION

Steps to this goal might consist of:

collection of the names and addresses of organizations with knowledge and experience in studying or collecting the non-physical heritage;

preparation of a form for reporting information;

distribution of form requesting information on endangered cultural traditions to Organizations and Member States;

compilation of information and follow-up inquiries for additional information;

reviewing and sorting materials into country files;

convening experts in a meeting to establish the International Advisory Board on Endangered Cultural Traditions.

This Meeting would study the country files and prepare a List of Endangered Cultural Traditions.

TASK TWO - COLLECTION OF ENDANGERED CULTURAL TRADITIONS

Once agreement has been reached on the first list of endangered cultural traditions, as recommended by the International Advisory Board, efforts of the 1986-1987 biennium should be concentrated on using existing agencies to begin documenting these traditions, in the following way:

the list of endangered cultural traditions should be prioritized by the Advisory Board, and regional agencies given suggestions about how the collecting should be carried out. (Their work could be monitored by a Subcommittee of the International Advisory Board, meeting on site or at Headquarters);

all collecting work should be done in a manner to facilitate use in public programmes aimed at revitalizing these traditions. To this end, workshops could be carried out to assure the use of modern recording and documenting techniques, with the possibility of Unesco providing additional equipment, where absolutely necessary;

these collections should be reviewed by the International Advisory Board as a whole, in annual meeting.

TASK THREE - PROMOTION AND REVITALIZATION OF ENDANGERED CULTURAL TRADITIONS

As efforts are underway to collect endangered cultural traditions, regions where collecting is taking place should have workshop-demonstrations of modern techniques to promote acceptance and participation in endangered cultural traditions.

These workshops should stress those methods discussed in the working document: particularly, radio and television programmes designed for multiple audiences. These workshops should bring together producers, educators and museum exhibitors in countries where collecting has begun, in order to communicate to the collecting organizations the goals and means whereby collections are most effectively circulated.

A pilot project should be devised to test Unesco's promotional strategies. (Ideally, this should be carried out in the 1988-1989 biennium, with extensive preparation occurring in 1987). In the country (or countries) chosen, the gamut of promotional strategies would be used, to be co-ordinated through a National Council for the Promotion of Traditional Culture, composed of local educators, media producers, traditional artists and government administrators.

TASK FOUR - PREPARATION OF INTERNATIONAL INVENTORY OF CULTURAL TRADITIONS

Draft an inventory data sheet, based on a typology elaborated on the different models discussed at this meeting. This form would include a listing of basic genres, along with instructions for filling out the survey.

Circulate this draft survey for cross-cultural review. Suggestions should be specific, including the revision of listings to make the inventory applicable to different cultural regions.

This draft inventory should be scheduled for a pilot project in an area where little previous surveying has been accomplished (probably during the 1988-1989 biennium).

IX. CONCLUSION: STATEMENT ADOPTED BY THE MEETING OF EXPERTS

The Meeting of Experts adopted a statement containing comments on the most important areas of the subprogramme.

Definition

Cultural traditions share certain universal characteristics:

a core structure traditional to a certain genre and group;

an information, formulaic and largely unwritten transmission;

collective knowledge and majority participation in the traditions;

a critical, inseparable linkage to the social life of the community.

Typology

The Meeting of Experts, after due consideration, decided that it was impossible (and perhaps imprudent) to adapt a typology outside of the frame of reference of the problems involved in collecting and inventorying popular cultural traditions.

Inventory

The Meeting of Experts recommended encouragement for the making of local, national and regional inventories and, at a later date, their co-ordination in an international inventory of folk traditions. These inventories would be drawn up in a uniform way, studied by international specialists and tested at the conclusion of pilot projects. The long term aim would be the establishment of computerised inventories of traditional cultural forms. Existing regional institutions should support these inventories which would lead to complementary research and would take into account the differences in traditional systems. When necessary, and at the request of the countries concerned, Unesco could assist with the preparation of these inventories and help regional efforts in respect of training courses and follow-up. The Meeting of Experts also recommended the setting-up of an inventory or a data bank in the form of archives of sound and visual data, which would be accessible to communities whose cultures were threatened, particularly rural communities.

Collection

This Meeting further recommended the urgent and comprehensive collection of endangered cultural traditions, particularly those threatened by disappearance in the near future. Thus, it was recommended that priorities be established by local, national and regional organizations, who are the best placed to undertake this research. International co-ordination of this task would nevertheless be necessary. This co-ordination should not only assure that efforts are spent on constituting a future international inventory but should also make sure funds are collected in order to make it possible to give assistance, whenever required, to the institutions carrying out collecting work.

Preservation and promotion

For the cultural traditions of a people to continue, nations or institutions must intervene to preserve and promote vital forms of endangered traditions. Among the many ways this can be done are: publication of collections via newspapers, magazines, books and discs; production of video, film and radio programmes; promoting festivals and craft industries; incorporating popular traditions in school and college curricula; through rural sound libraries and travelling exhibits; through the preservation and the teaching of local languages; through international cultural exchanges; and through public programmes in museums, archives and libraries.

RECOMMENDATIONS

A. The Group of Experts recommended that Unesco should declare and make known its interest in the defence of the Non-Physical Heritage (in the broad sense of traditional cultural forms) and in recording and safeguarding this heritage as a way of drawing attention to its importance in the reinforcement of cultural identity, especially in developing countries.

1. Member States and specialized institutions, and particularly those already working in this field, will be invited by Unesco to submit lists and priorities of their most endangered cultural traditions.

2. Unesco should constitute an Interaction Advisory Board on Endangered Cultural Traditions to evaluate the lists suggested by Member States and institutions in order to establish a list of priorities. Future Unesco collecting efforts should be guided by the priorities of this list.

