

THE ROLE OF NGOS IN IMPLEMENTATION OF THE CONVENTION FOR THE SAFEGUARDING OF THE ICH

Capacity-building workshop
1 - 4 September 2010

Tallinn, Estonia

Agenda

Workshop venue: Nordic Hotel Forum (<http://www.nordichotels.eu/est/forum>).
The Conference Centre of the hotel is located on the 2nd floor. The plenary sessions will be held in Sirius hall, most of the working groups will be conducted in the adjacent Capella hall.

1 September

- Arrivals** Participants will be met at the airport.
Accommodation at Nordic Hotel Forum (Viru väljak 3, Tallinn).
- 19.00** Departure by bus from the hotel to Tricky-Ants Farm (Toompuiestee 23).
Seto cultural evening and dinner.

2 September

- 09.00-09.15** Meeting of the facilitators of break-out groups I (Session Two 12.30-13.30) in the seminar room (Sirius)
- 09.00-09.30** Registration
- 09.30-09.40** **Opening** by Laine Jänes, Minister of Culture of Estonia.
- 09.40-11.30** **Session One: Introduction**
- Presentations
- Intangible cultural heritage keywords. (45 min) Cecile Duvelle, UNESCO ICH section
 - The role of NGOs in safeguarding ICH at national level as foreseen in the Convention and cooperation with other players. (45 min)
Harriet Deacon, Archival Platform network in southern Africa
 - Cultural Policies and Non-Governmental Organizations in the 'New Europe': Recent Trends in Comparative Perspective. (20min)
Liisi Keedus, Centre of Civil Society Studies and Development of Tallinn University
- 11.30-11.45** Coffee break
- 11.45-13.30** **Session Two: The activities of NGOs in the field of ICH and cooperation with governmental counterparts and/or communities**
- 11.45-12.25 Presentations
- The experience of Norway (20 min) Eivind Falk, NGO Norwegian Crafts Development
 - The experience of Belgium (20 min) Jorijn Neyrinck, NGO Tapis Plein
- The presentations serve as an introduction to the discussion in break-out groups.



UNESCO Eesti Rahvuslik Komisjon



The workshop has been financially supported by UNESCO

- 12.30-13.30 Break-out groups: The cooperation of NGOs with governmental counterparts and/or communities.
Possible themes to discuss:
- Cooperation with state
 - Cooperation with local governments
 - Cooperation with communities
 - What, if anything, has changed after your country ratified the convention?
 - How has the state involved NGOs in implementation of the convention? Have some new opportunities opened up that support your present activities? What are your expectations and proposals?
 - As a NGO what kind of possibilities do you see for yourself in the Convention? What possibilities have you already found?
- 13.30-13.45 Meeting of the facilitators of break-out groups II and III in the seminar room (Sirius)
- 13.30-15.00 Lunch at the hotel
- 15.00-16.00 **Session Two** (continued)
- The summary of the group work reported back to the plenary (5 minute per group), general discussion.
- 16.00-18.00 **Session Three: Safeguarding ICH**
- 16.00-16.30 Presentation
- Safeguarding ICH: key safeguarding measures.
Wim van Zanten, International Council for Traditional Music
- The Convention lists a dozen different measures in its definition of safeguarding in Article 2.3. How do these different measures relate to one another and where can we begin with safeguarding?*
- 16.30-18.00 Break-out groups with coffee and tea (2 x 40 min):
The group work will provide an opportunity to reflect collectively on what the Convention means by safeguarding ICH and how diverse safeguarding measures can be. An overall review on safeguarding measures laid out in the Convention has been grouped by Secretariat into six sets (see annex for more details). The terminology used is based on the results of expert meetings of 2002 and 2007. As terms involve in their meanings over time, the participants are also invited to express their own understanding of the terms and concepts:
1. Practice, Creation, Maintaining, Transmission; (Group 1)
 2. Revitalization; (Group 2)
 3. Research, Collecting, Inventorying, Documenting; (Group 3)
 4. Promotion, Presentation, Recognition; (Group 4)
 5. Preservation, Protection; (Group 5)
 6. Transmission, Dissemination
- 5 break-out groups will each focus on one set of measures (1-5) and meet simultaneously. With a facilitator, each group is to brainstorm what the given set of measures mean and how does it relate to their experience. (The sixth set of safeguarding measures will be discussed separately later on). The participants will be encouraged to debate and exchange opinions and concerns, based on their own experiences and practices. There will be 2 rounds of 40 minutes each to give all participants a chance to participate in two groups of his/her choice. Please sign up for the working groups of Session Three at the information desk located in the back of the Sirius hall.

