unit 49

a Gender-responsive approach to safeguarding intangible cultural heritage

Published in 2018 by the United Nations Educational, Scientific and Cultural Organization, 7, place de Fontenoy, 75352 Paris 07 SP, France

© UNESCO 2018



This publication is available in Open Access under the Attribution-ShareAlike 3.0 IGO (CC-BY-SA 3.0 IGO) license (<http://creativecommons.org/licenses/by-sa/3.0/igo/>). By using the content of this publication, the users accept to be bound by the terms of use of the UNESCO Open Access Repository (<http://www.unesco.org/open-access/terms-use-ccbysa-en>).

The images of this publication do not fall under the CC-BY-SA licence and may not be used, reproduced, or commercialized without the prior permission of the copyright holders.

The designations employed and the presentation of material throughout this publication do not imply the expression of any opinion whatsoever on the part of UNESCO concerning the legal status of any country, territory, city or area or of its authorities, or concerning the delimitation of its frontiers or boundaries.

The ideas and opinions expressed in this publication are those of the authors; they are not necessarily those of UNESCO and do not commit the Organization.

lesson plan

DURATION:

4 hours

Objectives:

Reinforce participants' capacity to apply a gender-responsive approach to the analysis and development of safeguarding plans, programmes and policies, in order to foster social cohesion, address diverse forms of discrimination and strengthen the social fabric of communities and groups in an inclusive way, in conformity with Article 11 of the Convention and the related Operational Directives.

Description:

This unit builds on the conceptual knowledge acquired in Unit 49 on the relationship between gender and intangible cultural heritage and focuses on building the practical knowledge needed to apply a gender-responsive approach to designing and implementing policies and programmes. It begins by explaining the rationale for a gender-responsive approach in light of the Convention for the Safeguarding of the Intangible Cultural Heritage[[1]](#footnote-1) and the latest decisions of the Intergovernmental Committee on this issue. Through guided practical exercises, the unit will also provide the applied knowledge and skills required to implement provisions on gender equality. Participants will have the opportunity to analyse documents, such as sample inventories, safeguarding plans, excerpts from policies and periodic reports from a gender-aware perspective and, as appropriate, formulate concrete suggestions for rendering them more gender-responsive. They will simulate a working session of a fictitious ICH national Committee in Firoozestan (fictional country) charged with the task of making their ICH strategy more gender responsive.

*Proposed sequence:*

* Introduction of gender dynamics of ICH and policy approachesto re-cap briefly the main ideas and approaches introduced in Unit 48 (on Gender and Intangible Cultural Heritage).
* Applyinga gender-responsive approach to safeguarding measures to specific components of safeguarding ICH, namely: identification and inventorying; research and documentation; supporting transmission; preparing nomination files for the RL; and reporting on safeguarding measures taken.
* Brainstorming various possible scenarios in which government officials and experts may interact with communities and groups for designing ICH safeguarding policies and programmes, taking into consideration how the gender roles identified will affect negotiations with communities and groups and the design/implementation of safeguarding plans.
* Simulation where participants will be tasked with taking on the roles of members of a fictitious National ICH Committee which is deliberating how to make its ICH strategy more gender responsive (policy making, programming etc.).

Supporting documents:

* Facilitator’s notes Unit 49
* PowerPoint presentation Unit 49
* Unit 49 Hand-outs 1 to 9
* 2014 UNESCO Report ‘Gender Equality: Heritage and Creativity’ (http://unesdoc.unesco.org/images/0022/002294/229418e.pdf)
* Priority Gender Equality Guidelines, UNESCO 2011  
  (http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/BSP/GENDER/GE%20Guidelines%20December%202\_FINAL.pdf)
* Section on gender equality (paragraph 14) of the Draft Operational Directives on ‘Safeguarding intangible cultural heritage and sustainable development at the national level’ (Annex of Document **ITH/14/9.COM/13.b**: http://www.unesco.org/culture/ich/index.php?lg=en&pg=00574)
* Audio recording of the debates on agenda item 13.b of the 9 COM and the resulting decision (http://www.unesco.org/culture/ich/index.php?lg=en&pg=00574)
* Section on ‘Heterogeneity of communities’ (paragraph 31) in: **Aide-mémoires** for completing nominations to the Urgent Safeguarding List and Representative List (http://www.unesco.org/culture/ich/en/forms).
* Basic Texts of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage[[2]](#footnote-2)