3. Unesco should establish multi-year pilot projects in at least three countries, according to the criteria mentioned in the text of the report.

B. Given that the impact of the pilot projects is limited to a particular country and/or region, the Group of Experts asked Unesco to take the necessary steps for the setting-up within Unesco of an International Programme for the Protection of World Cultural Traditions.

1. Unesco is also requested to take appropriate steps to muster the necessary resources and to raise voluntary contributions from Member States and any other party involved.

2. Amongst other solutions, the Meeting also suggested that consideration should be given to the possibility of setting up an International Fund within Unesco to finance actions for the protection and the safeguarding of the world's traditional cultures.

3. Unesco should begin to amass the financial resources to conduct an international inventory of cultural traditions. This project could take place over a number of years, with the preliminary steps being: drafting, reviewing, revising, field testing and conducting the inventory, in association with local and regional institutions.

4. The Meeting of Experts also recommends that Member States interested or involved in documenting cultural traditions pay close attention to recording them in the most professional manner possible, including the use of specialized sound recording, video and film recording and training in sophisticated techniques for local technicians and ethnographers. To meet this need, Unesco should provide consultants, technical assistance and apprenticeships in the techniques of modern ethnographic documentation.

5. Unesco should organize research projects on the role of women in the transmission of cultural traditions. Member States and local institutions should consider starting such projects. Women anthoropologists and researchers should be included in the work as much as possible. A meeting of (women) experts should be called to discuss the problem, with the help of local institutions and Member States.

6. Unesco should adopt a programme to analyse the workings of the
    economy of traditional cultural practices and set up a pilot project
    to train tradition-bearers in ethnogrpahy while helping establish a
    place for them in the cash economy in industries such as tourism,
    craft industries, and festival production.

ANNEXES

ANNEX I

LIST OF PARTICIPANTS

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ANNEX II

AGENDA

1. Opening of the meeting.

2. Election of the Bureau.

3. Presentation and adoption of the agenda.

4. Introductory statement by the Secretariat.

5. Implications of Recommendations No. 63 and 64 adopted by the World Conference on Cultural Policies (MONDIACULT) concerning the protection and dissemination of the non-physical heritage.

6. Definition of the non-physical heritage; identification of relevant categories and establishing a typology.

7. Current methodologies for collection, inventorying, study, protection and dissemination of the non-physical heritage at national, regional and international levels:

    (a)   protection of non-written languages;

    (b)   recording of sound and visual manifestations;

    (c)   methodologies regarding the protection of other non-physical tradition.

8. Establishment of priorities for study and action.

9. General recommendations and conclusions.

ANNEX III

MONDIACULT RECOMMENDATIONS

EXTRACT FROM FINAL REPORT OF THE
WORLD CONFERENCE ON CULTURAL POLICIES

Mexico City, 26 July-6 August 1982

Preservation of audio-visual heritages

Recommendation No. 63

The Conference,

Considering that the heritage of a culture is not limited to its artistic
heritage alone, but comprises the whole of its past expressions, including folk
arts and folklore, oral traditions and cultural practices,

Considering further that this heritage continues to be enriched at the present
time by creative contributions of all kinds, including audio-visual productions,

1. Invites Member States and the international organizations working in that
area to expand their heritage protection policies to cover the whole body of
cultural tradition, as well as the contributions of contemporary creativity
to that heritage;

2. Invites Unesco to consider what measures should be taken to promote the
preservation of such audio-visual heritages, including possible procedures
for assisting developing countries, so as to prevent the disappearance of
heritages that are in danger.

The various aspects of cultural tradition

Recommendation No. 64

The Conference,

Bearing in mind that the preservation and development of a people's traditional
culture unquestionably constitute an essential part of any programmes aimed at
affirming its cultural identity,

Considering that folk culture, a fundamental component of a nation's heritage,
should not be restricted solely to the productions of folk arts but should also
take in such aspects as language, oral tradition, beliefs, celebrations, dietary
habits, medicine, technology, etc.,

Recommends that Member States accord the same recognition to hitherto
non-recognized aspects of cultural tradition as to historic or artistic goods,
and provide technical and financial support for activities aimed at their
preservation, promotion and dissemination.

ANNEX IV

TYPOLOGIES OF THE NON-PHYSICAL HERITAGE

Two different types of typologies were discussed during the Meeting, one representing the anthropological school (Typology A) and the other the folkloristic school (Typology B).

Although it seems that many of the participants favoured the former approach (A), some felt that it was not specific enough to refer to the non-physical heritage. But also the latter typology (B) included elements of physical heritage, it was argued. Therefore no real agreement could be reached on this point. It was suggested that further work be carried out on the matter, and that the various approaches be applied and field-tested in pilot projects before settling on one or the other of the suggested typologies.

TYPOLOGY A

(Anthropological school with holistic approach)

Murdock's Outline of cultural materials
in the 'Human Relations Area File'

OUTLINE OF CULTURAL MATERIALS

000 MATERIAL NOT CATEGORIZED

10 ORIENTATION

101 Identification
102 Maps
103 Place Names
104 Glossary
105 Cultural Summary
106 Coded Data

11 BIBLIOGRAPHY

111 Sources Processed
112 Sources Consulted
113 Additional References
114 Comments
115 Informants
116 Texts
117 Field Data
118 Fiction

12 METHODOLOGY

121 Theoretical Orientation
122 Practical Preparations
123 Observational Role
124 Interviewing
125 Tests and Schedules
126 Recording and Collecting
127 Historical Research
128 Organization and Analysis

13 GEOGRAPHY

131 Location
132 Climate
133 Topography and Geology
134 Soil
135 Mineral Resources
136 Fauna
137 Flora

14 HUMAN BIOLOGY

141 Anthropometry
142 Descriptive Somatology
143 Genetics
144 Racial Affinities
145 Ontogenetic Data
146 Nutrition
147 Physiological Data

