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ATTACHMENT 2: WORKSHOP PROGRAMME

Sub-regional Capacity-Building Workshop on the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage

Pretoria, South Africa (27 and 28 March 2008)

Day 1

Thursday 27 March 2008

08.30-09.00

Registration of participants

09.00-09.30

Opening ceremony

Welcoming remarks by UNESCO representative
Speech by Minister of Arts and Culture of the Republic of South Africa
Introduction to the workshop

09.30-10.45

Introduction of participants

10.45-11.00 Coffee break

11.00-12.00

The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage and basic challenges of safeguarding ICH

General discussion / Q&A

12.00-13.15 Lunch break

13.15-15.30

Safeguarding measures: ensuring the viability of intangible heritage

Some examples (Safeguarding within and for communities)
Break-out groups

15.30 Coffee break

15.45-16.30

Safeguarding measures (cont'd)
Reports from break-out groups

16.30 End of Day 1

16.45-20.00 Evening activity

Departure from the hotel to the night tour at Constitution Hill, followed by dinner at the Old Fort Coffee Shop, hosted by Deputy Minister of Arts and Culture

**Sub-regional Capacity-Building workshop on the
Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage**

Pretoria, South Africa (27 and 28 March 2008)

Day 2

Friday 28 March 2008

08.30-10.00

Ratification of the 2003 Convention

General discussion / Q&A

10.00-10.15 Coffee break

10.15-11.45

Safeguarding at the national level: ICH inventorying

Some examples

12.00-13.15 Lunch break

13.15-14.45

Safeguarding at the international level: ICH Lists

14.45-15.00 Coffee break

15.00-16.15

Summary: Priorities and next steps

General discussion / Q&A

16.15-16.30 Closing

17.00-23.00 Evening activity

Departure from Cultural event organized by the Department of Arts and Culture and dinner

ATTACHMENT 3: OPENING SPEECH BY THE DIRECTOR OF THE DIVISION OF CULTURAL OBJECTS AND INTANGIBLE HERITAGE

**Opening remarks by Gadi G.Y. Mgonezulu,
Director, UNESCO Division of Cultural Objects and Intangible Heritage
During the Sub-Regional Capacity Building Workshop on the Implementation of the Convention for the
Safeguarding of the Intangible Cultural Heritage
Pretoria, South Africa**

The Honourable Minister of Arts and Culture,
Dear participants and consultants,
Dear colleagues from UNESCO offices in the sub-region,
Ladies and gentlemen,

On behalf of the Director-General of UNESCO, Mr Koichiro Matsuura, it is an honour and pleasure for me to be here among you all for the **sub-regional capacity building workshop on the implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage**. We are privileged to have participants from a dozen countries from Eastern and Southern Africa who are professionally involved in the area of culture and heritage. We are also privileged to have the workshop here in Pretoria, the Republic of South Africa, where many innovative activities in the field of intangible cultural heritage are being developed.

The aim of this workshop is to provide a forum for sharing experiences in the field of safeguarding intangible cultural heritage. This will include discussing experiences and problems in having our countries become States Parties to the 2003 Convention, as well as possible solutions. On the part of UNESCO, we will share with you the recent development of the operational life of the 2003 Convention. I sincerely hope that beyond this formal information sharing, the workshop can help foster fruitful relationships and networks to assist you all in your future work in the field.

Honourable Minister,
Ladies and gentlemen,

As you are no doubt aware, the Convention for the Safeguarding of the Intangible Cultural Heritage was adopted in October 2003 and entered into force in April 2006. Since then, UNESCO has organized the first session of the General Assembly of States Parties to the Convention in June 2006, the first extraordinary session of the General Assembly in November 2006, and four sessions of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage: in Algiers (Algeria) in November 2006, in Chengdu (China) in May 2007, in Tokyo (Japan) in September 2007, and finally in Sofia (Bulgaria) in February 2008. In the course of the last two years, the number of States Parties to the Convention has grown, and there are 93 States Parties to date. Here, I am proud to add that the continent of Africa represents the largest constituency within the Convention, having 21 States Parties. Nonetheless, this is still less than half the number of countries in Africa. Hence, the work continues.

The Convention's purposes are to safeguard intangible heritage, to ensure respect for it and for the people who create it, to raise awareness of its importance and of the need to ensure mutual appreciation of it, and to provide for international cooperation and assistance. What does the Convention do concretely to advance these purposes, you may ask. The Convention supports national efforts and international cooperation in safeguarding intangible cultural heritage. At the international level, for instance, the Intangible Heritage Convention establishes two Lists: the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and the Representative List of the Intangible Cultural Heritage of Humanity. A main purpose of both Lists is to raise awareness about the importance of safeguarding intangible heritage, particularly those elements that are endangered at a time of rapid sociocultural transformation during which many communities see an erosion of the functions and values of such heritage and a lack of interest among younger generations in maintaining it.

The Convention also creates a Fund through which developing States Parties to the Convention can benefit in a number of ways. For instance, States Parties can receive support, financial and otherwise, for developing ICH inventories and building capacities. It is important to note that for a country to benefit from the Fund, it has to become a Party to the Convention, that is, take the steps to ratify it. The Convention can also serve as a framework for dialogue and cooperation between different practitioners and heritage experts from different countries. Indeed, intangible cultural heritage often transcends national borders and transboundary cooperation is therefore essential in safeguarding various kinds of intangible cultural heritage.

I need to underline here that, although we encourage all of you to push your respective countries to ratify the Convention, becoming a State Party to the Convention is only the first step. The goal of the Convention, as you

can see from its title, is for each state to **safeguard its intangible cultural heritage**. Responsibilities of safeguarding intangible cultural heritage therefore lie essentially at the national level.

The safeguarding of ICH will require a number of measures that would “ensure the viability of the intangible cultural heritage”. Such measures will include inventorying ICH, revising existing heritage laws to be in line with the spirit of this Convention, raising awareness of the general public and developing educational programmes, both formal and non-formal. Most importantly, however, the safeguarding of this heritage must involve the active participation of communities themselves, since only they can define what their heritage is, and only they can ensure that their heritage continues to be practiced in the future.

The uniqueness of the 2003 Convention lies in the fact that it is the only Convention whose main focus is on the *intangible* aspects of human culture such as oral traditions, performing arts, rituals and festivities, and the other domains we will discuss shortly. The other six Conventions regarding culture focus on various aspects of *tangible* culture such as monuments, sites and objects. The 2003 Convention speaks to every one of us because it is about safeguarding our living heritage, the base of our identity and our being. It is important to note that not all countries have monuments and sites that are considered to have “outstanding universal value”, but all countries have their intangible heritage. With the advent of the 2003 Convention, we are broadening the concept of cultural heritage, providing indeed a unique opportunity for the African continent to be duly recognized for its rich and diverse culture and its cultural contributions to the world.

Honourable Minister, ladies and gentlemen,

I will not dwell further on the Convention since that will be the focus of your work over the next two days. However, let me encourage you to encourage, in turn, your respective national leaders to ratify the 2003 Convention. I hope that in our time together there will be an opportunity for me or my UNESCO colleagues to speak to each of you about any problems you might be encountering within your country in the ratification process. We will discuss that process formally tomorrow morning, but we are also happy to talk informally with you as you wish.

I would like to conclude my remarks by thanking the Honourable Minister for honouring this workshop by his presence, and the Department of Arts and Culture for having accepted to co-organize the workshop with UNESCO. In addition to preparing all the local logistics, the Department kindly created special cultural programmes for us tonight and tomorrow night. I am certain that these cultural events will offer us some insights into the rich culture of South Africa, the rainbow nation. None of this would be possible without the essential financial support of the Government of Norway, through the UNESCO-Norway Funds-in-Trust, and we are all grateful for their generosity.

I wish you all great success in this workshop and in your important work once you return home.

Honourable Minister, ladies and gentlemen,

Thank you for your attention.

ATTACHMENT 4: OPENING SPEECH BY THE MINISTER OF ARTS AND CULTURE OF SOUTH AFRICA

MINISTER'S DRAFT NOTES, ADDRESS TO THE UNESCO'S SUB-REGIONAL (SOUTHERN AND EASTERN AFRICA) WORKSHOP ON CAPACITY BUILDING ON THE SAFEGUARDING OF INTANGIBLE CULTURAL HERITAGE, 27 MARCH 2008

Good Morning Ladies and Gentlemen, First, I would like to welcome you to South Africa.

For three decades, UNESCO had put more emphasis on setting standards for the protection of tangible heritage. This culminated in UNESCO's adoption of the following Conventions:

Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954); the Convention for the means of Prohibiting and Prevention the Illicit Export, Import and Transfer of Ownership of Cultural Property (1970); the Convention concerning the Protection of the World Cultural and Natural Heritage (1972) and the Convention for the Protection of Underwater Cultural Heritage (2001).