Notes and suggestions

This unit deals with a very complex and sensitive question that therefore requires the facilitator to be familiar with the introductory comments (below) which explain in more detail the main concepts upon which this unit is based as well as to be sensitive to local cultural and religious norms that might be resistant to some of the ideas presented. For this reason, the initial session is aimed at, amongst other things, identifying the limits to the participants’ acceptance of diverse gender roles and the facilitator should listen carefully to these and tailor the subsequent presentations accordingly.

The materials proposed can also be integrated in workshops that cover other specific themes, such as inventorying, safeguarding plans, etc. In some cases, it might be appropriate to have a workshop just on this issue.

The following documents should be made available by the facilitator as a set of resources that participants can use to extend the understanding of gender and its interaction with ICH and ICH safeguarding that they gain from the units: the Decisions concerning gender of the eighth session of the Intergovernmental Committee (Document ITH/13/8.COM/Decisions); the Priority Gender Guidelines (UNESCO, 2011); the section on gender equality (paragraph 14) of the Draft Operational Directives on ‘Safeguarding intangible cultural heritage and sustainable development at the national level’ (Annex of Document ITH/14/9.COM/13.b) and the section on ‘Heterogeneity of communities’ (paragraph 24) in the **Aide-mémoires** for completing nominations to the Urgent Safeguarding and Representative Lists.

The facilitator may wish to stress the following points:

* The gender dynamics of ICH and its safeguarding are extremely diverse and each of us is limited by our own cultural backgrounds in understanding them.
* The constitutive role played by ICH in forming and expressing gender identities.
* That access to and participation in specific expressions of heritage are often determined by those gender-based norms.
* Both ICH itself and gender roles are dynamic and capable of change and evolution.

unit 49

a Gender-responsive approach to safeguarding intangible cultural heritage

Facilitator’s narrative

#### Introductory Comments

Interaction with Unit 48

The concepts underlying the gender dynamics of ICH and the challenges these may pose in terms of gender equality, non-discrimination and the operation of the Convention for the Safeguarding of the Intangible Cultural Heritage are addressed in Unit 48. Participants in this workshop are expected to have already acquired this awareness before embarking on Unit 49.

Taking a gender-responsive approach to safeguarding ICH

Since the gender dynamics associated with different ICH elements are important in the process of identity-formation and can have a positive or a negative impact on individuals and groups within a cultural community, it is important to be aware of the dangers of celebrating their marginalisation and exclusion from participation and decision-making. In order to ensure this, it is important that we take a gender-responsive approach towards ICH and its safeguarding. This unit is aimed at introducing the main lines of such an approach and giving the participants some experience of applying it to different aspects of ICH safeguarding.

In taking such a gender-responsive approach, it is important to remember that simple gender differences in roles related to ICH (including the segregation of one sex or secretly-held knowledge) is not in itself necessarily a problem. Hence, a ‘gender lens’ is needed that allows us to identify whether or not these different roles generate the power to dominate and humiliate and, then, to respond accordingly. It is also important for us to be aware of the wider socio-economic purposes that ICH may play for a particular group in society that may be primarily defined by their gender and whether these can be fulfilled in alternative ways. In addition, it is important to understand that gender is not operating in isolation but is constantly interacting with other socially-determined roles, such as ethnicity, disability, age etc.