15 BEHAVIOUR PROCESSES AND PERSONALITY

151 Sensation and Perception
152 Drives and Emotions
153 Modification of Behaviour
154 Adjustment Processes
155 Personality Development
156 Social Personality
157 Personality Traits
158 Personality Disorders
159 Life History Materials

16 DEMOGRAPHY

161 Population
162 Composition of Population
163 Birth Statistics
164 Morbidity
165 Mortality
166 Internal Migration
167 Immigration and Emigration
168 Population Policy

17 HISTORY AND CULTURE CHANGE

171 Distributional Evidence
172 Archaeology
173 Traditional History
174 Historical Reconstruction
175 Recorded History
176 Innovation
177 Acculturation and Culture Contact
178 Sociocultural Trends
179 Economic Planning and Development

18 TOTAL CULTURE

181 Ethos
182 Function
183 Norms
184 Cultural Participation
185 Cultural Goals
186 Ethnocentrism

19 LANGUAGE

191 Speech
192 Vocabulary
193 Grammar
194 Phonology
195 Stylistics
196 Semantics
197 Linguistic Identification
198 Special Languages

20   COMMUNICATION

201 Gestures and Signs
202 Transmission of Messages
203 Dissemination of News and
       Information
204 Press
205 Postal System
206 Telephone and Telegraph
207 Radio and Television
208 Public Opinion
209 Proxemics

21   RECORDS

211 Mnemonic Devices
212 Writing
213 Printing
214 Publishing
215 Photography
216 Sound Records
217 Archives
218 Writing and Printing Supplies

22   FOOD QUEST

221 Annual Cycle
222 Collecting
223 Fowling
224 Hunting and Trapping
225 Marine Hunting
226 Fishing
227 Fishing Gear
228 Marine Industries

23   ANIMAL HUSBANDRY

231 Domesticated Animals
232 Applied Animal Science
233 Pastoral Activities
234 Dairying
235 Poultry Raising
236 Wool Production
237 Animal By-products

24   AGRICULTURE

241 Tillage
242 Agricultural Science
243 Cereal Agriculture
244 Vegetable Production
245 Arboriculture
246 Forage Crops
247 Floriculture
248 Textile Agriculture
249 Special Crops

25   FOOD PROCESSING

251 Preservation and Storage of Food
252 Food Preparation
253 Meat Packing Industry
254 Refrigeration Industry
255 Canning Industry
256 Cereal Industry
257 Confectionery Industries
258 Miscellaneous Food Processing
       and Packing Industries

26   Food CONSUMPTION

261 Gratification and Control of
       Hunger
262 Diet
263 Condiments
264 Eating
265 Food Service Industries
266 Cannibalism

27   DRINK, DRUGS AND INDULGENCE

271 Water and Thirst
272 Non-alcoholic Beverages
273 Alcoholic Beverages
274 Beverage Industries
275 Drinking Establishments
276 Narcotics and Stimulants
277 Tobacco Industry
278 Pharmaceuticals

28   LEATHER, TEXTILES AND FABRICS

281 Work in Skins
282 Leather Industry
283 Cordage
284 Knots and Lashings
285 Mats and Basketry
286 Woven Fabrics
287 Non-woven Fabrics
288 Textile Industries
289 Paper Industry

29   CLOTHING

291 Normal Garb
292 Special Garments
293 Paraphernalia
294 Clothing Manufacture
295 Special Clothing Industries
296 Garment Care

30   ADORNMENT

301   Ornament
302   Toilet
303   Manufacture of Toilet
        Accessories
304   Mutilation
305   Beauty Specialists
306   Jewelry Manufacture

31   EXPLOITATIVE ACTIVITIES

311   Land Use
312   Water Supply
313   Lumbering
314   Forest Products
315   Oil and Gas Wells
316   Mining and Quarrying
317   Special Deposits
318   Environmental Quality

32   PROCESSING OF BASIC MATERIALS

321   Work in Bone, Horn and Shell
322   Woodworking
323   Ceramic Industries
324   Stone Industry
325   Metallurgy
326   Smiths and Their Crafts
327   Iron and Steel Industry
328   Nonferrous Metal Industries

33   BUILDING AND CONSTRUCTION

331   Construction
332   Earth Moving
333   Masonry
334   Structural Steel Work
335   Carpentry
336   Plumbing
337   Electrical Installation
338   Miscellaneous Building Trades
339   Building Supplies Industries

34   STRUCTURES

341   Architecture
342   Dwellings
343   Outbuildings
344   Public Structures
345   Recreational Structures
346   Religious and Educational
        Structures
347   Business Structures
348   Industrial Structures
349   Miscellaneous Structures

35   EQUIPMENT AND MAINTENANCE OF
        BUILDINGS

351   Grounds
352   Furniture
353   Interior Decoration and
        Arrangement
354   Heating and Lighting Equipment
355   Miscellaneous Building Equipment
356   Housekeeping
357   Domestic Service
358   Maintenance of Non-domestic
        Buildings

36   SETTLEMENTS

361   Settlement Patterns
362   Housing
363   Streets and Traffic
364   Sanitary Facilities
365   Public Utilities
366   Commercial Facilities
367   Parks
368   Miscellaneous Facilities
369   Urban and Rural Life

37   ENERGY AND POWER

371   Power Development
372   Fire
373   Light
374   Heat
375   Thermal Power
376   Water Power
377   Electric Power
378   Atomic Energy
379   Miscellaneous Power Production

38   CHEMICAL INDUSTRIES

381   Chemical Engineering
382   Petroleum and Coal Products
        Industries
383   Rubber Industry
384   Synthetics Industry
385   Industrial Chemicals
386   Paint and Dye Manufacture
387   Fertilizer Industry
388   Soap and Allied Products
389   Manufacture of Explosives