Although these Conventions have been (and still are) important pillars in our quest for the protection of cultural property, they did not address the question of messages behind cultural property. It is sad to note that it was mainly in the past decade that considerable efforts were made to give a better appreciation of intangible cultural heritage as an important part of cultural heritage. This is ironic as intangible cultural heritage predates tangible heritage. Intangible cultural heritage provides a framework for people's understanding of themselves in relation to the environment, economy, and how they relate to each other and other peoples. Intangible cultural heritage is very critical as it serves as the main basis for peoples' cultural identity, continuity, creativity and diversity.

Intangible Cultural Heritage enriches people's lives, often providing a deep and inspirational sense of connection to community and heritage resources, to the past and present experiences. It represents knowledge and information sustained through memory and transmitted orally or by practice from one generation to the next.

The adoption of the UNESCO Convention on the Safeguarding of Intangible Cultural Heritage in October 2003, is an important milestone in the quest for the restoration of the dignity of cultures that have been marginalised through centuries of colonialism and imperialism. The African continent as one of the continent severely affected by centuries of imperialism and colonialism stands to gain enormously from this Convention. Colonial regimes neglected, as well as undermined African cultural expressions. Physical conquest of people was followed by a well-orchestrated campaign to malign, degrade and scandalize African intangible cultural heritage to be found in stories, art, dances and other performances. This is vividly expressed by Kenyan author and academic, Ngugi Wa Thiong'o in his much acclaimed and celebrated book, *Decolonising the mind*, argues that colonialism's:

...important area of domination was the mental universe of the colonised, the control, through culture, of how people perceived themselves and their relationship to the world. Economic and political control can never be complete or effective without mental control. To control a people's culture is to control their tools of self-definition in relationship to others.

For colonialism this involved two aspects of the same process: the destruction or the deliberate undervaluing of a people's culture, their art, dances, religions, history, geography, education, orature and literature, and the consciousness elevation of the language of the coloniser.

Nonetheless, the adoption by UNESCO of the 2003 Convention on Intangible Cultural Heritage presents opportunities for the safeguarding and promotion of intangible cultural heritage. Since intangible cultural heritage of communities are recognized on their own merit, this allows us to move away from the notion of hierarchy of cultures and the unhelpful dichotomy between so-called civilized western knowledge versus so-called primitive non western knowledge. The concept of intangible cultural heritage helps us to recognize knowledge and values of all communities in the world as complimentary to each other. Therefore, ICH can be used to help bring communities together and engender the spirit of mutual acceptance.

The African Continent in general and South Africa in particular are faced with many challenges, the most pressing being poverty alleviation and job creation. Means should be found to ensure that cultural knowledge is integrated to economic development and is sustainably utilised. We need to find a way of using our indigenous knowledges to deal with problems that we have as a societies. Indigenous knowledge may be useful in conflict resolution. There is a need to stop association of African culture with rural villages and entertainment. African cultures and values as part of the Intangible heritage of Africans can play an important in facilitating socio-economic development of African societies.

Since Africa is comprised of countries that have multiplicity of nationalities with them, ICH can be harnessed to promote peace, stability and social cohesion within a country, among countries in a sub-region and a region.

It is heartening that the Convention does not seek to present intangible cultural heritage as fixed and static, but rather see it as both traditional and living. Hence, preservation and safeguarding of ICH would imply, among other things, protection and restoration of social, environmental and circumstances that may guarantee continued enactment and transmission of the practices. The inclusion of multiple voices (diverse communities) is necessary in the promotion and preservation of ICH. Transmission of ICH needs to happen across generations. Participation of communities in the promotion and preservation of ICH is critical as the fruits of its promotion should primarily be for the benefit of the people that actively create and recreate it. It is therefore vital that those people are well informed and capacitated on issues relating to participating in decision making.

The promotion and preservation of ICH should happen in the manner that supports respect for human dignity and cultural diversity. It should happen within the context of trying to promote the sharing of cultural experiences among various cultural groups, because it is through that sharing and mutual appreciation of a common and diverse cultural heritage that the world can achieve peace. There is a need to develop opportunities for cultural exchange within a province, nationally, regional and internationally.

Lack of means, appreciation and understanding as well as globalisation has resulted in the endangerment of many ICH elements. There is an urgent need to prevent further losses, as heritage is irreplaceable, non-renewable and the need to conserve it for posterity is extremely important. The Convention provides us with an opportunity to reverse the process.

The Convention creates opportunities for transborder cooperation on issues of Intangible Cultural Heritage. In our South African context, this would be helpful as we share intangible cultural heritage with several neighbours like Mozambique, Namibia, Swaziland, Zimbabwe, Botswana and Lesotho. Collaboration may, among other things, result in the development of joint lists of intangible cultural heritage in need of urgent safeguarding and the representative one. This could lead to efficient management of resources and eliminate duplication. It also has a potential to contribute to regional cohesion, and foster mutual understanding and acceptance. In the long-term, this might assist in addressing issues of xenophobia. An example of collaboration, can be demonstrated by the joint listing of Gule Wamkule in 2005 by Zambia, Malawi and Mozambique. The Gule Wamkulu is a dance performed by the Chewa people of Malawi, Zambia and Mozambique. The dance accompanies initiation ceremonies, funerals, weddings and installation of chiefs.

In South Africa, the Convention provides us with an opportunity to redress historical inequality created by centuries of colonialism and decades of apartheid misrule. We have already made some progress in advancing issues of Intangible Cultural Heritage. Our national Constitution provides for the valuing of cultural diversity. Cultural diversity is not seen as a burden and threat to nation building; it is rather seen as a resource and source of strength. Post 1994 policies and legislation advocate the revival and preservation of the cultural heritage of all South Africans and thus promoting cultures of all our population groups. The White Paper on Arts, Culture and Heritage as well as its corollaries i.e. the National Heritage Council Act (Act no 11 of 1999) and National Heritage Resources Act (Act no 25 of 1999) is geared towards achieving this objective.

We have already initiated processes towards the ratification of the 2003 UNESCO Convention on the Safeguarding of Intangible Cultural Heritage. These processes are at an advanced stage. We have also initiated the development of a stand alone national policy on Intangible Cultural Heritage.

May your deliberations on “, Capacity Building on the Safeguarding of Intangible Cultural Heritage” be inspired by the richness of South Africa’s cultural heritage and the African continent at large. I wish you every success in your workshop and, please, enjoy your stay in South Africa, each and every one of you.

I thank you.

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ATTACHMENT 5: MEDIA ADVISORY

Media Advisory

UNESCO Workshop on the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage

Pretoria, South Africa, March 2008 – Over fifty representatives from Angola, Botswana, Comoros, Eritrea, Lesotho, Malawi, Rwanda, Somalia, South Africa, Swaziland, Tanzania, and Uganda will participate in a sub-regional **Capacity Building Workshop on the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage**, organized by UNESCO on March 27th and 28th at the Saint George Hotel (Pretoria), in cooperation with the Department of Arts and Culture of South Africa.

The workshop, the first of a series of three to be organized for African states, will be opened by Dr Pallo Jordan, Minister of Arts and Culture of the Republic of South Africa, at 9.00 on 27 March 2008*.

How can countries—and especially the communities among whom intangible heritage is found—best safeguard heritage that is living, not fixed in buildings or monuments? One effective tool to support international cooperation in such safeguarding efforts, and to strengthen national capacities, is the Intangible Heritage Convention. Adopted by UNESCO in 2003 and entered into force in 2006, this legal instrument has ninety States Parties¹ so far. The workshop will focus on introducing the Convention to cultural officials of southern African nations, explaining the ratification process, and considering with them how they might implement the Convention to best achieve its goals.

Within the Convention, intangible cultural heritage (ICH) is defined as the practices, representations, expressions, as well as the knowledge and skills, that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. Often referred to as living heritage, ICH is manifested, among others, through oral traditions, dances, rituals, festive events or indigenous knowledge about nature. The safeguarding of this heritage must involve active participation of communities, since only they can define what their heritage is and only they can ensure that it continues to be practiced in the future.

The Intangible Heritage Convention will establish two Lists: the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and the Representative List of the Intangible Cultural Heritage of Humanity. Purposes of the Lists are to raise awareness about the importance of safeguarding intangible heritage, particularly those elements that are endangered at a time of rapid sociocultural transformation during which many communities see an erosion of the functions and values of such heritage and a lack of interest among the younger generations in maintaining it.