The process of developing a gender-responsive approach towards ICH safeguarding is, in part, happening within the broader context of gender mainstreaming in UNESCO. The Priority Gender Equality Guidelines of UNESCO (2011) have stated that, ‘[Gender]Mainstreaming is intended to transform development such that equality becomes both a means and an end’ and it covers several key elements, including: raising gender awareness through policy dialogue and advocacy, building support for change through alliances/partnerships, developing the capacity to make plans and implement them and holding individuals and institutions accountable for results through securing political will and leadership. The objective of these is to achieve gender equality which is defined in the Guidelines as ‘the capacity to identify and acknowledge the existing issues, differences and inequalities between women and men’.

Already we have seen an increase in consideration of gender sensitization through the efforts of State parties. All forms and instructions regarding the international cooperation mechanisms and periodic reporting of States Parties on implementing the Convention now contain gender-specific questions. The Convention’s Operational Directives have been amended accordingly, requesting that States, when reporting on the status of inscribed elements, ‘pay special attention to the role of gender’[[3]](#footnote-3) Other efforts are also undertaken to support State parties in adopting a gender responsive approach to ICH, including the revision of an aide-mémoire to assist submitting States and to encourage States to address gender more centrally. Furthermore, UNESCO’s global capacity-building programme for the implementation of the Convention includes training and policy advice on gender-responsive approaches to safeguarding.

As we have seen in Unit 48, this is based on a view of gender relationships that may be an overly-simplistic one to apply to ICH, and which fails to take account of the rich gender diversity present in ICH. A more appropriate notion, then, may be that of gender equity which refers to the process of being fair to men, women, boys, girls and members of other gender-based groups, valuing them equally in society along with their similarities and differences and the different roles that they play. As much as such an approach should contribute towards greater equality among different gender groups, it is also likely to be a useful strategy for developing ICH safeguarding measures that are more responsive to gender differences and dynamics.

In order to take a gender-responsive approach towards ICH and its safeguarding, we need first to be able to have a gender-sensitive approach which implies becoming aware of the range of complex gender structures. In addition, it involves the recognition that ascribing specific attributes, skills and/or limitations to men, women or persons with other gender identities solely on the basis of their sex does not adequately reflect the reality of the gender dynamics of ICH. Moreover, since gender plays a significant role in creating and maintaining ICH while, at the same time, ICH may provide an essential means for the expression of gender roles, it is extremely important that safeguarding activities are based on an awareness of the potential impacts on both ICH and gender roles. All of this is addressed in Unit 48.

Once a sufficient level of gender awareness has been reached, we then need to consider what types of strategies, measures and approaches are needed to ensure that safeguarding policies and measures are gender-responsive. In essence, this means that they should take account of the gender dimensions of ICH which we identify though conducting a gender analysis. Such an analysis informs us as to how gender roles and relations could impact and/or be impacted by safeguarding plans: If we fail to conduct such an analysis, significant assumptions can be overlooked and safeguarding plans may be undermined or, indeed, unintentional harm may be caused to group members or the gender dynamics of their ICH. Some important points to bear in mind during this process include the need to engage men as well as women (and members of other gender-based groups) in this process and bearing in mind that males and females (and other gender-based groups) are not homogenous group and that age, socio-economic class, religion, race, ethnicity, disability etc. will influence their different needs and experiences.

A further useful strategy is to identify and support group members who can help by serving as agents of change where the need for evolution in the ICH element is identified. This introduces the additional notion of gender-transformative approaches, namely ones that actually seek to effect transformations in existing gender roles and relations. As has been noted in Unit 48, there may be cases of ICH in which some elements are identified as being gender discriminatory and where it may be appropriate, through intra-community negotiation and dialogue, to seek some evolution whereby the discriminatory elements are eliminated or, at least, mitigated. However, it is important to understand that a gender-transformative approach is not a necessary component of a gender-responsive approach towards ICH which, in most cases, will be more concerned with understanding the existing gender relationships and not upsetting these.