39 CAPITAL GOODS INDUSTRIES

391 Hardware Manufacture
392 Machine Industries
393 Electrical Supplies Industry
394 Manufacture of Heating and
    Lighting Appliances
395 Manufacture of Optical and
    Photographic Equipment
396 Shipbuilding
397 Railway Equipment Industry
398 Manufacture of Vehicles
399 Aircraft Industry

40 MACHINES

401 Mechanics
402 Industrial Machinery
403 Electrical Machines and
    Appliances
404 Household Machines and
    Appliances
405 Weighing, Measuring and
    Recording Machines
406 Weight-moving Machinery
407 Agricultural Machinery

41 TOOLS AND APPLIANCES

411 Weapons
412 General Tools
413 Special Tools
414 Miscellaneous Hardware
415 Utensils
416 Appliances
417 Apparatus

42 PROPERTY

421 Property System
422 Property in Movables
423 Real Property
424 Incorporeal Property
425 Acquisition and Relinquishment
    of Property
426 Borrowing and Lending
427 Renting and Leasing
428 Inheritance
429 Administration

43 EXCHANGE

431 Gift Giving
423 Buying and Selling
433 Production and Supply
434 Income and Demand
435 Price and Value
436 Medium of Exchange
437 Exchange Transactions
438 Domestic Trade
439 Foreign Trade

44 MARKETING

441 Mercantile Business
442 Wholesale Marketing
443 Retail Marketing
444 Retail Businesses
445 Service Industries
446 Sales Promotion
447 Advertising

45 FINANCE

451 Accounting
452 Credit
453 Banking
454 Saving and Investment
455 Speculation
456 Insurance
457 Foreign Exchange
458 Business Cycles

46 LABOUR

461 Labour and Leisure
462 Division of Labour by Sex
463 Occupational Specialization
464 Labour Supply and Employment
465 Wages and Salaries
466 Labour Relations
467 Labour Organization
468 Collective Bargaining

47 BUSINESS AND INDUSTRIAL
   ORGANIZATION

471 Ownership and Control of Capital
472 Individual Enterprise
473 Corporate Organization
474 Co-operative Organization
475 State Enterprise
476 Mutual Aid
477 Competition

48 TRAVEL AND TRANSPORTATION

481 Locomotion
482 Burden Carrying
483 Weight Moving
484 Travel
485 Travel Services
486 Regulation of Travel
487 Routes
488 Warehousing
489 Transportation

49   LAND TRANSPORT

491   Highways and Bridges
492   Animal Transport
493   Vehicles
494   Highway Transport
495   Auxiliary Highway Services
496   Railways
497   Rail Transport
495   Auxiliary Highway Services
496   Railways
497   Rail Transpo t
498   Terminal Facilities
499   Highway and Railway Construction

50   WATER AND AIR TRANSPORT

501   Boats
502   Navigation
503   Waterways Improvements
504   Port Facilities
505   Water Transport
506   Aircraft
507   Aviation
508   Airport Facilities
509   Air Transport

51   LIVING STANDARDS AND ROUTINES

511   Standard of Living
512   Daily Routine
513   Sleeping
514   Elimination
515   Personal Hygiene
516   Postures
517   Leisure Time Activities

52   RECREATION

521   Conversation
522   Humour
523   Hobbies
524   Games
525   Gambling
526   Athletic Sports
527   Rest Days and Holidays
528   Vacations
529   Recreational Facilities

53   FINE ARTS

531   Decorative Art
532   Representative Art
533   Music
534   Musical Instruments
535   Dancing
536   Drama
537   Oratory
538   Literature
539   Literary Texts

54   ENTERTAINMENT

541   Spectacles
542   Commercialized Sports
543   Exhibitions
544   Public Lectures
545   Musical and Theatrical
        Productions
546   Motion Picture Industry
547   Night Clubs and Cabarets
548   Organized Vice
549   Art and Recreational Supplies
        Industries

55   INDIVIDUATION AND MOBILITY

551   Personal Names
552   Names of Animals and Things
553   Naming
554   Status, Role and Prestige
555   Talent Mobility
556   Accumulation of Wealth
557   Manipulative Mobility
558   Downward Mobility

56   SOCIAL STRATIFICATION

561   Age Stratification
562   Sex Status
563   Ethnic Stratification
564   Castes
565   Classes
566   Serfdom and Peonage
567   Slavery

57   INTERPERSONAL RELATIONS

571   Social Relationships and Groups
572   Friendships
573   Cliques
574   Visiting and Hospitality
575   Sodalities
576   Etiquette
577   Ethics
578   Ingroup Anatagonisms
579   Brawls, Riots and Banditry

58   MARRIAGE

581   Basis of Marriage
582   Regulation of Marriage
583   Mode of Marriage
584   Arranging a Marriage
585   Nuptials
586   Termination of Marriage
587   Secondary Marriages
588   Irregular Unions
589   Celibacy

59	FAMILY	64	STATE

591 Residence
592 Household
593 Family Relationships
594 Nuclear Family
595 Polygamy
596 Extended Families
597 Adoption

60 KINSHIP

601 Kinship Terminology
602 Kin Relationships
603 Grandparents·and
    Grandchildren
604 Avuncular and Nepotic
    Relatives
605 Cousins
606 Parents-in-law and children-
    in-law
607 Siblings-in-law
608 Artificial Kin Relationships
609 Behaviour towards non-
    relatives

61 KIN GROUPS

612 Rule of Descent
612 Kindreds and Ramages
613 Lineages
614 Sibs
615 Phratries
616 Moieties
617 Bilinear Kin Groups
618 Clans
619 Tribe and Nation