Among the first intangible heritage to be included on the Representative List will be the ninety items proclaimed *Masterpieces of the Oral and Intangible Heritage of Humanity* between 2001 and 2005. These include such cultural expressions as the Gule Wamkulu (Malawi, Mozambique, Zambia), the Chopi Timbila (Mozambique), Barkcloth Making (Uganda), the Makishi Masquerade (Zambia), and the Mbende Jerusarema Dance (Zimbabwe)².

The workshop is made possible thanks to the financial support by the Government of Norway within the framework of UNESCO/Norway Funds-in-Trust.

***Journalists are invited to attend the opening session: Saint George Hotel. 58 Old Pretoria, Kempton Park Road, Rietvleidam.**

Further information:

Workshop: http://www.unesco.org/culture/ich/index.php?lg=EN&meeting_id=00095

Information about Intangible Cultural Heritage: www.unesco.org/culture/ich

Information about Department of Arts and Culture: <http://www.dac.gov.za/>

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Ms. Reiko Yoshida, UNESCO (r.yoshida@unesco.org)

2. <http://www.unesco.org/culture/ich/index.php?pg=00103>

1. <http://portal.unesco.org/la/convention.asp?KO=17116&language=E>



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للتربية والعلم والثقافة

联合国教育、
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ATTACHMENT 6: WORKSHOP DOCUMENT



arts and culture

Department:
Arts and Culture
REPUBLIC OF SOUTH AFRICA

Sub-regional Capacity-Building Workshop on the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage

Pretoria, South Africa

27 and 28 March 2008

UNESCO

Distribution limited

The workshop was made possible thanks to the financial support of the Government of Norway within the framework of the UNESCO/Norway Funds-in-Trust.



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The sub-regional Capacity-Building Workshop on the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage, the first of a series of three to be organized for African states by UNESCO, is one of the activities of the project entitled “Three sub-regional capacity-building workshops to support the inscription of African intangible cultural heritage on the lists of the Convention for the Safeguarding of the Intangible Cultural Heritage,” financed by the UNESCO/Norway Funds-in-Trust.

We would like to thank all the participants, colleagues from UNESCO field offices in Dar es Salaam, Harare, Maputo, Nairobi, Windhoek, as well as South African co-organizers for their cooperation. We hope that the workshop offers useful tools for safeguarding intangible cultural heritage and facilitates creating a sub-regional network in the field of intangible cultural heritage.

The workshop is co-organized between the Department of Arts and Culture and UNESCO.

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Preliminary agenda

Sub-regional Capacity-Building Workshop on the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage

Pretoria, South Africa (27 and 28 March 2008)

Day 1

Thursday 27 March 2008

08.30-09.00

Registration of participants

09.00-09.30

Opening ceremony

Welcoming remarks by UNESCO representative
Speech by Minister of Arts and Culture of the Republic of South Africa
Introduction to the workshop

09.30-10.45

Introduction of participants

10.45-11.00 Coffee break

11.00-12.00

The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage and basic challenges of safeguarding ICH

General discussion / Q&A

12.00-13.15 Lunch break

13.15-15.30

Safeguarding measures: ensuring the viability of intangible heritage

Some examples (Safeguarding within and for communities)
Break-out groups

15.30 Coffee break

15.45-16.30

Safeguarding measures (cont'd)
Reports from break-out groups

16.30 End of Day 1

16.45-20.00 Evening activity

Departure from the hotel to the night tour at Constitution Hill, followed by dinner at the Old Fort Coffee Shop, hosted by Deputy Minister of Arts and Culture

**Sub-regional Capacity-Building workshop on the
Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage**

Pretoria, South Africa (27 and 28 March 2008)

Day 2

Friday 28 March 2008

08.30-10.00

Ratification of the 2003 Convention

General discussion / Q&A

10.00-10.15 Coffee break

10.15-11.45

Safeguarding at the national level: ICH inventorying

Some examples

12.00-13.15 Lunch break

13.15-14.45

Safeguarding at the international level: ICH Lists

14.45-15.00 Coffee break

15.00-16.15

Summary: Priorities and next steps

General discussion / Q&A

16.15-16.30 Closing

17.00-23.00 Evening activity

Departure from Cultural event organized by the Department of Arts and Culture and dinner

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Basic challenges of sustaining intangible heritage

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UNESCO

The Convention for the Safeguarding of the Intangible Cultural Heritage came into force on 20 June 2006, barely one thousand days after its adoption by the UNESCO General Conference on 17 October 2003. It has been ratified at an unprecedented pace, with the number of States that have ratified now more than 90, and it is very likely that in 2008 more than half of UNESCO's 193 Member States will have joined. The Convention's rapid entry into force is a testament to the international community's concern for safeguarding the world's living heritage, especially at a time of rapid sociocultural change and international economic integration.

Intangible heritage defines the identities of communities and groups and gives meaning to their lives. The Convention takes a broad view of intangible heritage: it is "the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage". This last phrase is crucial: indeed, it is only the community itself that can decide whether or not something is part of its heritage—no scholar, expert or official can do so in their stead. It is also a fundamental tenet of the Convention that no hierarchy can be assigned to distinguish one community's intangible heritage as better, more valuable, more important or more interesting than the heritage of any other community. To every community or group, each element of its intangible heritage has value that can neither be quantified nor compared to other elements of other communities' heritage: each is equally valuable, in and of itself, to the communities, groups or individuals that recognize it as part of their heritage.

The Convention conceives intangible heritage as a phenomenon always being created and recreated, transmitted from generation to generation or shared from one community to another. In the Convention's words, it "is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history". This means that intangible heritage, as conceived in the Convention, must always be *living* heritage: it must continue to be actively produced, maintained, re-created and safeguarded by the communities, groups or individuals concerned, or it simply ceases to be heritage. As a living phenomenon, intangible heritage derives from the past and may often evoke it, but it is always inevitably of the present and future. Intangible heritage does not live in archives or museums, libraries or monuments: rather, it lives only in the minds and bodies of human beings. There is no folklore without the folk, we often said at my previous organization, the Smithsonian Institution, and equally there is no intangible heritage without the communities and individuals who are its bearers, stewards and guardians.

To safeguard intangible cultural heritage, in the Convention's terms, is to ensure its viability, especially by strengthening the processes of creativity, transmission and mutual respect upon which it depends. That is why I said a moment ago that living heritage is always of the present and future. Of the present, because it exists only when it is being actively produced and re-created; of the future because it imposes upon us the burden of ensuring its transmission to future generations. This last burden is one that the international community is increasingly willing to accept, as shown by the Convention. If sustainable development, as defined in 1987 by the Brundtland Commission, is "development that meets the needs of the

present without compromising the ability of future generations to meet their own needs”¹, sustaining intangible heritage means ensuring that it continues to be practiced *today* without compromising the ability of coming generations to enjoy it *in the future*.

The Convention’s primary purpose, as laid out in its Article 1, is “to safeguard the intangible cultural heritage”. In Article 2, the Convention provides a definition of safeguarding—to ensure the viability of intangible heritage, as I already mentioned—and lays out a number of possible safeguarding measures, “including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of [intangible] heritage”. But I must emphasize that all of these possibilities are indeed safeguarding measures if, and only if, they are “aimed at ensuring the viability of the intangible cultural heritage”, as the Convention specifies. Documentation for its own sake, or simply to record something before it vanishes, is not safeguarding; research to satisfy the scientific curiosity of researchers or to determine the origin, contours or specificity of a given element of intangible heritage is not safeguarding unless and until it contributes directly to strengthening the viability of that heritage. The best-equipped archive, the most extensive database, or the most dazzling interactive website can only be considered to be safeguarding when it can be demonstrated that it supports the future practice and transmission of the heritage that is stored within.

Today, even in a world of mass communication and global cultural flows, many forms of living heritage are thriving, in every country and every corner of the world. Other forms and elements are more fragile, and some even endangered, and that is where the kind of measures called for by the Convention—at the national and international levels—can help communities to ensure that their heritage remains available to their descendants for decades and centuries to come. The Convention recognizes that the communities, groups and, in some cases, individuals who practice and maintain intangible heritage must be its primary stewards and guardians, but their efforts can be supported—or undercut—by State policies and institutions. The challenges facing such communities, and those who work on their behalf, are to ensure that their children and grandchildren continue to have the opportunity to experience the heritage of the generations that preceded them, and that measures intended to safeguard such heritage are carried out with the full involvement and the free, prior and informed consent of the communities, groups and individuals concerned.

