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Reçu CLT / CIH / ITH

Le

25 MARS 2016

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0077

UW BERICHT VAN

UW KENMERK

ONS KENMERK

IEPER

18.03.2016

Dear sir, madam,

With this letter, the College of the Mayor and the Aldermen of the City of Ypres wants to illustrate the importance of the joint effort of the City of Ypres and the Last Post Association to be incorporated in the Register of Best Safeguarding Practices (article 18) of the UNESCO convention of 2003, with the dossier entitled '*Remembrance education and safeguarding the Last Post Ceremony at the Menin Gate Memorial in Ypres, City of Peace*'.

With this joint dossier the City of Ypres and the Last Post Association aspire to play a worldwide exemplary role in the handling of trauma that originated from a devastating armed conflict. We want to present the whole of the remembrance and peace education about the First World War and the exemplary role of the Last Post Ceremony in this commemoration. Our Peace Department and the In Flanders Fields Museum are daily working on different aspects of remembrance and peace education.

Within the functioning of the City of Ypres, the Declaration of the Peace Fund of the City, adopted by the City Council of March 2013, is very important. This Declaration defines the basic philosophy of the City regarding this issue, and includes the following points:

1) Peace is more than just the absence of war, military threat, militarism and military production. Securing the peace is more than just stand up against the use of nuclear weapons ,against military alliances or against excessive power of the armed forces. Devoting oneself to peace automatically implies that you seek to eliminate the inequality between individuals and peoples: the inequality in wealth, the inequality in the availability of the benefits of modern society, and the inequality in development opportunities. One can't simultaneously work for peace and accept another person in an inferior position, somebody being exploited and not sharing in the common welfare. We cannot build a world of peace if we do not, above all, introduce justice, a justice, which consists of demanding the right to live, nutrition, health, education, work and freedom for each person of the planet.



2) "Peace policy" is to be situated at different levels, between persons (micro level), between groups of people and between nations (macro- level); and the relation of mankind as a whole to nature/planet earth (the level of ecology). For each of these domains, the city will take action, at the micro level for example by supporting initiatives in the field of peace education and education towards nonviolence, at the macro level by sending signals (of support or disapproval) through public opinion. On the level of ecology through a fair licensing policy, which is inspired by the concern for maintaining a healthy environment for everyone.

3) The changing world and the new challenges of our own society have, more than ever, raised the awareness of the need for peace education as a foundation for a lasting, positive peace process. In every human relationship conflicts are natural and they will always exist worldwide, on the level of social relations and in social and personal life. So the intention is not to strive for a life without conflict, but to learn to take the right attitude when involved in a conflict. In peace education, the emphasis should be on two basic attitudes, who lay very close together: nonviolent resistance and the ability to have a respectful dialogue. Skills and attitudes that enable people to empower themselves in an able-bodied, assertive and yet nonviolent attitude can be taught from an early age. Therefore young people and adults can learn just what equality means, and how this does not prevent variety or diversity. From an early age, thinking in terms of enemies should be strongly discouraged. How do hostile images grow and what are the real opportunities to reduce them? How can we help build a European open house, where individuals holding different views have a place too? In this manner it slowly becomes clear that "peace policy" and "peace education" is not a matter of politicians and diplomats alone, but also of each of us, in our own community, in our own habitat, in our own thoughts, our own relationships with others, nearby and far away.

4) "Peace policy" is not something that does not concern us. Peace starts within ourselves, in daily life. We are all together responsible for what is happening in the world, and we can, each in our own situation, deliver our contribution to promote peace. It would only be hypocrisy if takes part in demonstrations for disarmament on the one hand one, but on the other hand shows a lack of tolerance in his dealings with others. Consistently working towards peace and tolerance asks a basic attitude of


- pluralism in thinking
- tolerance, also for those of another race, religion or ideology
- nonviolence
- understanding of the other
- willingness to dialogue
- respect for the different views
- active involvement in development cooperation
-

5) This basic attitude of tolerance will be inherent to the contacts within the governing bodies of the city administration. Willingness to listen and respect will prevail here, even when opinions differ and debate is necessary. A mature dialogue must be possible in all circumstances.

This Declaration of the Peace Fund is one of the concrete manifestations of the exemplary role the City of Ypres wants to play in the dossier that is currently presented to UNESCO, a concrete basis for the task as a best practice that the City of Ypres along with the various partners, such as the Last Post Association, wants to fulfill.

Please contact us if further information would be required.