62 COMMUNITY

621 Community Structure
622 Headmen
623 Councils
. 624 Local Officials
625 Police
626 Social Control
627 Informal Ingroup Justice
628 Inter-community Relations

63 TERRITORIAL ORGANIZATION

631 Territorial Hierarcy
632 Towns
633 Cities
634 Districts
635 Provinces

641 Citizenship
642 Constitution
643 Chief Executive
644 Executive Household
645 Cabinet
646 Parliament
647 Administrative Agencies
648 International Relations

65 GOVERNNMENT ACTIVITIES

651 Taxation and Public Income
652 Public Finance
653 Public Works
654 Research and Development
655 Government Enterprises
656 Government Regulation
657 Public Welfare
658 Public Education
659 Miscellaneous Government
    Activities

66 POLITICAL BEHAVIOUR

661 Exploitation
662 Political Intrigue
663 Public Service
664 Pressure Politics
665 Political Parties
666 Elections
667 Political Machines
668 Political Movements
669 Revolution

67 LAW

671 Legal Norms
672 Liability
673 Wrongs
674 Crime
675 Contracts
676 Agency

68 OFFENSES AND SANCTION

681 Sanctions
682 Offenses against Life
686 Offenses against the Person
684 Sex and Marital Offenses
685 Property Offenses
686 Non-fulfilment of Obligations
687 Offenses against the State
688 Religious Offenses
689 Social Offenses

69 JUSTICE

691 Litigation
692 Judicial Authority
693 Legal and Judicial Personnel
694 Initiation of Judicial
      Proceedings
695 Trial Procedure
696 Execution of Justice
697 Prisons and Jails
698 Special Courts

70 ARMED FORCES

701 Military Organization
702 Recruitment and Training
703 Discipline and Morale
704 Ground Combat Forces
705 Supply and Commissariat
706 Navy
707 Air Force
708 Auxiliary Corps

71 MILITARY TECHNOLOGY

711 Military Engineering
712 Military Installations
713 Ordnance
714 Uniform and Accouterment
715 Military Vehicles
716 Naval Vessels
717 Military Aircraft
718 Special Military Equipment
719 Munitions Industries

72 WAR

721 Instigation of War
722 Wartime Adjustments
723 Strategy
724 Logistics
725 Tactics
726 Warfare
727 Aftermath of Combat
728 Peacemaking
729 War Veterans

73 SOCIAL PROBLEMS

731 Disasters
732 Handicapped
733 Alcoholism and Drug Addiction
734 Invalidism
735 Poverty
736 Dependency
737 Old Age Dependency
738 Delinquency

74 HEALTH AND WELFARE

741 Philanthropic Foundations
742 Medial Research
743 Hospitals and Clinics
744 Public Health and Sanitation
745 Social Insurance
746 Public Assistance
747 Private Welfare Agencies
748 Social Work

75 SICKNESS

751 Preventive Medicine
752 Bodily Injuries
753 Theory of Disease
754 Sorcery
755 Magical and Mental Therapy
756 Psychotherapists
757 Medical Therapy
758 Medical Care
759 Medical Personnel

76 DEATH

761 Life and Death
762 Suicide
763 Dying
764 Funeral
765 Mourning
766 Deviant Mortuary Practices
767 Mortuary Specialists
768 Social Readjustments to Death
769 Cult of the Dead

77 RELIGIOUS BELIEFS

771 General Character of Religion
772 Cosmology
773 Mythology
774 Animism
775 Eschatology
776 Spirits and Gods
777 Luck and Chance
778 Sacred Objects and Places
779 Theological Systems

78 RELIGIOUS PRACTICES

781 Religious Experience
782 Propitiation
783 Purification and Expiation
784 Avoidance and Taboo
785 Asceticism
786 Orgies
787 Revelation and Divination
788 Ritual
789 Magic

79	ECCLESIASTICAL ORGANIZATION	846	Postnatal Care
		847	Abortion and Infanticide
791	Magicians and Diviners	848	Illegitimacy
792	Holy Men		
793	Priesthood	85	INFANCY AND CHILDHOOD
794	Congregations		
795	Sects	851	Social Placement
796	Organized Ceremonial	852	Ceremonial During Infancy and
797	Missions		Childhood
798	Religious Intolerance	853	Infant Feeding
		854	Infant Care
80	NUMBERS AND MEASURES	855	Child Care
		856	Development and Maturation
801	Numerology	857	Childhood Activities
802	Numeration	858	Status of Children
803	Mathematics		
804	Weights and Measures	86	SOCIALIZATION
805	Ordering of Time		
		861	Techniques of Inculcation
81	EXACT KNOWLEDGE	862	Weaning and Food Training
		863	Cleanliness Training
811	Logic	864	Sex Training
812	Philosophy	865	Aggression Training
813	Scientific Method	866	Independence Training
814	Humanistic Studies	867	Transmission of Cultural Norms
815	Pure Science	868	Transmission of Skills
816	Applied Science	869	Transmission of Beliefs
82	IDEAS ABOUT NATURE AND MAN	87	EDUCATION
821	Ethnometeorology	871	Educational System
822	Ethnophysics	872	Elementary Education
823	Ethnogeography	873	Liberal Arts Education
824	Ethnobotany	874	Vocational Education
825	Ethnozoology	875	Teachers
826	Ethnoanatomy	876	Educational Theory and Methods
827	Ethnophysiology	877	Students
828	Ethnopsychology		
829	Ethnosociology	88	ADOLESCENCE, ADULTHOOD AND OLD AGE
83	SEX	881	Puberty and Initiation
		882	Status of Adolescents
831	Sexuality	883	Adolescent Activities
832	Sexual Stimulation	884	Majority
833	Sexual Intercourse	885	Adulthood
834	General Sex Restrictions	886	Senescence
835	Kinship Regulation of Sex	887	Activities of the Aged
836	Premarital Sex Relations	888	Status and Treatment of the Aged
837	Extramarital Sex Relations		
838	Homosexuality		
839	Miscellaneous Sex Behaviour		
84	REPRODUCTION		
841	Menstruation		
842	Conception		
843	Pregnancy		
844	Childbirth		
845	Difficult and Unusual Births		

TYPOLOGY B
(Folkloristic school with certain new elements)

Revised version of the typology presented by
Professor David Dunaway in his working document
prepared for the meeting

Typology

Physical heritage refers to the objects made by humans: structures, objects of all kinds, both traditional and non-traditional. The non-physical heritage includes material and non-material manifestations of culture which have been transmitted and evolved by communal recreation over time.

