Unit 6

Hand-out:

Inventorying questionnaire

Model questionnaire for identifying ICH elements when drawing up inventories[[1]](#footnote-1)\*

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| **1.** | **IDENTIFICATION OF THE ICH ELEMENT** |
| 1.1. | Name of the element, as used by the community concerned |
| 1.2. | Short, informative title of the element (including indication of the ICH domain(s) concerned) |
| 1.3. | Community(ies) concerned1 |
| 1.4. | Physical location(s)/distribution frequency of enactment of the element2 |
| 1.5. | Short description of the element (preferably no more than 200 words) |
| **2.** | **CHARACTERISTICS OF THE ICH ELEMENT** |
| 2.1. | Practitioner(s)/performer(s) directly involved in the enactment or practice of the element (include name, age, gender, professional category, etc.) |

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| 2.2. | Other people in the community who are less directly involved, but who contribute to the practice of the element or facilitate its practice or transmission (e.g. preparing stages, costumes, training, supervising, sponsoring) |
| 2.3. | Language(s) or language register(s) involved |
| 2.4. | Tangible elements (such as instruments, specific clothing or space(s), ritual objects) (if any) associated with the enactment or transmission of the element |
| 2.5. | Other intangible elements (if any) associated with the enactment or transmission of the element |
| 2.6. | Customary practices (if any) governing access to the element or to aspects of it3 |
| 2.7. | Modes of transmission to others in the community |
| 2.8. | Relevant organizations (community organizations, NGOs or others – if any) |
| **3.** | **STATE OF THE ICH ELEMENT: VIABILITY4** |
| 3.1. | Threats (if any) to the continued enactment and transmission of the element within the relevant community(ies) |
| 3.2. | Threats to the sustainability of access to tangible elements and resources (if any) associated with the element |

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| 3.3. | Viability of other intangible heritage elements (if any) associated with the element |
| 3.4. | Safeguarding or other measures in place (if any) to address any of these threats and encourage future enactment and transmission of the element |
| **4.** | **DATA RESTRICTIONS AND PERMISSIONS** |
| 4.1. | Consent from, and involvement of, the community(ies) concerned in the process of collecting information |
| 4.2. | Restrictions, if any, on the use of (or access to) information |
| 4.3. | Resource person(s): name and status or affiliation |
| 4.4. | Date(s) and place(s) of information generated |
| **5.** | **REFERENCES CONCERNING THE ICH ELEMENT (IF ANY)5** |
| 5.1. | Literature (if any) |
| 5.2. | Audiovisual materials, recordings, etc. in archives, museums and private collections (if any) |
| 5.3. | Documentary material and objects in archives, museums and private collections (if any) |
| **6.** | **INVENTORYING DATA** |
| 6.1. | Person(s) who compiled the inventory entry |
| 6.2. | Proof of consent of the community(ies) concerned for: (a) inventorying the element; and (b) the information to be provided in the inventory |
| 6.3. | Date of entering the information in the inventory |

See Participant’s text Unit 3.

The location where the practice or expression is enacted and transmitted should be specified. ICH elements may be associated with one specific location (such as a single town) or associated with a much broader geographical area, including neighbouring States. The occurrence of an element in other States may be referred to in an inventory of ICH elements.

It often happens that, traditionally, a specific practice or expression cannot be performed or attended by just anyone. Often, people of a certain gender, age or background must play specific roles. There may also be restrictions on who may be part of the audience. The Convention requires such restrictions to be respected, if that is the wish of the communities concerned. Sometimes community members propose, and the community at large accepts, that certain roles within an ICH practice can be fulfilled by other categories of persons than was traditionally the case so that viability can be ensured.

Article 13(d)(ii) of the Convention requests States Parties to take measures that aim at ‘ensuring access to the intangible cultural heritage while respecting customary practices governing access to specific aspects of such heritage’. So if ICH practices that cannot be attended by everyone (for example, not by men) are recorded or documented, there must be a discussion with the communities and groups concerned about whether these recordings can be made accessible or shown in places that are open to all. Recordings can, of course, only be made with the explicit prior and informed consent of the tradition bearers concerned.

See Participant’s text Unit 3.

Inventorying is about identifying and defining ICH; it is different from documentation or research. For the insertion of an element in an inventory, no extensive research or documentation is required. If versions of the element have already been recorded, studied or otherwise written about, then information is welcome and section 5 is the place to indicate the appropriate references. This is also the place to indicate the existence of collections of objects or instruments that are associated with living ICH expressions or practices.

1. \* This form is adapted from the one on UNESCO’s website (http://www.unesco.org/culture/ich/). States Parties are free to design their own inventories and develop their own questionnaires; this form simply offers a few suggestions. States are encouraged to adapt it to their needs if they so wish. Please note that inventories are meant to identify and define, not to fully document ICH elements; they must also be regularly updated. The answers to questions 1–5 should, therefore, preferably not take (in total) more than a few pages. [↑](#footnote-ref-1)