Yours Sincerely,


Stefan Depraetere
Secretary




Jan Dumez
Mayor



Intangible Cultural Heritage Section

UNESCO

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14 March 2016

Letter of support: UNESCO Register of Best Practices - 'Remembrance education and safeguarding the Last Post Ceremony at the Menin Gate Memorial in Ypres, City of Peace'

Dear Sir, Dear Madam,

The Last Post Association has been founded back in 1928. The Last Post, the traditional final salute to the fallen, is played by the buglers in honour of the memory of the soldiers of the former British Empire and its allies, who died in the Ypres Salient during the First World War, who fought to restore peace.

Every day, just before 8 o'clock in the evening, the local police halt the traffic passing through the Menin Gate. For a few brief moments, the modern world is brought to a stop and the Last Post ceremony takes us back in time to the terrible and turbulent years of the Great War, as we pause to remember the fallen.

The Menin Gate was chosen as the location for the ceremony because of its special symbolic significance: it was from this spot that countless thousands of soldiers set off for the front, many of them destined never to return.

Originally, the Last Post was a bugle call used in the British Army (and others) to signal the end of the day. In the context of the Last Post ceremony, it represents a final farewell to the fallen. In similar manner, the Reveille was traditionally played at the break of day, to wake up the soldiers and call them to their duty. In the context of the Last Post ceremony, it not only symbolizes the return to daily life at the end of the act of remembrance, but also expresses the resurrection to 'eternal life' of the fallen.

It is the full intention of the Last Post Association to maintain this daily act of homage in perpetuity . By honoring and remembering the fallen we try to offer the new generation a moment of reflection after a day of visiting the battlefields and the museums. We hope that in this way the visitors can learn the lesson from the past so that our society can go to a better future. Safeguarding activities contribute to peace and security. Peace and security are prerequisites and catalysts for sustainable



development and require respect for human rights, inclusive and equitable social development, effective systems of justice, inclusive political processes and appropriate systems of conflict prevention and resolution.

We believe that the effort of the city together with the Last Post Association can be a valuable example and best practice through article 18 of Unesco. The safeguarding of the ceremony in the way it is held since the beginning up to today will guarantee this objective.

A handwritten signature in black ink, appearing to read 'Benoit Mottrie', is written over a long, horizontal, slightly wavy line that serves as a baseline for the signature.

Benoit Mottrie
Chairman Last Post Association

Brussels, 2016-03-18

Dear colleagues,

With this letter, FARO. Flemish Interface for Cultural Heritage (accredited NGO-90053) is glad to confirm the collaboration and willingness to help share the good practices in Ypres as they are explained in the dossier "Remembrance education and safeguarding the Last Post Ceremony at the Menin Gate Memorial in Ypres, City of Peace". We congratulate the City of Ypres, the In Flanders Fields Museum, the Last Post Association and all other partners to opt for article 18 of the 2003 UNESCO Convention for the safeguarding of intangible heritage. We have had the pleasure to participate in the many discussions and working groups since 2008 in the city and the region of Ypres and in Flanders, an effort that eight years later is mature enough to be submitted to UNESCO. There is a wide network of organisations and institutions involved.

There are many operational directives that are relevant for this file. It is very interesting that the proposal is a perfect illustration of the new operational directives on sustainable development and peace, in line with the UN Charter and the 2030 Agenda for Sustainable Development. At the moment of submitting the file, the new chapter of the operational directives was not yet accepted by the General Assembly but in any case they were accepted by the Intergovernmental Committee in Windhoek (2015).

We refer specifically to the DECISION 10.COM 14.a "Draft Operational Directives on 'Safeguarding intangible cultural heritage and sustainable development at the national level'"

VI.4 Peace and security

192. States Parties are encouraged to acknowledge the contribution of safeguarding of intangible cultural heritage to peace and security and recognize that peace and security – including freedom from conflict, discrimination and all forms of violence – are prerequisites and catalysts for sustainable development and require respect for human rights, inclusive and equitable social development, effective systems of justice, inclusive political processes and appropriate systems of conflict prevention and resolution.

193. States Parties shall endeavour to recognize, promote and enhance those practices, representations and expressions of intangible cultural heritage that have peace-making and peace-building at their core, bring communities, groups and individuals together and ensure exchange, dialogue and understanding among them. States Parties shall further endeavour to fully realize the contribution that safeguarding activities make to the construction of peace.

VI.4.1 Social cohesion and equity

194. States Parties shall endeavour to recognize and promote the contribution of the safeguarding of intangible cultural heritage to social cohesion, overcoming all forms of discrimination and strengthening the social fabric of communities and groups in an inclusive way. To that end, States Parties are encouraged to give particular attention to those practices, expressions and knowledge that help communities, groups and individuals to transcend and address differences of gender, colour, ethnicity, origin, class and locality and to those that are broadly inclusive of all sectors and strata of society, including indigenous peoples, migrants, immigrants and refugees, people of different ages and genders, persons with disabilities and members of marginalized groups.