How can this best be accomplished? Let us look more closely at the mechanisms that the Convention puts in place for safeguarding heritage at the national and international levels, and how UNESCO expects to work with Member States and communities to implement those mechanisms. The Convention itself has two statutory organs: first is the General Assembly of the States Parties to the Convention, the sovereign body of the Convention that includes all of the States that are party to it, and meets biennially to take decisions on broad policy matters. The implementation of the Convention at a concrete, operational level is the responsibility of the Convention’s second statutory body, the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, composed of 24 States Members elected by the General Assembly. States Members elected to the Committee are represented by “persons who are qualified in the various fields of the intangible cultural heritage”, Article 6.7 concludes. The General Assembly and Committee are assisted in their work by the UNESCO Secretariat, responsible for preparing documents for their consideration and ensuring the implementation of their decisions.

The Convention’s Article 11 lays out the responsibility of States at the national level, in very broad terms: each State Party shall “take the necessary measures to ensure the

¹ World Commission on Environment and Development (the Brundtland Commission), [Our Common Future](#), 1987.

safeguarding of the intangible cultural heritage present in its territory". Articles 11 and 12 further specify one clear and concrete responsibility of each State Party: to "identify and define the various elements of the intangible cultural heritage present in its territory, with the participation of communities, groups and relevant non-governmental organizations". This process of identification and definition is to be done "with a view to safeguarding" and is to result in "one or more inventories of the intangible cultural heritage present in its territory", to be drawn up by each State Party "in a manner geared to its own situation", and to be updated regularly.

Inventorying is the most concrete obligation of States Parties, but in no sense is it more important than the general responsibilities laid out elsewhere in the Convention, and it should not be understood as in any sense a preliminary step that must be completed before other safeguarding measures can begin to be implemented. Indeed, several expert meetings and the Intergovernmental Committee have emphasized that the work of inventorying is never completed—rather, it is an ongoing process of identification and updating that can never be considered as final. As Article 11 emphasizes, inventorying must be done with the participation of the communities or groups concerned, since it is only they who can determine if an element is or is not part of its intangible heritage. It is not researchers or documentalists from the capital city who should decide alone what belongs on an inventory—it is the communities, groups or individuals whose heritage is involved who must play a primary role.

Where, you might ask, are UNESCO's instructions and forms for inventorying? A number of Member States regularly pose that question to us. I am not simply being evasive when I say that we do not—and will not in the future—have such binding guidelines, instructions or formats for how an inventory should be accomplished. Indeed, because it is for each State Party to draw up one or more inventories, in a manner geared to its own situation, UNESCO *cannot* provide instructions to States how they should go about accomplishing their task. This does not mean we are not willing to provide assistance and support to Member States, but that we expect those States, with the active participation of communities, groups and NGOs, to decide for themselves how best to go about this effort.

Let me offer an example that I am most familiar with. The Government of Viet Nam has gone about this process in a careful and deliberate manner, assisted along the way by UNESCO, to offer one example. Since the 1930s, Vietnamese institutions have been drawing up intangible heritage inventories, and the last thing the Convention would encourage is that Viet Nam begin inventorying anew without taking careful stock of the experience accumulated over those decades. So, we have supported a self-study where Vietnamese researchers have examined the experience of six different institutions or provinces that have carried out inventories, especially in the last decade or so since State support on an expanded scale has been made available for such efforts. That self-study is producing some very important insights into the advantages and disadvantages of different approaches to inventorying, and will be examined next month in an intensive workshop, with several international experts meeting together with Vietnamese colleagues. From that analysis and discussion, Vietnamese policy-makers and implementing institutions can decide together how best to build upon their accumulated experience in inventory-making and ensure that future efforts are carried out effectively and always "with a view to safeguarding", as the Convention requires.

UNESCO has also been able, with the support of the Government of Norway, to support a safeguarding plan for the gong culture of the Central Highlands, one of the heritage elements proclaimed a Masterpiece of the Oral and Intangible Heritage of Humanity in 2005. That safeguarding effort began this past August with a very innovative training workshop in developing community-based and artist-driven inventories of the gong culture of one province, Dak Nong Province. In that workshop, cultural officials from the province, district

and commune levels worked together with six expert gong players to decide how to proceed with their province-wide inventory. Such bottoms-up approaches to inventorying are the ones the Convention would like to see, and UNESCO stands ready to assist where possible in their elaboration.

The Convention also calls upon States Parties to endeavour to safeguard their living heritage through a number of other measures. One is to "adopt a general policy aimed at promoting the function of the intangible cultural heritage in society, and at integrating the safeguarding of such heritage into planning programmes". Will States do so in such a manner as to promote the social functions of heritage and especially to ensure its safeguarding? One reading of the Convention would be that development planning that is *not* driven by the watchword of sustainability, and that does *not* ensure the safeguarding of intangible heritage, would violate a State's treaty obligations under the Convention. It remains to be seen whether and how, in the future, the communities, groups or individuals concerned with specific forms of intangible heritage might be able—perhaps together with concerned research institutions and nongovernmental organizations—to effectively make reference to this obligation to advocate in favour of certain planning alternatives or in opposition to others, just as communities and organizations have sometimes mobilized arguments in favour of preservation of natural and tangible heritage as a counter-balance to development plans that would negatively affect the heritage values of a given site.

At the institutional level, States Parties are to create or support several kinds of organizations or offices. Each State should designate or establish one or more competent bodies with responsibility for safeguarding. Most States already have such offices, agencies or organizations in place. Each State is also to foster the creation or strengthening of institutions for training in managing and transmitting intangible heritage, the latter particularly by creating spaces in which heritage may be practiced and performed in order to encourage its transmission. States are also to establish institutions to support documentation for safeguarding. Further, the Convention requires, States are to "foster scientific, technical and artistic studies, as well as research methodologies, with a view to effective safeguarding of the intangible cultural heritage, in particular the intangible cultural heritage in danger".

Among the other important obligations of States Parties at the national level, the Convention gives great importance to education, awareness-raising, and capacity-building aimed at ensuring "recognition of, respect for, and enhancement of the intangible cultural heritage in society". The Convention outlines a broad range of educational programmes and activities each State should undertake, aimed at the general public and particularly at the young, both within heritage-bearing communities and outside. Such public education and awareness-raising is one of the fundamental purposes of the Convention, both an end in itself and a means to ensure respect for intangible heritage and appreciation of its importance.

Before leaving the national responsibilities of States Parties under the Convention, I want to call your attention to Article 15, which emphasizes that "Within the framework of its safeguarding activities of the intangible cultural heritage, each State Party shall endeavour to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management". I have already mentioned that in its definition of intangible heritage, the Convention insists that only the communities or groups concerned can determine what they consider to be their heritage, and in speaking of inventories I recalled the emphasis the Convention places on their involvement. But here the Convention lays out a much deeper and all-encompassing obligation of States to ensure their widest possible participation in its safeguarding. To take that obligation seriously, and to fully embrace the spirit of the Convention's requirement, means that States may have to rethink many of their standard assumptions about cultural policy, heritage management, and the role of communities.

Now, if communities are the primary agents responsible for safeguarding heritage, and if the Convention also lays out certain obligations of States at the national level, it also foresees a role for international cooperation and assistance to complement those efforts. The Convention establishes two lists and one register. Of the two lists, the List of Intangible Cultural Heritage in Need of Urgent Safeguarding responds directly to the Convention's primary purpose, to safeguard intangible heritage. At the proposal of States Parties, the Committee may inscribe elements of intangible heritage on that list whose viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned. According to the draft procedures recommended by the Intergovernmental Committee for approval by the General Assembly, the candidacy files for inscription on the Urgent Safeguarding List require the nominating State to present a safeguarding plan for helping to ensure the viability of the element. Once such an element is inscribed, the State may be eligible to receive international financial assistance for its safeguarding, from the Intangible Cultural Heritage Fund established by the Convention. In cases of extreme urgency, the Committee may take the initiative itself to inscribe an element, in consultation with the State Party concerned. The Committee has recommended that such an extraordinary procedure be used when "The element is in extremely urgent need of safeguarding because it is facing grave threats as a result of which it cannot be expected to survive without immediate safeguarding".

The other list, the Representative List of the Intangible Cultural Heritage of Humanity, responds to the Convention's goals of ensuring visibility of intangible heritage and awareness of its significance, and encouraging dialogue that respects cultural diversity. The Representative List is likely to include intangible heritage elements whose viability is comparatively strong. Here, rather than a safeguarding plan aimed at restoring or strengthening its viability, the Committee is recommending that States be asked to provide a management plan. Experts and the Committee have emphasized that even a healthy element, once listed, may be subject to new pressures such as vastly increased tourism, and the management plan is intended to ensure that a healthy element from the Representative List does not have to be moved to the Urgent Safeguarding List as an unintended consequence of being inscribed on the list.