Material culture differs from physical heritage in that the structures, art, handicrafts, artifacts and instruments are created exclusively by traditional design or technique. Material culture objects illustrate and bear traditions by example, as a carved bow displays the artistry and craft of the community's aesthetic even as it serves a specific, non-artistic purpose. Included as material culture are forms of folk art and craft without verbal ritual (i.e. traditional painting).

Non-material culture refers to cultural practices without primarily physical representations: all the customs, oral traditions and unwritten institutions of a people, together with techniques of traditional production and style. Non-material culture can be divided into three major categories: verbal traditions, non-verbal traditions and cultural assets. The majority of work for the sub-programme on non-physical heritage will be in this area.

Customs and rituals refer to the social relations of traditional culture, as these are manifest in performance. These socio-cultural systems of tradition include, but are not limited to: kinship and lineage rites, territorial makings, ownership and family traditions and traditional occupations (such as hunting, gathering, farming and animal-keeping practices).

Non-verbal traditions include gestures, non-verbal custom and ritual, non-verbal music (instrument and vocable) and traditional dance.

Verbal or oral tradition includes all of the various performed oral arts: oral traditional history, song, folk speech and dialect, and oral literature, including its narrative (myth, legend, riddles, tale, proverb, joke, ballad texts, folk drama, epic) and non-narrative forms (sayings, charms, chants, blessings, curses, insults, tongue-twisters, folk poetry, greeting and leave-taking formulae).

Cultural assets (biens culturels) refers to those areas of non-material culture which are primarily a combination of artifact and oral art: folk medicine, folk cookery and recipes, ceremonies and ritual festivals and holidays. These practices include both verbal and material elements, such as the folk healer or witch doctor whose medicine depends on a combination of herbs and oral spells. Folk art and craft is included in this category when a verbal ceremony is part of its context or function (e.g. string games, graffiti, cartoons, etc.).

The categories discussed above overlap. Thus we refer to a tradition as primarily verbal or non-verbal; the term 'cultural assets' combines elements of the physical and the non-physical; and we acknowledge that some genres are artificially assigned to a single category - e.g. traditional song may include both verbal elements (lyric) and non-verbal ones, such as instrumental breaks or non-sense (vocable) parts. Most cultural traditions combine genres and combine physical and non-physical manifestations.

Definition

'Non-physical heritage', 'popular cultural traditions', and 'folklore' all share four common precepts; (1) the collective and spontaneous participation in the traditions by the community; (2) the impersonal or anonymous origin of the traditions; (3) the non-commerical and largely unwritten means of transmission; and (4) the tradition's core structure and techniques which have passed across generations.

Underlying these elements of tradition is social reality: the survival, occupational and economic systems of traditional culture. The evolution of popular traditions is closely linked to these systems: as the social base of society shifts, from hunting to fishing, for example, the customs and lore of a people will also shift. The study of non-physical heritage cannot exclude these factors since the function and context of tradition is inexorably tied to social organization.

Four standards of tradition

<u>Collective and spontaneous participation</u> refers to the way in which a tradition is recreated and carried on by a majority of people in a given community - not by experts or professionals. In traditional societies a high percentage of the community possesses the skills and knowledge of traditions in an active form, so that many performances occur among co-creators rather than in fixed roles of performer and audience.

<u>The impersonal nature of tradition</u> refers to the fact that a tradition cannot be the original product of a single author; rather it is continually recreated by members of the community over time. By participating in a tradition, the community owns a tale or dance. While individuals (or groups) will innovate or stylize within the rules of that tradition, the effect is a cumulative one. Individuals or groups may have a special, instrumental role in evolving community traditions; groups of traditional community historians or philosophers, for example, shape a community's oral traditions more than any one individual.