18.30 Departure from the hotel to evening activity. Participants are invited to choose one of the two following options:

Raeapteek - Town Council's Pharmacy (Raekoja plats 11)

The history of the the Town Council's Pharmacy goes back to the early 15th century. It is the oldest medical establishment in Tallinn and among the oldest pharmacies in Europe.

Nowadays, in addition to a modern pharmacy there is a small museum and cosy premises for workshops, concerts etc. The activities include introducing the history of pharmaceuticals as well as various herbs and – very popular in Estonia at the moment – baking bread. The visit includes a short guided tour and making a herbal tea.

Ukrainian Cultural Center (Laboratooriumi 22)

The main goal of the centre located in the old town of Tallinn is promoting Ukrainian culture. Providing local Ukrainians with a place to preserve their culture and language, the centre also houses the Ukrainian Catholic Church and a school of medieval arts and crafts. The centre and its guided tours, craft courses, Sunday school and other activities are open to everyone. The visit includes a guided tour and a papermaking demonstration.

<http://www.ukk.ee/>

Please sign up for the evening activity at the registration desk in the morning of 2 September or at the information desk located in the back of the Sirius hall later during the day. Both groups will go directly to dinner from the evening activity. Those who do not wish to participate in the evening activities will be accompanied to go to dinner from the hotel at 19.45 (on foot).

20.00 Dinner at Olde Hansa Waggehus (Vanaturu kael 8)

3 September

9.30 - 10.00 Break-out groups II (Session 3) facilitators and 'secretaries' have a chance to meet up at Sirius hall

10.00-11.30 **Session Three** (continued)

The summary of the group work will be reported to the plenary to allow all the participants to know what measures have been identified by each group as the most viable to be taken for safeguarding ICH. A general discussion afterwards will be useful for drawing some widely accepted conclusions.

11.30-11.45 Coffee Break

11.45-13.15 **Session Four:** Transmission and dissemination of ICH

Getting to Know Traditional Music – a practical example of a folk music lesson as used in Estonian schools (45 minutes)

- short introduction
- concert-lesson
- questions, discussion (led by Sofia Joons, August Pulst School)

As an introduction to the session, a school-concert originally compiled for pupils in primary school will be carried out by teachers from August Pulst School. The latter is a branch of the NGO Estonian Traditional Music Centre and organises traditional music courses, circles and instrument classes for learners of all ages, for both beginners and advanced learners. They also offer three different school-concert programmes (traditional instruments, calendar songs and story-telling) that present Estonian traditional music and culture for school children both at schools and at the Traditional Music Centre in Viljandi. The school-concert "Getting to Know Traditional Music" introduces Estonian traditional music and aims to complement and support the school curriculum of general education schools with a competent, systematic, gripping, and cheerful programme.

13.15 - 14.45 Lunch at the hotel

14.45-16.15 Session Four (continued)

Break-out groups (45 min). Possible themes for discussion

- Principles of transmission/dissemination of ICH
- Practical experience of cooperation with education sector
- Division of work between education sector and NGO sector (present situation, ideal situation)

All groups discuss the same issues.

The summary of the group work reported back to the plenary, general discussion. (45 minutes)

16.15-16.30 Coffee Break

16.30-17.30 Session Five: Role of NGOs in international cooperation in the framework of ICH Convention

Presentation

Egil Bakka, The Norwegian Council for Traditional Music and Dance, accredited NGO that has acted in an advisory capacity to the Committee.

Evening Dinner at the hotel

4 September

Bus trip to Viljandimaa with site visits to safeguarding activities (whole day)

08.45 Departure from the hotel.

Visit to instrument workshop Kandlekoda (www.kandlekoda.ee).

Stop at Türi autumn market on the way.

14.00 Lunch at Heimtali.

Summary and conclusion of the workshop.

Visit to Heimtali farm and museum of a noted handicraft master and teacher Anu Raud. The collections of national textiles and the library on folk art, home culture and art are particularly plentiful. The museum functions as a study and advisory centre for many pupils, students and those interested in handicraft.

18.00 Departure from Heimtali.

Evaluation of the workshop in the bus (evaluation sheets).