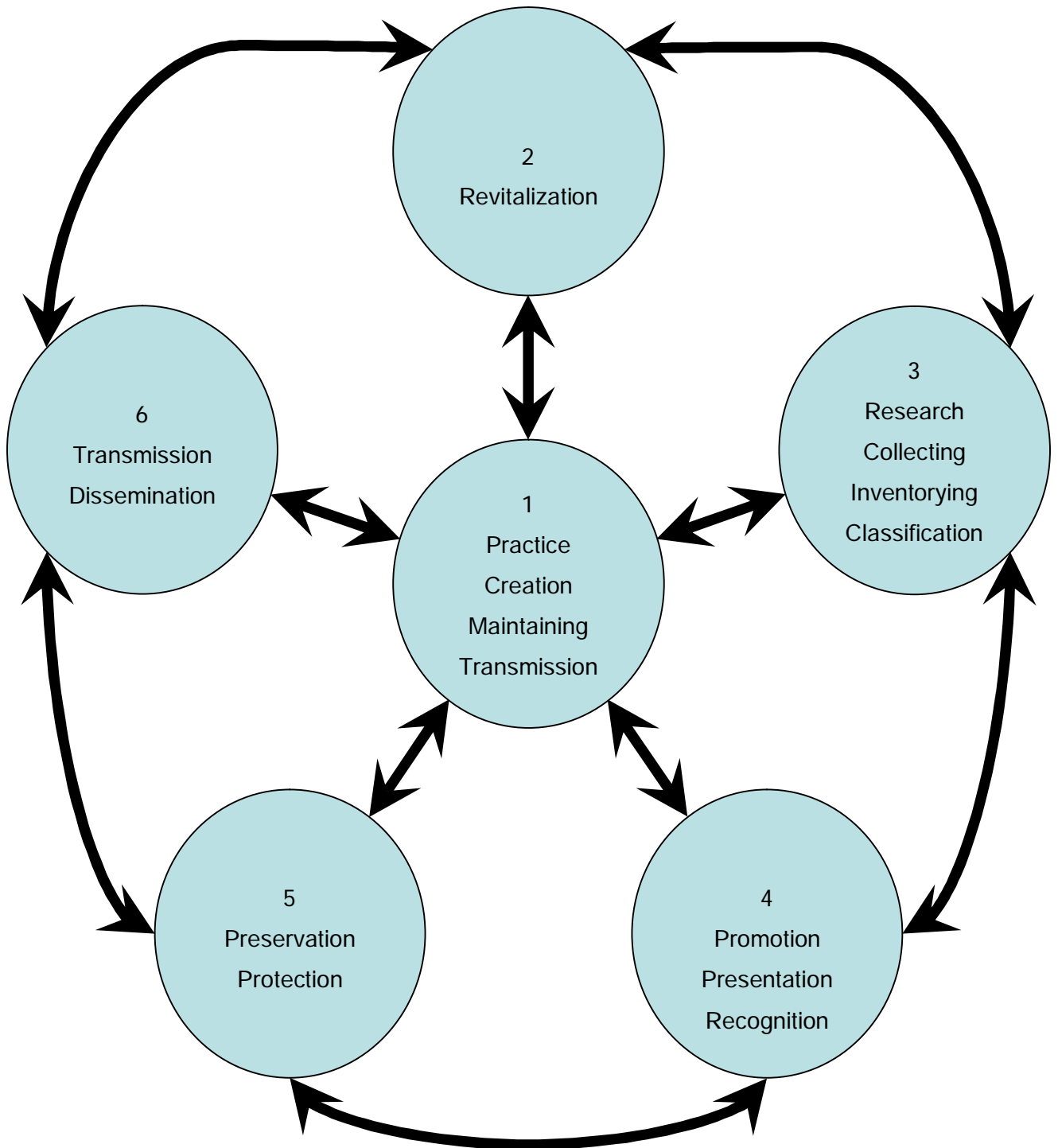
Finally, the Convention's third direct mechanism for safeguarding at the international level is a register or list of programmes, projects and activities for safeguarding ICH that best reflect the principles and objectives of the Convention. States may nominate exemplary programmes, projects and activities for international recognition as "good practices" in safeguarding, so that other concerned communities, groups and institutions may draw lessons from their experience. To support such programmes and activities, and especially to support safeguarding measures for intangible heritage that has been inscribed on the Urgent Safeguarding List, the Convention provides for international assistance from the Intangible Cultural Heritage Fund that is made up of the annual contributions of States Parties. Such international assistance include both financial assistance and technical assistance of various sorts, that time does not permit us to discuss at length today.

The challenges of safeguarding intangible heritage are immense, and the mechanisms established by the Convention are only now taking shape. Draft operational directives will be submitted for approval to the General Assembly when it meets in June 2008. Assuming that it adopts a full set of operational directives, the Convention will be fully operational within the next twelve months. The obligations that are taken on by States that ratify the Convention are broad, and only time will tell how effectively they discharge their responsibilities. UNESCO stands ready to assist all Member States in their safeguarding efforts, when they are undertaken in the spirit of the Convention. That means always with the fullest possible participation of the communities, groups or individuals for whom a given practice, expression or skill is identified as a part of their intangible heritage. They are its owners and stewards, and in the end it is only they who can guarantee that their children and grandchildren will

continue to have access to the accumulated wisdom and experience of their parents and grandparents.

Break-out groups

Safeguarding Intangible Cultural Heritage



Group 1: Practice, Creation, Maintaining, Transmission

Viabilité du PCI

- Viabilité
- Durabilité
- ≠ Authenticité

Viability of ICH

- Viability
- Sustainability
- ≠ Authenticity

The viability of intangible cultural heritage (ICH) should be understood as its potential to remain significant to the community or group concerned. The community, group and individuals concerned have the primary responsibility to ensure the viability of their ICH. This viability depends especially on their capacity and commitment to practice and transmit their heritage into the future, even as circumstances change. The conception of viability in the Convention thus converges with the broader international concerns with sustainability, especially with regard to sustainable development. **Sustainability is often defined as meeting the needs of the present without compromising the ability of future generations to meet their own needs.** The great importance that the Convention attaches to transmission as the primary safeguarding measure for ICH reflects this commitment to providing future generations the knowledge, skills and practices inherited from past generations. Safeguarding is aimed at allowing ICH practices, representations, expressions, knowledge, skills and associated tangible manifestations to be sustainably maintained by the communities, groups or individuals concerned.

As the fundamental objective of safeguarding in the 2003 Convention, viability is incompatible with the notion of **authenticity**, which nowhere figures into the Convention. Because intangible heritage is constantly recreated, the criterion of authenticity cannot be applied. “Although an important attribute of tangible cultural heritage, authenticity is not relevant when identifying and safeguarding intangible cultural heritage” (Yamato Declaration).

Group 1: Practice, Creation, Maintaining, Transmission (cont'd)

Menaces à la viabilité

- Viabilité en péril
- Dégradation, disparition et destruction
- Graves menaces

Threats to viability

- Viability at risk
- Deterioration, disappearance and destruction
- Grave threats

The viability of the intangible heritage – its practice and its sustained transmission – is sometimes endangered by a number of threats. The Convention concentrates particularly on **the grave threats of degradation, disappearance and destruction. Threats may arise either from phenomena** external to the dynamic of communities or groups, such as armed conflicts or natural disasters, or from slower processes whose effects will only become visible over the long term, such as poverty, migration, hasty and disorderly urbanization, environmental deterioration, globalization, intolerance or oppression. On the other hand, even changes that are accepted or viewed as positive by communities, such as access to mass media, opening up to tourism, or action by the public authorities and/or non-governmental organizations to promote development, can jeopardize the community's ownership and enhancement of its intangible cultural heritage (ICH). When faced with equivocal or pejorative views of its ICH, the community, unless it is aware of the importance and value of its heritage, may share those views. An element of the ICH may be considered to be endangered when a continuous reduction may be observed in the number of persons directly involved in producing it; when the inter-generational transmission chain is weakened; or when the custodians of such ICH encounter difficulties of various kinds – economic, social or symbolic – in ensuring its viable continuity. An element of the ICH may be considered to be extremely endangered when there is major evidence of its imminent disappearance – for example, when no more than an insignificant number of its custodians remain; when the transmission chain is broken and new generations do not or no longer identify with that heritage; or when no record of it exists on physical media to preserve at least the memory of it.