<u>The non-commercial and largely unwritten transmission</u> of a tradition distinguishes what is traditional from what is ephemeral or outside the folk process because it is passed on in fixed form. A string quartet is not traditional because each performance is repeated exactly from its written text. Likewise, a set of directions for finding a train station is oral, but it is not traditional since it is meant to be repeated and followed verbatim. Marterial which is traditional is constantly evolving in form as different groups adapt it to its differing circumstances, leading to parodies and variants.
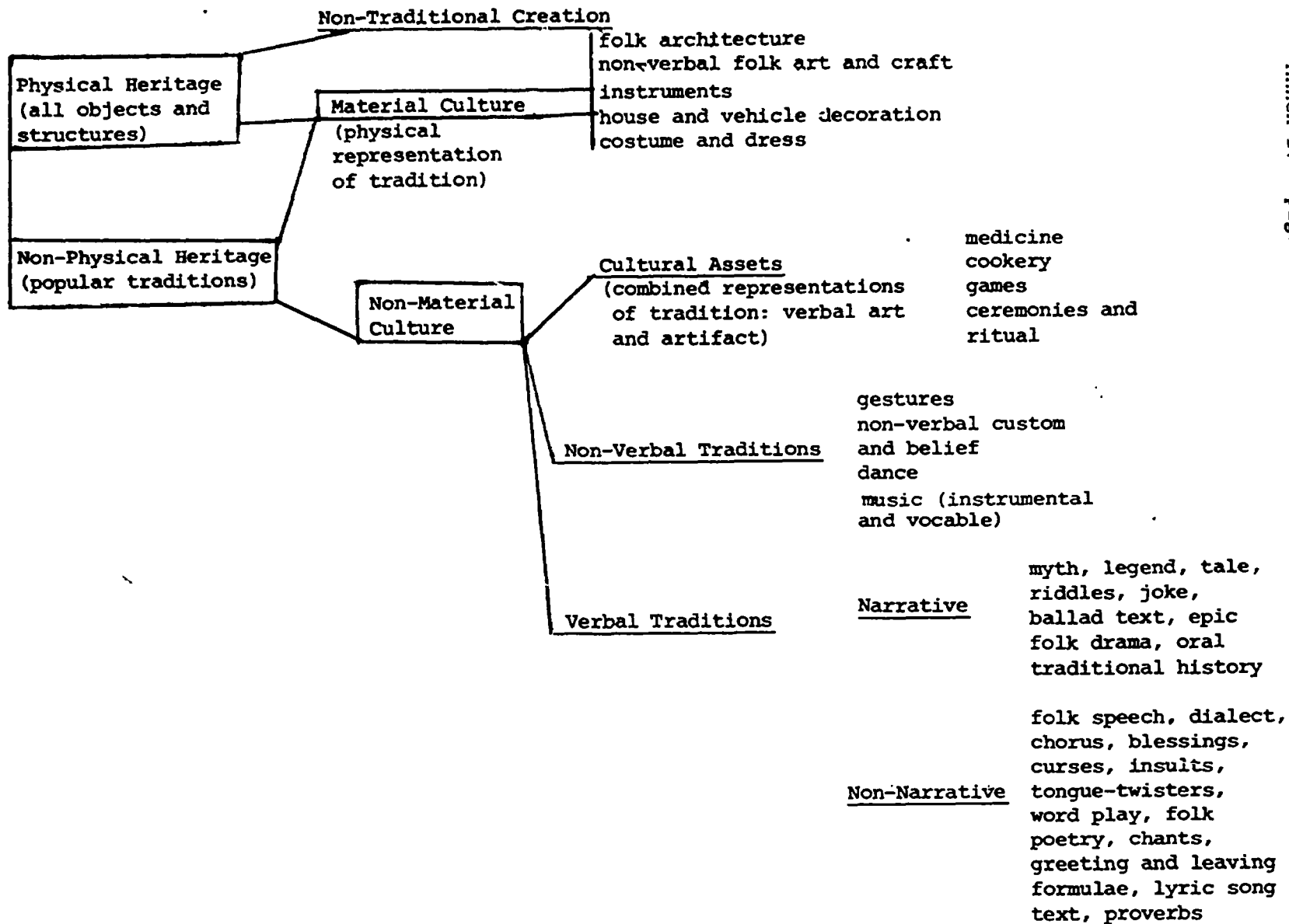
Transmission of traditional lore must be considered from the perspective of who is doing the transmission and how this is accomplished (including personal, economic and socio-cultural factors). Popular traditions are inevitably transferred within a society, and the study of both official and unofficial (institutional and non-institutional) channels is critically important to the programme. In some cases, a chasm separates unofficial and official cultures, which is reflected in their means of transmission.

The role of women is especially important in the study of transmission of traditional culture: they are very often the primary means of non-formal education in traditional societies, passing on lore, customs, ritual and belief systems which might otherwise disappear.

The tradition's core structures distinguish them from cultural products created
primarily for sale and which do not stand the ultimate test of tradition,
continued existence and change over time. (This is the difference between a
popular tradition and a popular culture form such as 'breakdancing', a stylized
dance movement popular in western countries. While 'breakdancing' has travelled
widely and exists in variations, it has not lasted any significant time; if the
dance continues, particularly outside its media presentation, then we may call
it a popular tradition). The core structure of a tale (or its of narrative or
representational technique) exists outside of formal schooling; with a grounding
in traditional technique, members of folk groups incorporate new materials or
technological innovation into tradition.

These are four central characteristics of the world's non-physical heritage.
In recent years, subsidiary ones, such as orality, literacy or urban development
have faded, as anthropologists have come to accept oral as only one means of
transmission; as popular traditions are recognized as developing in cities as
well as in the countryside; as it is realized that all peoples constantly create
and recreate folklore in their groups, and the antiquarian, rustic associations
of 'folklore' are sloughed off.

World Cultural Heritage

Physical Heritage (all objects and structures)

Non-Traditional Creation

Material Culture (physical representation of tradition)

folk architecture
non-verbal folk art and craft
instruments
house and vehicle decoration
costume and dress

Non-Physical Heritage (popular traditions)

Non-Material Culture

Cultural Assets (combined representations of tradition: verbal art and artifact)

medicine
cookery
games
ceremonies and ritual

Non-Verbal Traditions

gestures
non-verbal custom and belief
dance
music (instrumental and vocable)

Verbal Traditions

Narrative

myth, legend, tale, riddles, joke, ballad text, epic folk drama, oral traditional history

Non-Narrative

folk speech, dialect, chorus, blessings, curses, insults, tongue-twisters, word play, folk poetry, chants, greeting and leaving formulae, lyric song text, proverbs

Typology of Non-Physical Heritage

ANNEX V

COMMENTARY ON THE TYPOLOGIES

The Group of Experts laid stress, in the methodological approach, on the
need to constitute a typology taking into account the aim and the type of use
which may be made of the collection of the constituent parts of the non-physical
heritage. It was pointed out that the collection of these constituent parts may
be undertaken for at least two distinct purposes.