19.00 Dinner at Pohjaka manor house.

21.30 Arrival in Tallinn.

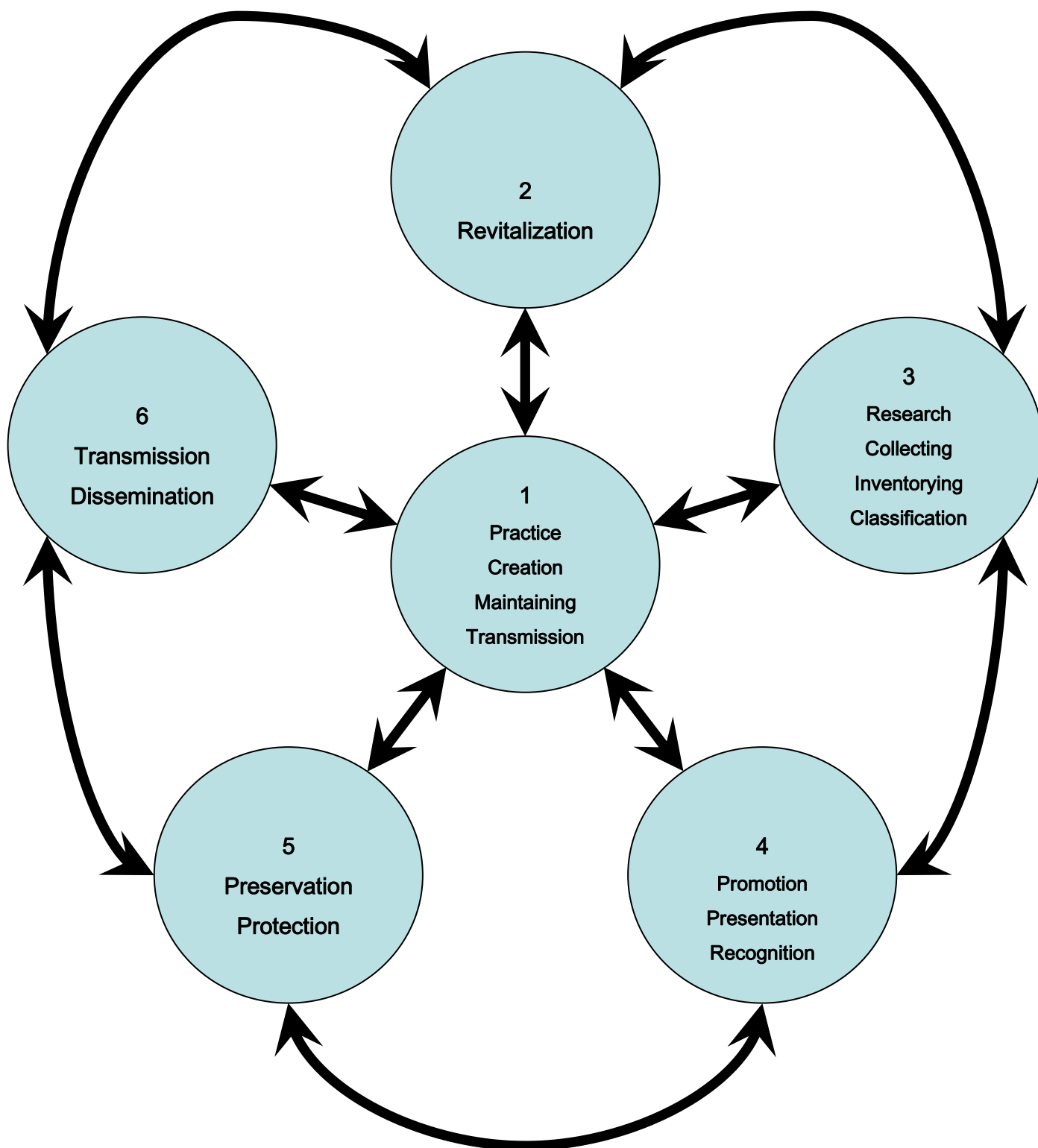
5 September

Departures

ANNEX: Safeguarding measures as laid out in the Convention

Grouped and explained by the Secretariat based on the results of expert meetings of 2002 and 2007

1.1	Group 1: Practice, Creation, Maintaining, Transmission	6
1.2	Group 2: Revitalization	6
1.3	Group 3: Research, Collecting, Inventorying, Documenting.....	7
1.4	Group 4: Promotion, Presentation, Recognition	8
1.5	Group 5: Preservation, Protection.....	8
1.6	All groups: Transmission, Dissemination	9



1.1 Group 1: Practice, Creation, Maintaining, Transmission

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)

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.

1.2 Group 2: Revitalization

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 living 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.

1.3 Group 3: Research, Collecting, Inventorying, Documenting

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)

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.

1.4 Group 4: Promotion, Presentation, Recognition

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)

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.

1.5 Group 5: Preservation, Protection

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.

1.6 All groups: Transmission, Dissemination

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.