#### OVERVIEW OF UNIT

In order to introduce important concepts underlying the gender dynamics of ICH and how these can be translated into a gender-responsive approach to safeguarding 2 units have been prepared: Unit 48 on Gender and intangible cultural heritage and Unit 49 on A Gender-responsive approach to safeguarding ICH. These units may be used together as the basis for a two-day Workshop on Gender and ICH, or be incorporated into workshops dealing with such questions as implementing the Convention, inventorying, preparing safeguarding plans etc. Hence, they are designed with a degree of flexibility in mind.

This unit is built around 4 main sessions of differing durations for which the timetable is presented below. The 4 sessions are as follows and contain the following main activities:

**Session 1: Introducing the gender dynamics of ICH and a gender-responsive policy approach**. This introductory session will serve to re-cap briefly the main ideas and approaches that have previously been introduced in Unit 48 (on Basics of Gender and Intangible Cultural Heritage).

**Session 2: Taking a gender-responsive approach to safeguarding measures:** In this session, the above theoretical approach is applied to specific components of safeguarding ICH, namely: identification and inventorying; research and documentation; supporting transmission; preparing nomination files for the RL; and reporting on safeguarding measures taken.

**Session 3: Working with communities and groups in policy making and programming:** Brainstorming various possible scenarios in which government officials and experts may interact with communities and groups for designing ICH safeguarding policies and programmes. Consideration will be given also to how the gender roles identified will affect negotiations with communities and groups and the design/implementation of safeguarding plans.

**Session 4: Simulation of a fictitious National ICH Committee :** In this simulation, participants will be tasked with taking on the roles of members of a fictitious National ICH Committee which is deliberating how to make its ICH strategy(policy making, programming etc.) more gender-responsive taking account of the ideas dealt with already in Sessions 1-3.

Participants should be provided with the following supporting materials: the 2014 UNESCO Report Gender Equality: Heritage and Creativity (http://unesdoc.unesco.org/images/0022/002294/229418e.pdf), the Decisions concerning gender of the eighth session of the Intergovernmental Committee (Document ITH/13/8.COM/Decisions); the Priority Gender Guidelines (UNESCO, 2011); the section on gender equality (paragraph 14) of the Draft Operational Directives on ‘Safeguarding intangible cultural heritage and sustainable development at the national level’ (Annex of Document ITH/14/9.COM/13.b); and the section on ‘Heterogeneity of communities’ (paragraph 24) in the **Aide-mémoires** for completing nominations to the Urgent Safeguarding and Representative Lists.

To promote interactivity, the Facilitator’s notes offer suggestions for a number of exercises that could be introduced where needed, or modified as required.

#### RESPONDING TO THE NATIONAL/LOCAL CONTEXT OF PARTICIPANTS

It is important to acknowledge the contextual local value system in which these discussions will take place. The facilitator should consider the importance of aligning the material with the local systems so as to ensure that ‘gender responsiveness’ is not perceived as a foreign or external concept but rather a space with the international standards of gender equality and well being and the local cultural identity can contribute to a shared narrative, to avoid the related risk that the discussion may become counterproductive. The goal is to provide the participants with the opportunity to analyze their cultural systems and where gender plays a role, allowing them to assess the relationship between gender and ICH in their national or local context with a view to improve the effectiveness of safeguarding and promote inclusion and well-being of all gender groups concerned.

SESSION 1: TAKING A GENDER-SENSITIVE APPROACH TO SAFEGUARDING MEASURES (1)

###### SLIDE 1

A gender-responsive approach to safeguarding intangible cultural heritage

###### SLIDE 2

In this presentation …

Begin this session by briefly introducing the timetable and explaining the general approach of this unit.

###### SLIDE 3

Applying a gender-responsive approach to ICH safeguarding

Here, the question of how to apply the theoretical approach to gender and ICH to ICH safeguarding policies and measures is addressed. In order to understand the operational context for this, the overall approach of gender mainstreaming within UNESCO and recent moves to introduce gender into the Operational Directives and other key documents of the Convention first need to be introduced and explained briefly. For this, you should refer to the Facilitator’s notes above, especially the section on ‘Taking a gender-responsive approach to safeguarding ICH’.