(a) The first is the safeguarding for posterity of the non-physical
heritage, which is evidence of the diversity and the wealth of the
cultures of mankind which are today threatened by a dominant culture
which could be described as westernized and technocratic.

(b) The second is the cultural reinvigoration of rural and urban
communities in developing countries which are, every day, increasingly
threatened with socio-economic disintegration and the loss of their
cultural identity and therefore, quite simply, with extinction. The
urgency of taking sensitive but comprehensive action to conserve and to
encourage various forms of the non-physical heritage in threatened
cultures and communities has been emphasized on several occasions.

The first purpose (preservation for posterity and the use of the data
collected by official research institutions) calls, where methods are concerned,
for the setting-up of a computerized inventory. However, the Group of Experts
pointed out the difficulty of choosing a typology which takes account of a
sample of universal culture and permits a comparative approach to cultural
phenomena.

Concerning the second purpose (cultural reinvigoration), it was suggested
that a working document should be prepared which could lead to a further Meeting
of Experts to consider this far-reaching question. Plans for studies
complementary to the working document, proposals for action and pilot projects
should be made.

The aim was clear. What had to be done was to collect the constituent parts
of the non-physical heritage with a view to restoring them to the traditional
communities which produced them, thus attempting to stem the growing cultural
disintegration which they were undergoing. Concerning suitable methods for this
type of undertaking, some members of the Group of Experts felt that the
computerized inventory would not be what was wanted since it could not be used
by the various socio-ethnic groups and local communities. The Meeting therefore
suggested the setting up, in conjunction with the computerized inventory, of an
inventory and a data bank which would be directly accessible to the communities
whose cultures are threatened and which would take the form of archives of sound
and visual data which could be referred to by the greatest possible number of
users without any technological or institutional barriers.

ANNEX VI

RESTRUCTURING OF A PILOT PROJECT SEQUENCE

Recognizing the central importance of three parts of the subprogramme on non-physical heritage (inventory, collection and promotion), the Meeting recommended that a three-part pilot project be developed. The first pilot project would test collection techniques, in a country where some prior work has been carried out in the area of local or regional inventory; the second pilot project would test the typology and inventory drafted previously - this would take place in a country where little prior collecting has taken place; and the third pilot project would take place in a country, where both collection and inventory were in an advanced state, to field-test Unesco's strategies for protecting cultural traditions through a variety of promotional activities. The participants insisted on the urgency and mutual dependence of these pilot projects and recommended that they be started in the 1986-1987 biennium.

Pilot project one

The participants agreed that this pilot project should be carried out within a pastoral community whose cultural traditions present the following features:

a microcosmic society;

in immediate danger of vanishing;

illustrating a convergence of different cultural influences;

already being inventoried and/or the object of promotional work, which could serve as an operational basis for this pilot project.

They further recommended that a follow-up evaluation of this pilot-project should be undertaken, that this pilot project should not be limited to a single workshop but be implemented in its entirety, that the minimum period of field-work should be one full year and that at the end of this pilot project, a meeting of experts should be called to evaluate it.

Pilot project two

In a second country, Unesco should test its draft inventory and the typology used to construct it, in an area where little prior inventory work or collection has taken place. The country for this project should be determined according to the following criteria:

should be an island or insular community, of relatively small size;

should be a community where two major cultural traditions meet;

should have little or no prior collection of cultural traditions.

Again, the duration of the project should be at least one full year, and its results evaluated and the typology/inventory adapted to meet the findings of this pilot project.

Pilot project three

In a third country, Unesco should test its plans for promoting the non-physical heritage through a variety of strategies: education and curricular revision; radio and television broadcasts of ethnographic collections; museum exhibits; publication of collections in the popular press and magazines. The criteria for choosing the country where the third pilot project would take place are:

should be a medium to large-sized country, preferably non-developed;

should have a solid, established base of activity in collecting and inventory;

should be a country with heterogeneous groups, but not one where external cultural influences are determinant.

The project should take place over a period of one year and be evaluated by a group of experts. The participants further stipulated that female ethnographers should be actively included, to prevent male-oriented bias.

ANNEX VII

PROPOSED PILOT PROJECTS

During the discussions, the experts present drew attention to specific local or regional projects which could be carried out in the areas of their particular competence:

1. A pilot project for the conservation, promotion and reinvigoration of the traditional cultural expressions of Berber-speaking societies. These are socio-ethnic groups whose cultural identity (the totality of traditional cultural forms of expression, tifinagh writing, native language, music, etc.) and craft and medical traditions are being threatened. The two experts who suggested this project stressed that the system for survival and the system of pastoral production of these peoples were in the process of disintegration, making these societies even more vulnerable.

   The geographical, linguistic and ecological area concerned is homogeneous: Algeria, Morocco, Tunisia, Mali, Niger and Libya.

2. A project on the endangered oral traditions of the pastoral communities of Kenya (Maasai, Cushites, etc.) and a project on funeral traditions of the Eminent Elders, recording the recitals of Baswala Kimise, the Kenyan 'griots'.

3. A project on the community of Tupe, of Yanyp, Peru, an agricultural community of 500 people. This group is distinguished in Peru by its own language (Jakara), its dress of prehispanic origin, and its cultural practices. This project would be ideal for inclusion in inventory, using modern technical means, such as film and sound documentation. Existing anthropological studies date back thirty years.

4. A pilot project on Indian oral traditions, in local languages, oral philosophy, traditional medicine, therapies, cooking, etc. Since India has a very developed traditional culture, transmitted both through non official and official institutional channels, the relationship between the two Indian traditions should be stated. The contribution of women in Indian society should be given special attention.