Group 2: Revitalization

Revitalisation

- Revitalisation
- (=≠) Raviver
- ≠ Réinvention
- ≠ Invention

Revitalization

- Revitalization
- (=≠) Revival
- ≠ Reinvention
- ≠ Invention

Revitalization of intangible cultural heritage (ICH) means reactivating, restoring and strengthening ICH practices and expressions that are vulnerable, threatened and in need of safeguarding. To recognize and revitalize such heritage, it should demonstrate at least some degree of vitality or it has ceased to be heritage. Given the definition of ICH as constantly created and re-created, transmitted from generation to generation, an element that has become extinct and does not remain in the lived memory of community members associated with it cannot be revitalized. The resurrection of an extinct tradition, practice or expression through books, documents or historical records is not revitalization as described in the Convention, because it is not living heritage anymore. In such a case it is an act of **invention or reinvention, which is a conscious reproduction or reconstruction to serve particular ends and interests** (political, ideological, economic, etc.). Such reconstructed elements may have components of cultural expressions that had existed independently from one another (or may even have belonged to another community). Such reinvention may be an attempt by a country or community to resuscitate ICH elements for the purpose of forging a new collective identity or common ancestry. Over time, such reinvented forms may become intangible heritage if they are constantly created, re-created and transmitted through generations, but they cannot be deemed as heritage at the moment of their recreation. In some languages and some disciplines such as linguistics, a distinction is made between **revitalization** of something weak but living and **revival** of something that is dead or extinct, but in many other languages these terms are exactly synonymous. Within the Convention, restoring and strengthening heritage that is weak and endangered—that is, revitalization—are welcomed as a fundamental safeguarding measure; the resurrection of extinct elements falls outside the scope of the Convention.

Group 3: Research, Collecting, Inventorying, Documenting

Recherche et documentation pour la sauvegarde du PCI

- Recherche
- Documentation

Research and documentation as safeguarding

- Research
- Documentation

Among the safeguarding measures enumerated in the Convention, research and documentation are likely to be among the first strategies that States will consider. **With regard to intangible cultural heritage (ICH), research aims at better understanding a given element of ICH, its history, meanings, artistic and aesthetic features, social, cultural and economic functions, practice, modes of transmission, and the dynamics of its creation and re-creation [inter alia].** Research is conducted systematically and progressively. **Documentation consists of recording ICH in tangible forms, in its current state, and collecting documents that relate to it.** Documentation often involves the use of various recording means and formats. The collected documents are often preserved in libraries, archives or web sites, where they may be consulted by the communities concerned and the larger public. But communities and groups also have traditional forms of documentation such as songbooks or sacred texts, weaving samplers or pattern books, or icons and images that constitute recordings of ICH expressions and knowledge. Research and documentation may be considered as safeguarding measures under the Convention when they aim at ensuring the viability of the ICH concerned. Innovative community self-documentation efforts and programmes to repatriate or disseminate archival documents in order to encourage continued creativity are some of the proven safeguarding strategies increasingly being used.

Group 3: Research, Collecting, Inventorying, Documenting (cont'd)

Reconnaissance, identification, définition et inventaires

- Reconnaissance
- Identification
- Définition
- Inventaires

Recognition, identification, definition and inventories

- Recognition
- Identification
- Definition
- Inventories

An inventory of intangible cultural heritage (ICH), such as a multimedia database or a publication, is a result of a systematic process of identifying and [defining] [documenting] ICH. For the purposes of the Convention, each State Party shall draw up and regularly update one or more inventories of ICH present in its territory. This ICH must be recognized by the communities, groups or, where appropriate, individuals concerned as belonging to their cultural heritage, and must be identified and defined with their participation. **Recognition is a formal or, more often, informal process by which they acknowledge that specific practices, representations, expressions, knowledge and skills and, if appropriate, associated instruments, objects, artefacts and cultural spaces, form part of their cultural heritage. Identification is the process of describing one or more specific elements of intangible heritage in their own context and distinguishing them from others.** Each community—and each State—may choose to make broader or narrower distinctions among elements, and there is no single “correct” or objective basis for identifying intangible heritage. **If identifying offers a brief description of an intangible heritage element, defining provides the fullest possible description of it at a specific point in time.** The processes of identification and definition that result in an inventory are the obligation of States and may be carried out, under the responsibility of States, by individuals and competent bodies, public or private, but always with the participation of communities, groups, individuals and relevant nongovernmental organizations.

Group 4: Promotion, Presentation, Recognition

Sensibilisation, promotion et visibilité

- Sensibilisation
- Visibilité
- Promotion
- Diffusion d'information
- Mise en valeur

Awareness-raising, promotion and visibility

- Awareness-raising
- Visibility
- Promotion
- Information programmes
- Enhancement

Awareness-raising is a way of encouraging concerned parties to recognize the value of intangible heritage and to take the measures necessary to ensure its viability, and is never an end in itself. The State, the media, educators, the private sector, cultural custodians or other groups can all play a role in awareness-raising. A primary means to raise awareness is to provide increased **visibility** to intangible heritage—particularly in mass media and official cultural institutions with the participation of communities concerned—so as to stimulate greater respect and concern for it. Within communities, members may take their heritage for granted, and awareness-raising activities may encourage them to appreciate it more deeply. If communities, groups and individuals have the opportunity to see their own heritage represented with integrity on mass media, in festivals and in their education systems, such visibility can help to promote its viability. Raising awareness within communities—and especially their younger members—is often a precondition for their active involvement in safeguarding measures. For policy-makers and the general public, awareness-raising may encourage them to take intangible heritage more seriously and to devote the necessary resources or create the favourable conditions for its safeguarding. **Promotion and enhancement** are two important tools for awareness-raising that aim at increasing the *value* attached to heritage in different communities rather than altering, improving or “perfecting” its expressions or practices themselves. **Promotion means drawing public attention, in a positive way, to aspects of ICH** [*Glossary definition of “Promotion”*]. **Enhancement means promoting the status and importance of intangible heritage within its community and the broader society**; it does not mean, for instance, adding new features to an element, refining it, or modifying it from within (for instance, in folklorization).

Group 4: Promotion, Presentation, Recognition (cont'd)

Reconnaissance et respect

- Prise de conscience
- Reconnaissance
- Respect
- Mise en valeur

Recognition and respect

- Awareness
- Recognition
- Respect
- Promotion / enhancement

Respect for intangible cultural heritage entails understanding its importance and value in its cultural context and appreciating its role in the community concerned. The viability of living heritage is threatened when it is ignored or undervalued by the public at large, in political, educational or religious discourse, or by community members themselves. Mutual respect and respect for ICH afford a means and a framework for its flourishing and continuity and have thus been included among the purposes of the Convention. **In this context, the general recognition and enhancement of intangible cultural heritage consist in ensuring that communities, groups and individuals are represented with respect (for example, in the media and in education), and in creating the conditions to enable them to be so represented.** Awareness of the cultural, social and historic importance of the ICH, of its varied functions and of its significance as a source of inspiration and creativity must be developed to ensure that ICH is valued, in addition to being presented or represented in a respectful manner. It is all the more important to stress the potential of ICH when encouraging the youngest members of the community to follow in the elders' footsteps.

Group 5: Preservation, Protection

Préservation et protection

- Préservation
- Protection
- ≠ Folklorisation
- ≠ Figer (freezing)

Preservation and protection

- Preservation
- Protection
- ≠ Folklorization
- ≠ Freezing

Safeguarding—that is, “measures aimed at ensuring the viability of the Intangible Cultural Heritage (ICH)”—is the main goal of the 2003 Convention. Among the range of safeguarding measures, two terms in wide use—preservation and protection—deserve careful consideration. **In the context of the Convention, preservation of intangible heritage means the efforts of communities and culture bearers to maintain continuity in the practice of that heritage over time.** Within different communities and diverse forms of heritage, some are more or less attached to the faithful recreation of preceding expressions, and some are more or less open to innovation and new creation. **Protection refers to deliberate measures—often taken by official bodies—to defend intangible heritage or particular elements from threat or harm, perceived or actual.** Protective measures may be legal in nature, such as laws permitting certain ICH practices, ensuring a community’s access to needed resources, preventing misappropriation, or prohibiting actions that would interfere with the viability of heritage. They may also include customary measures such as ensuring that a tradition is transmitted in an appropriate way and that knowledge about it is not misused. Under the Convention, neither preservation nor protection should be understood as **freezing** heritage in some lifeless, unchanging form; because intangible heritage is always being created and recreated, freezing its form is undesirable and means it may no longer be considered intangible heritage.