###### SLIDE 4

Revising the Operational Directives

Exercise 1 (Hand-out 1):

Read and discuss with the participants these 2 documents.   
Additional examples available online, demonstrating the increasing use of a gender responsive approach by State parties, include periodic reports, nominations, and the Aide-memoire for completing nominations for the Representative list and the Urgent Safeguarding List.[[4]](#footnote-4)

###### SLIDE 5

Taking a gender-responsive approach to ICH safeguarding

Following Exercise 1, participants should be asked to consider how the approaches suggested in the above documents can be applied to the following safeguarding activities:

* Identification and inventorying
* Research and documentation
* Supporting transmission
* Preparing nomination files for the RL

*Please note that the specific question of involving communities and groups in designing and implementing safeguarding plans is addressed specifically in the next session below.*

In order to aid participants in this discussion, some additional materials have been provided in the participants hand-outs as follows:

Identification/inventorying (Hand-out 2)

###### SLIDE 6

Indentification/inventorying

Points to note here:

* Importance of taking account of the gender dynamics of ICH elements in the process of identification and inventorying
* Need to encourage a dialogue within communities on gender and ‘their’ ICH element(s).
* The contribution of gender-defined groups to ICH is sometimes ignored as not being ‘heritage’ to be valued and safeguarded.
* Parties often report on a high degree of consultation with communities and bearers in identifying and inventorying ICH (e.g. training community members in data collection and inventorying) but the gender dimension of this is generally not addressed.

Ask the participants to examine Hand-out 2 and comment as to where the gender dimensions of ICH, bearer communities and safeguarding ICH should be explicitly referred to and what additional element(s) may be needed for a gender-responsive approach.

SESSION 2: TAKING A GENDER-SENSITIVE APPROACH TO SAFEGUARDING MEASURES (2)

###### SLIDE 7

Research and documentation

Research/documentation (Hand-out 3)

Introductory notes:

The Convention has created a fundamentally new paradigm that emphasizes the active agency of communities, groups and, in some cases, individuals in cooperation with the officials, experts and institutions involved in this. It is important for those active in researching ICH to be aware of the potential for gender bias in the design of their research, including in the activities of community-based investigators or among the community that is the subject of the research.

Differences in male and female roles vis-à-vis ICH is itself an important area for research, not well covered up until now. As an example, it has been noted that programmes for documenting ICH in the Pacific region frequently misinterpret the nature of traditional gender roles and ignore the gender complementarities that exist there. A more positive example is in Egypt where the National Council for Women commissioned an NGO (the Egyptian Society for Folk Traditions), for help in documenting the Art of Tally and to train women in Upper Egypt to safeguard it. Over three hundred women attended the first training programme and the programme has managed to revitalise an art which was near extinction. What is most striking about this experience is the strong interest in being involved shown by women within the cultural community.

Note to facilitator:

The Waanyi case (Hand-out 3) is presented as an interesting illustration of how research can be designed to ensure a high level of representation of community views, including a gender dimension.

After reading and discussing this illustrative case of good practice in collecting, documenting and conducting research on ICH and related cultural communities, ask the participants to present their own experiences of research into ICH and its safeguarding that they feel also present elements of good practice.

Collect these (on the board) and then try to develop a set of questions useful to ensure that data generation and research are taking into account gender.

###### SLIDE 8

Supporting ICH transmission

Supporting transmission of ICH (Hand-out 4)

In many cases, transmission of ICH relies on informal gender-based modes of transmission, frequently from father-to-son, mother-to-daughter and (male/female) master to (male/female) apprentice. For example, Falconry is almost exclusively transmitted through a male master-pupil apprenticeship while the pottery art of the Mangoro in Cote d’Ivoire has been transmitted by women to girls for centuries. In cases where traditional modes of transmission are weak, it is worth considering whether gender-bound attitudes contribute to problems in transmission.