VI.4.2 Preventing and resolving disputes

195. States Parties shall endeavour to recognize, promote and enhance the contribution that intangible cultural heritage can make towards the prevention of disputes and peaceful conflict resolution. To that end, States Parties are encouraged to:

- (a) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at demonstrating expressions, practices and representations of intangible cultural heritage as contributors to dispute prevention and peaceful conflict resolution;
- (b) adopt appropriate legal, technical, administrative and financial measures to:

- i. support such expressions, practices and representations;
- ii. integrate them into public programmes and policies;
- iii. reduce their vulnerability during and in the aftermath of conflicts;
- iv. consider them, as fully as possible, as complements to other legal and administrative mechanisms of dispute prevention and peaceful conflict resolution.

VI.4.3 Restoring peace and security

196. States Parties shall endeavour to take full advantage of the potential role of intangible cultural heritage in the restoration of peace, reconciliation between parties, re-establishment of safety and security, and recovery of communities, groups and individuals. To that end, States Parties are encouraged to:

- (a) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding how intangible cultural heritage can contribute to restoring peace, reconciling parties, re-establishing safety and security, and recovery of communities, groups and individuals;
- (b) adopt appropriate legal, technical, administrative and financial measures to integrate such intangible cultural heritage into public programmes and policies aimed at the restoration of peace, reconciliation between parties, re-establishment of safety and security, and recovery of communities, groups and individuals.

VI.4.4 Achieving lasting peace and security

197. States Parties shall endeavour to recognize, promote and enhance the contribution that safeguarding the intangible cultural heritage of communities, groups and individuals makes to the construction of lasting peace and security. To that end, States Parties are encouraged to:

- (a) ensure that their safeguarding efforts fully include and recognize the intangible cultural heritage of indigenous peoples, migrants, immigrants and refugees, people of different ages and genders, persons with disabilities, and members of vulnerable groups;
- (b) take full advantage of the contribution of safeguarding intangible cultural heritage to democratic governance and human rights by ensuring the widest possible participation of communities, groups and individuals;
- (c) achieve the peace-building potential of safeguarding efforts that involve intercultural dialogue and respect for cultural diversity.

We wish to help develop the connection between remembrance education in the world and the practices, safeguarding plans and programmes that have been and will be developed in Ypres. FARO hopes to facilitate the process of sharing the knowledge and experience and building capacity. We will be glad to cooperate with UNESCO and the partners in Ypres to make this work.

We will also work with the UNESCO chair for critical heritage studies and intangible cultural heritage of the Vrije Universiteit Brussel and the other accredited NGOs in Flanders to support the efforts in Ypres. Special attention will be devoted to heritage and peace education programs. Sharing the ideas with actors in developing countries is important. We will also help in the scholarly study of the whole process. We will co-organize and co-finance an international colloquium (resulting in a publication in 2019 and course material) in 2018 on the relation between safeguarding intangible heritage and remembrance education. This will be repeated in 2028 (resulting in a follow up publication in 2029), at the occasion of the first centenary of the Last Post.

With kind regards



dr. Marc Jacobs, director



Hildegard Van Genechten, member of staff specialised in heritage and education and museum didactics

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Concerning: Letter of support, consent and willingness regarding the incorporation in the Register of Best Practices (article 18) of the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage

Dear Sir or Madam,

With this letter CO₇ wants to pledge its full support for the joint application of the City of Ypres and the Last Post Association for the incorporation of 'Remembrance education and safeguarding the Last Post Ceremony at the Menin Gate Memorial in Ypres, City of Peace' in the register of Best Practices (article 18) of the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage.

CO₇ (Cultural Agreement Seven) is an intercommunal cooperation between the communes of Heuvelland, Ypres, Langemark-Poelkapelle, Mesen, Poperinge, Vleteren and Zonnebeke in the field of archaeology, culture and heritage.

CO₇ formed an cultural covenant with the Flemish Community with the goal of creating a local cultural heritage policy, especially for the movable and intangible heritage. To accomplish this, the Heritage Cell CO₇ was created. From within its assignment, the Heritage Cell CO₇ wants to continue to apply itself for the further extension of the safeguarding measures for the cultural heritage in the southern Westhoek.

This is for example accomplished by the inventarisatie, the conservation and the management of the local heritage. The Heritage Cell stimulates a better cooperation and exchanging knowledge and expertise. Only a broad network of people who take care of the heritage guarantees a durable future of this heritage.

Simultaneously the Heritage Cell CO₇ wants to increase the social support for cultural heritage. It does this by raising the awareness of the public at large and stimulating the participation of several target groups. CO₇ takes full advantage of the contribution of safeguarding intangible cultural heritage to democratic governance and human rights by ensuring the widest possible participation of communities, groups and individuals.