Group 6: Transmission, Dissemination

Transmission et éducation

- Transmission
- Formes traditionnelles de transmission
- Modes coutumiers de transmission
- Moyens non formels de transmission

Transmission and education

- Transmission
- Traditional forms of transmission
- Customary modes of transmission
- Non-formal means of transmission

Transmission of (ICH) occurs when practitioners and other cultural bearers within a community pass on practices, skills, knowledge and ideas to coming generations, in formal or non formal ways. ICH transmission also entails communicating the significance, history and associated values, and even the appreciation of the cultural expression concerned. Transmission may take place, for example, within the family, from parent to child, from master to disciple as part of an initiation rite, or from teacher to pupil in a formal or non-formal education setting. Intergenerational transmission is a distinctive feature of ICH and the best guarantee of its viability. In the case of a living ICH element, transmission is intrinsically linked to its practice and to its proper place in the community.

The traditional processes of transmission established by and within the community are most often circumstantial and contextual. They are intimately linked to the content that is transmitted and are a function of context, time and space. They include informal, unstructured means of transmission through which, for example, young people acquire knowledge and skills by observation, imitation and practice or by participation in community activities.

The non-formal means of transmission are the body and the word. Direct contact between master and disciple is part of the process, integrating the desire to emulate or surpass. There are also formal means of transmission such as long processes of initiation and apprenticeship with a master for several years. When traditional forms of transmission are broken or weakened, the very viability of the ICH element is often threatened. Under such circumstances, formal or non-formal education may be an alternative and contribute to the safeguarding and transmission of ICH.

Ratification of the 2003 Convention

Ratification status as at 19 March 2008

Convention for the Safeguarding of the Intangible Cultural Heritage. Paris, 17 October 2003.¹

States	Date of deposit of instrument	Type of instrument
1 Algeria	15/03/2004	Approval
2 Mauritius	04/06/2004	Ratification
3 Japan	15/06/2004	Acceptance
4 Gabon	18/06/2004	Acceptance
5 Panama	20/08/2004	Ratification
6 China	02/12/2004	Ratification
7 Central African Republic	07/12/2004	Ratification
8 Latvia	14/01/2005	Acceptance
9 Lithuania	21/01/2005	Ratification
10 Belarus	03/02/2005	Approval
11 Republic of Korea	09/02/2005	Acceptance
12 Seychelles	15/02/2005	Ratification
13 Syrian Arab Republic	11/03/2005	Ratification
14 United Arab Emirates	02/05/2005	Ratification
15 Mali	03/06/2005	Ratification
16 Mongolia	29/06/2005	Ratification
17 Croatia	28/07/2005	Ratification
18 Egypt	03/08/2005	Ratification
19 Oman	04/08/2005	Ratification
20 Dominica	05/09/2005	Ratification
21 India	09/09/2005	Ratification
22 Viet Nam	20/09/2005	Ratification
23 Peru	23/09/2005	Ratification
24 Pakistan	07/10/2005	Ratification
25 Bhutan	12/10/2005	Ratification
26 Nigeria	21/10/2005	Ratification
27 Iceland	23/11/2005	Ratification
28 Mexico	14/12/2005	Ratification
29 Senegal	05/01/2006	Ratification
30 Romania	20/01/2006	Acceptance
31 Estonia	27/01/2006	Approval
32 Luxembourg	31/01/2006	Approval
33 Nicaragua	14/02/2006	Ratification
34 Ethiopia	24/02/2006	Ratification
35 Cyprus	24/02/2006	Ratification
36 Bolivia	28/02/2006	Ratification

37	Brazil	01/03/2006	Ratification
38	Bulgaria	10/03/2006	Ratification
39	Hungary	17/03/2006	Ratification
40	Iran (Islamic Republic of)	23/03/2006	Ratification
41	Belgium	24/03/2006	Acceptance
42	Republic of Moldova	24/03/2006	Ratification
43	Jordan	24/03/2006	Ratification
44	Slovakia	24/03/2006	Ratification
45	Turkey	27/03/2006	Ratification
46	Madagascar	31/03/2006	Ratification
47	Albania	04/04/2006	Ratification
48	Zambia	10/05/2006	Approval
49	Armenia	18/05/2006	Acceptance
50	Zimbabwe	30/05/2006	Acceptance
51	The former Yugoslav Republic of Macedonia	13/06/2006	Ratification
52	Cambodia	13/06/2006	Ratification
53	Morocco	06/07/2006	Ratification
54	France	11/07/2006	Approval
55	Côte d'Ivoire	13/07/2006	Ratification
56	Burkina Faso	21/07/2006	Ratification
57	Honduras	24/07/2006	Ratification
58	Tunisia	24/07/2006	Ratification
59	Sao Tome and Principe	25/07/2006	Ratification
60	Argentina	09/08/2006	Ratification
61	Philippines	18/08/2006	Ratification
62	Burundi	25/08/2006	Ratification
63	Paraguay	14/09/2006	Ratification
64	Dominican Republic	02/10/2006	Ratification
65	Spain	25/10/2006	Ratification
66	Guatemala	25/10/2006	Ratification
67	Kyrgyzstan	06/11/2006	Ratification
68	Mauritania	15/11/2006	Ratification
69	Greece	03/01/2007	Ratification
70	Lebanon	08/01/2007	Acceptance
71	Norway	17/01/2007	Ratification
72	Azerbaijan	18/01/2007	Ratification
73	Uruguay	18/01/2007	Ratification
74	Saint Lucia	01/02/2007	Ratification
75	Costa Rica	23/02/2007	Ratification
76	Venezuela	12/04/2007	Acceptance
77	Niger	27/04/2007	Ratification
78	Cuba	29/05/2007	Ratification
79	Monaco	04/06/2007	Acceptance
80	Djibouti	30/08/2007	Ratification
81	Namibia	19/09/2007	Ratification
82	Yemen	08/10/2007	Ratification
83	Indonesia	15/10/2007	Acceptance
84	Mozambique	18/10/2007	Ratification

85 Kenya	24/10/2007	Ratification
86 Italy	30/10/2007	Ratification
87 Belize	04/12/2007	Ratification
88 Saudi Arabia	10/01/2008	Acceptance
89 Uzbekistan	29/01/2008	Ratification
90 Ecuador	13/02/2008	Ratification
91 Guinea	20/02/2008	Ratification
92 Georgia	18/03/2008	Ratification
93 Colombia	19/03/2008	Ratification

¹In accordance with its Article 34, this Convention entered into force on 20 April 2006 for those States that have deposited their respective instruments of ratification, acceptance, approval or accession on or before 20 January 2006. It shall enter into force with respect to any other State three months after the deposit by that State of its instrument of ratification, acceptance, approval or accession.

How does a State become Party to the Convention?

The State concerned deposits the following instrument
with the Director-General of UNESCO

Model Instrument of Ratification/Acceptance/Approval/Accession

WE

(NAME OF HEAD OF STATE or GOVERNMENT or MINISTER FOR FOREIGN AFFAIRS)

of

(COUNTRY)

Having seen and examined UNESCO's CONVENTION FOR THE SAFEGUARDING OF THE
INTANGIBLE CULTURAL HERITAGE (2003)

By virtue of the powers vested in us, have approved it and do approve it in its entirety and in each
part, in accordance with the provisions therein contained,

Declare that we ratify/accept/approve/accede to the said Convention in accordance with Articles
32 and 33 thereof, and vow that it shall be scrupulously observed,

IN WITNESS WHEREOF we have deposited this instrument of
ratification/acceptance/approval/accession, to which we have affixed our seal.

Done at (*place*).....

On (*date*).....

(*Seal*)

(*Signed*)

HEAD OF STATE/HEAD OF GOVERNMENT/
MINISTER FOR FOREIGN AFFAIRS

Members of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage

COMMITTEE MEMBERS TERMS OF OFFICE

Group I

Belgium	2006 - 2008
France*	2006 - 2008
Turkey	2006 - 2010

Group II

Belarus*	2006 - 2010
Bulgaria	2006 - 2008
Estonia	2006 - 2010
Hungary	2006 - 2010
Romania	2006 - 2008

Group III

Bolivia*	2006 - 2008
Brazil	2006 - 2008
Mexico	2006 - 2010
Peru	2006 - 2010

Group IV

China	2006 - 2008
India	2006 - 2010
Japan	2006 - 2008
Viet Nam	2006 - 2010

Group V(a)

Central African Republic*	2006 - 2010
Gabon	2006 - 2010
Mali*	2006 - 2010
Nigeria	2006 - 2008
Senegal	2006 - 2008

Group V(b)

Algeria	2006 - 2008
Syrian Arab Republic*	2006 - 2008
United Arab Emirates	2006 - 2010

**Members elected on 9 November 2006 at the [first extraordinary session](#) of the General Assembly; other members were elected at the [first ordinary session](#) of the General Assembly in June 2006.*

Outline for inventorying elements of the intangible cultural heritage

1. Identification of the element

- 1.1. Name of the element, as used by community or group concerned;
- 1.2. Short, maximally informative title;
- 1.3. Community(ies) concerned;
- 1.4. Physical location(s) of element;
- 1.5. Short description.