###### SLIDE 9

Supporting ICH transmission (2)

Introduce the following 2 cases (the *Jaguar Shamans* and the Japanese traditional votive art) which can be used as examples of the different ways in which gender is involved in the transmission of ICH elements, how these may affect or be affected by safeguarding approaches and of the possibility of adapting these to changing attitudes and/or circumstances.

Then, as far as possible through eliciting the participants’ own ideas, identify the following important questions we need to ask when considering gender dynamics of supporting ICH transmission:

* What is the gender specificity of the element (if any) and its social significance?
* How have the gender-specific aspects come about and how, if at all, have they changed over time and why?
* How, and in what contexts, might gender-specific ICH transmission affect an element’s viability?
* Would the element be better safeguarded if the transmission were opened up, thus increasing the number of people practising it?

Divide the participants into groups (of approx. 5 people) and ask them to find examples that they are familiar with which illustrate these issues and which may provide some useful responses to understanding the best way(s) to develop gender-responsive approaches towards transmission of ICH.

###### SLIDE 10

Nominating elements to the RL

Nomination to the RL (Hand-out 5)

Criticism has been levelled at the lack of gender awareness demonstrated thus far in the process of nominating and selecting ICH elements for international inscription on the RL and the selection criteria for both Lists of the 2003 Convention are silent on this issue. An interesting example (of a USL inscribed element) is that of Al Sadu traditional weaving (UAE) where the nomination file notes that the safeguarding measures proposed ‘can contribute to sustainable development and awareness of the element while improving the economic situation of the bearers’. Although the bearers are primarily women (and girls who are acquiring the knowledge and skills of the practice) and women’s empowerment frequently rests on gaining greater economic independence, no mention is made of gender. Furthermore, when describing ‘community consent’ in a nomination file, it is valid to question how far this process reflects consideration of gender relations.

The selection criteria for the RL:

**R.1** - The element constitutes intangible cultural heritage as defined in Article 2 of the Convention.

**R.2** - Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity.

**R.3** - Safeguarding measures are elaborated that may protect and promote the element.

**R.4** - The element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent.

**R.5** - The element is included in an inventory of the intangible cultural heritage …

Ask the participants to read the text of Hand-out 5 carefully and to give their opinions on it. Try to gather some relevant examples from the participants’ own experience to illustrate this point and how they think that the gender dynamics of the ICH bearer community and the element itself either has been well-described in the RL nomination or how it could have been better presented.

Nomination to the RL (2) (Hand-out 6)

These 3 selections from nomination files are all taken from Section 1 of the Nomination Form on ‘Identification of the Element’. All the 3 elements are concerned with some form of culinary tradition. Ask the participants to read these 3 short excerpts and to analyse the differences of approach taken in these 3 nomination files to the relative roles of women and men.

SESSION 3: WORKING WITH COMMUNITIES IN ICH POLICY MAKING AND PROGRAMMING

###### SLIDE 11

Community involvement in designing ICH safeguarding plans

The facilitator can brainstorm with participants various possible scenarios in which government officials and experts may interact with communities and groups for designing ICH safeguarding policies and programmes. These may include the following scenarios:

* An urban cultural community
* An indigenous or tribal community with its own customary institutions and rules
* A rather traditional rural community
* A professional group based on specific gender roles (e.g. women pearl divers in Japan …)

Ask the participants to consider how the gender roles identified will affect:

(i) Negotiations between government officials, experts and others with the community or group concerned.

(ii) The design and implementation of safeguarding plans on different levels (local, national and international)

###### SLIDE 12

‘Communities, groups and … individuals’

Exercise 2 (Hand-out 7):

Read and discuss the text provided in Hand-out 7. Issues to take account of here include:

* What is the likely gender balance within government bodies (including the gender distribution of senior management roles)?
* How does this impact on perceptions of gender with regard to ICH?
* What is the role of NGOs and Civil Society Organizations in this process?
* What specific strategies can be taken that can ensure a truly gender-inclusive approach to designing and implementing safeguarding plans?