Besides this, the cell tracks the developments in the field of cultural heritage in the Flemish region within the network of regional and national heritage organisations such as museums, cultural archives, heritage libraries etc.

CO₇ is closely involved with the drafting of this dossier and it agrees completely with its contents. CO₇ is at the same time willing to cooperate in the distribution of this best practice. In keeping the memory of World War I alive through various remembrance

CO₇

CO₇ is het samenwerkingsverband voor cultuur, erfgoed en archeologie tussen de gemeenten Heuvelland, Ieper, Langemark-Poelkapelle, Mesen, Poperinge, Vleteren en Zonnebeke.

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practices, a worldwide cultural heritage community is formed who passes on this heritage to future generations.

With the highest regards,



Loes Vandromme
Board member of CO₇



Hilde Cuyt
Heritage Coordinator of CO₇



Dear members of UNESCO,

For the past 18 years the educational service of the In Flanders Fields Museum has been working in the field of the international peace and remembrance education. Each year our services meet and work with thousands of young people who come to Ypres. Starting from the study of the facts, figures and interpretations of the First World War in Belgium, we look at armed conflict and conflict in general and try and define its ever-recurring features and principles.

Looking at our own past helps us to inspire us to look closer at our present. Try and understand past events creates a perfect frame of mind to look and understand at problems and conflicts that exist on many levels in our present day lives. Together with the services of Ypres City of Peace we learn to compare the past and the present of international conflicts. Together with teachers and educational specialists we learn to define and recognise the principles of conflicts on a minor scale within the lives and relationships of the young people we work with.

Remembrance and peace education thus provide us with practices that help to lead towards better understanding and reconciliation on many levels in young peoples lives.

We believe it would be good that this continued practice and field of expertise could be an inspiration for many other similar projects of remembrance education in the world.

Femke Soetaert, Ann-Sophie Coene & Petra Delvaux
Educational Service In Flanders Fields Museum



We learned a great deal that we'll never forget!

University of California – Berkeley Summer Sessions

The weekend with all the other pupils and teachers was a big pleasure for us. Our pupils talked by driving home and today in school only positiv aspects about the programm, the organization and expecially about the people they spent their time with.

So I think your workshop was a very successfull activity for peace-keeping and the European community.

Luise Esser - Mallinckrodt-Gymnasium Germany

In de bus terug richting Ieper verwees onze gids naar de vaak gehoorde kritiek op de Menenpoort, die misplaatst triomfalisme en militarisme zou uitstralen. Toch gaat geen avond in Ieper voorbij zonder dat twee klaroenblazers van de Ieperse brandweer “The last post” blazen. En, opperde onze begeleider, toen zes jaar geleden de oorlog tussen de VS en Irak uitbrak, was er opvallend veel volk aanwezig, dat zijn afkeer tegen dit gebeuren wilde uiten. Datzelfde afgrijzen klonk door in de volgende verklaring van oorlogsdichter Siegfried Sassoon, die de gids voorlas in de bus:

“Deze verklaring is een daad van openlijke ongehoorzaamheid aan het militair gezag, omdat ik geloof dat de oorlog opzettelijk wordt voortgezet door diegenen die de macht hebben hem te beëindigen... Ik ben van mening dat deze oorlog, waaraan ik begon toen het een oorlog ter verdediging en bevrijding was, nu een oorlog van agressie en verovering is geworden.”

Geen enkele leerling voelde na deze woorden nog oorlogszuchtige oprispingen opkomen en zo keerden we in vrede en tevreden huiswaarts.

Hilde Van den Kieboom, Sint-Jozefhumaniora Brugge

Quote by Ms Hilde Van den Kieboom, as an addition to the letter of support of the Flanders Fields Museum

On the coach back to Ypres our guide mentioned the frequent criticism of the Menin Gate, which supposedly represents misplaced triumphalism and militarism. Still, every single night in Ypres two bugle players of the Ypres Fire Brigade play "The Last Post". And, our guide said, when war broke out between the US and Iraq six years ago there were remarkably many people present to express their revulsion for that event. The same abhorrence resounds in the following statement of the war poet Siegfried Sassoon, that our guide read out to us on the coach:

"I am making this statement as an act of wilful defiance of military authority, because I believe the war is being deliberately prolonged by those who have the power to end it. I am a soldier, convinced that I am acting on behalf of soldiers. I believe that this war, upon which I entered as a war of defence and liberation, has now become a war of aggression and conquest."

Not a single student felt belligerent impulses after these words and we travelled home satisfied and in peace.

Hilde Van den Kieboom, Sint-Jozefhumaniora Brugge

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12 JUL. 2016

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