2. Characteristics of the element

- 2.1. Associated tangible elements (if any);
- 2.2. Associated intangible elements (if any);
- 2.3. Language(s), register(s), speech level(s) involved;
- 2.4. Perceived origin.

3. Persons and institutions involved with the element

- 3.1. Practitioner(s)/performer(s) - name(s), age, gender, social status, and/or professional category, etc.;
- 3.2. Other participants (e.g., holders/custodians);
- 3.3. Customary practices governing access to the element or to aspects of it;
- 3.3. Modes of transmission;
- 3.4. Concerned organizations (NGOs and others).

4. State of the element: viability

- 4.1. Threats to the enactment;
- 4.2. Threats to the transmission;
- 4.3. Availability of associated tangible elements and resources;
- 4.4. Viability of associated tangible and intangible elements;
- 4.5. Safeguarding measures in place.

5. Data gathering and inventorying

- 5.1. Involvement of the community/group in, and consent for data gathering and inventorying;
- 5.2. Restrictions, if any, on use of inventoried data;
- 5.3. Resource persons(s) - name and status or affiliation;
- 5.4. Date and place of data gathering;
- 5.5. Date of entering data into an inventory;
- 5.6. The inventory entry compiled by....

6. Reference to literature, discography, audiovisual materials, archives.

7. Other information

UNESCO/ITH, 12/10/06

Safeguarding at the international level: ICH Lists

The Representative List of the Intangible Cultural Heritage of Humanity

Inspired by the successes of the list created under the World Heritage Convention, and by the Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity, the Convention establishes the [Representative List of the Intangible Cultural Heritage of Humanity](#). This list will have a major role in ensuring better visibility of the intangible cultural heritage, in increasing awareness of its significance and also in encouraging dialogue in a spirit that is respectful of cultural diversity.

The List of Intangible Cultural Heritage in Need of Urgent Safeguarding

The [Intergovernmental Committee](#) shall also establish, update and publish a [List of Intangible Heritage in Need of Urgent Safeguarding](#). The Committee, when drawing up the criteria for inscription on this list, will have to determine the conditions under which an element of the intangible cultural heritage will be considered “in need of urgent safeguarding”.

Programmes, projects and activities referred to in Article 18

In addition to the two lists, [Article 18](#) of the Convention establishes that the Committee will periodically select and promote safeguarding programmes, projects and activities that it considers best reflect the principles and objectives of the Convention, taking into account the special needs of developing countries.

Notes



SAFEGUARDING ICH WITH AND BY COMMUNITIES

Director of Culture
Ministry of Gender, Sports, Culture and
Social Services, KENYA



TOPICS

1. Background
2. What is ICH?
3. Why the Convention on ICH?
4. Purpose of the ICH convention
5. Safeguarding of the ICH at National Level
6. Education, Awareness and Capacity-building
7. Participation of Communities, Groups and Individuals
8. Safeguarding of ICH at International Level
9. How would Community Participate in safeguarding ICH



1. Background...

- ☞ The UNESCO experts recommendation (1989) and the Universal Declaration (2001) view Intangible Cultural Heritage (ICH) as a mainspring of cultural diversity and guarantee for sustainable development.
- ☞ The 32nd session of the UNESCO General Conference view globalization and social transformation as a threat to ICH compounded by lack of resources for safeguarding it.



1. Background...

- ☞ The significant role played by communities (including indigenous communities), groups and to some extent individuals with regard to production, safeguarding, maintenance and revitalization of ICH is recognized.
- ☞ The ICH is considered as a source for harmonious relations amongst human beings.

2. What is ICH?

- ☐ Practices, representations, expressions, knowledge, skills
- ☐ Includes objects, artifacts, cultural spaces recognized by communities, groups and individuals as part of their cultural heritage.
- ☐ ICH is dynamic – it is re-created as it interacts with changing environment, nature and history.
- ☐ ICH is transmitted from one generation to another.
- ☐ Communities, groups and individuals create, maintain and possess the authority to sustain the viability of the ICH.

3. Why the Convention on ICH?

- ☐ The ICH is not protected under the 1972 Cultural and Natural Heritage Convention despite the deep-seated interdependence between the tangible and intangible heritage.
- ☐ The 1972 Convention motivated the indulgence of UNESCO and Member States to protect the tangible Cultural and Natural heritage.

4. Purpose of the ICH convention...

- a) safeguarding the ICH;
- b) respect for ICH of the communities, groups and individuals;
- c) raising of awareness at local, national and international levels;
- d) providing international cooperation and assistance.

5. Safeguarding of ICH at National Level...

- ☐ Communities, groups and individuals are bearers of the intrinsic and the extrinsic values of ICH. They have the essence, the form and significance of ICH.
- ☐ States Parties are obliged to take appropriate measures to ensure safeguarding of ICH.
- ☐ Measures include 'identification' and definition.
- ☐ States Parties incorporate Community Representatives to provide the insight into ICH for effective documentation.
- ☐ Communities guarantee viability through transmission of ICH to younger generations.
- ☐ Communities have in-built platform or cultural institutions for the fulfillment, dissemination and transmission of ICH.

6. Education, Awareness and Capacity-building...

- ☞ Communities, Groups and Individuals have traditional mechanisms of transmitting information and imparting knowledge through apprenticeship, initiation, adventure, recreation, etc.
- ☞ States Parties are obliged (article 14) to ensure recognition, respect and enhancement of ICH.
- ☞ Capacity building programmes which include games, festivals, research, etc.
- ☞ Languages are used by communities as vehicles for transmission and dissemination of ICH.
- ☞ Dangers threatening ICH are exposed
- ☞ Communities employ best practices in transmitting knowledge, skills and beliefs, etc.

7. Participation of Communities, Groups and Individuals

- ☞ Communities are the creators, users and transmitters of ICH.
- ☞ States Parties are to ensure the widest level of participation by Communities, Groups and Individuals in safeguarding of ICH.
- ☞ Communities widely participate in identification, definition, inventorying and nomination of ICH elements for listing.
- ☞ Communities should participate in revitalization of ICH.

8. Safeguarding of ICH at International Level

- ☞ State Parties are called upon to develop Representative Lists (RL) of ICH present in their territory.
- ☞ Communities, Groups and Individuals who are bearers of the ICH give consent.
- ☞ Consent is based on viability of the ICH elements.
- ☞ The Communities could decline to consent listing of ICH.
- ☞ Outsiders and activists may identify and recognize the value of ICH.
- ☞ The outsiders or activists may raise awareness for the Communities and the Government to initiate safeguarding measures.

9. International Cooperation and Assistance...

- ☞ Communities, Groups and Individuals largely recognize and respect their ICH in its expression and content.
- ☞ Communities may, as it often happens, lack the resources and the technical know-how of preserving the ICH.
- ☞ The Intergovernmental Committee is obliged to provide technical assistance while collaborating with the communities to safeguard ICH.



10. Role of Communities

- ⦿ Communities, Groups and Individuals are deeply attached to their ICH.
- ⦿ Communities have no obligation to describe or explain the contents of their ICH to non-partisans.
- ⦿ Communities therefore are relied upon to produce the most effective measures of safeguarding ICH.
- ⦿ Communities provide the languages to be used as vehicles for dissemination and transmission of ICH.
- ⦿ Communities are responsible to transmit ICH to younger generations without distorting its viability.
- ⦿ Communities facilitate re-creation of ICH against the backdrop of changing environment, nature and time.
- ⦿ Communities revitalize CH through programmes.
- ⦿ Communities determine viability of ICH.



THANK YOU

Characteristics of an Inventory

- Goals in safeguarding
- Participation of communities and groups concerned
- Geographic and demographic scope
- Domains and definitions
- Comprehensive and consistent information
- Updating

Outline for inventorying

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1. Identification

- Name of the element
- Short title
- Community concerned
- Physical location of element
- Short description

2. Characteristics

- Associated tangible elements
- Associated intangible elements
- Language, register, speech level involved
- Perceived origin

3. Persons and institutions involved

- Practitioners/performers
- Other participants
(e.g., holders/custodians)
- Customary practices governing access
to the element
- Modes of transmission
- Concerned organizations
(NGOs and others)

4. Viability

- Threats to the enactment
- Threats to the transmission
- Availability of associated
tangible elements and resources
- Viability of associated
tangible and intangible elements
- Safeguarding measures in place

5. Data gathering and inventorying

- Involvement of the community/group
- Restrictions on use of inventoried data
- Resource persons
- Date and place of data gathering
- Compiler data

6. Reference to literature, discography, audiovisual materials, archives