Gender specific communities are not mentioned explicitly in the Convention, but it is assumed that they are encompassed within all references in the Convention and its Operational Directives to ‘communities, groups and, in some cases, individuals’. Discuss with the participants whether this is, in practice, sufficient to ensure that their ICH is fully accounted for in safeguarding activities, taking account of the following note.

Exercise 3 (Hand-out 8):

This exercise includes an actual safeguarding action plan (described in Kenya’s 2014 Report on the Status of the Kayas of the Mijikenda element inscribed on USL in 2009). You should go through this action plan and ask the participants to consider which areas present entry points for introducing more gender-responsive approaches to community participation in safeguarding ICH elements and what specific measures might be taken to achieve this.

SESSION 4: SIMULATION OF A NATIONAL ICH COMMITTEE MEETING

###### SLIDE 13

Revising the National Safeguarding Plan for Firoozestan

In this simulation, participants will be tasked with taking on the roles of members of a fictitious National ICH Committee which is deliberating how to make its ICH strategy (policy making, programming, etc.) more gender-responsive, taking account of the ideas addressed in Sessions 1 to 3. Participants should be assigned specific roles such as: Committee Chair (e.g. Minister for Culture), other Committee members (representatives of the National Ethnographic Museum, Regional Government bodies, Local Government Authorities, a leading university, representatives of NGOs, etc.)

Hand-out 9: An ICH Safeguarding Policy

Through examination of the fictitious National Safeguarding Plan for Firoozestan, participants are asked to identify the various elements of a safeguarding policy and to consider how each one can be made more gender-responsive, as well as considering the whole process by which such planning and programming is undertaken.

If possible, they will end up at the end of the simulation with a revised National Safeguarding Plan

SESSION 5: EVALUATING OUTCOMES OF THE SIMULATION

In this session, one or more representatives of the National ICH Committee (in character) are asked to present their proposals for revision and/or revised versions of the National Safeguarding Plan of Firoozestan.

Following this, evaluate these outcomes with the participants (back out of character) in an interactive manner.

1. . Frequently referred to as the ‘Intangible Heritage Convention’, the ‘2003 Convention’ and, for the purpose of this unit, simply the ‘Convention’. [↑](#footnote-ref-1)
2. . UNESCO. Basic Texts of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (referred to in this unit as Basic Texts). Paris, UNESCO. Available at <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00503>. [↑](#footnote-ref-2)
3. DECISION 9.COM 13.a in document ITH/14/9.COM/Decisions [↑](#footnote-ref-3)
4. . See various [Nominations](http://www.unesco.org/culture/ich/index.php?lg=en&pg=00011&multinational=3&exemplary=1&display1=inscriptionID), such as those submitted by [Japan](http://www.unesco.org/culture/ich/index.php?lg=en&pg=00011&RL=00869) and the [Republic of Korea](http://www.unesco.org/culture/ich/index.php?lg=en&pg=00011&RL=00881) in 8 COM, as well as [Burundi](http://www.unesco.org/culture/ich/index.php?lg=en&pg=00011&RL=00989) and [Portugal](http://www.unesco.org/culture/ich/index.php?lg=en&pg=00011&RL=01007) in 9 COM. Also see the 23 July 2014 Aide-mémoires for completing nominations for the RL and USL and various examples of [period reports](http://www.unesco.org/culture/ich/index.php?lg=en&pg=00460) (from [Egypt](http://www.unesco.org/culture/ich/doc/download.php?versionID=18480), [Brazil](http://www.unesco.org/culture/ich/doc/download.php?versionID=26287), [Burkina Faso](http://www.unesco.org/culture/ich/doc/download.php?versionID=33231), [Vietnam](http://www.unesco.org/culture/ich/doc/download.php?versionID=18524), etc.) and [reports submitted to the Committee](http://www.unesco.org/culture/ich/index.php?lg=en&pg=00460) that note a gender-responsive approach,. [↑](#footnote-ref-4)