UNESCO-ACCU Expert Meeting on Transmission and Safeguarding of Intangible Cultural Heritage through Formal and Non-formal Education

21-23 February 2007, Chiba, Japan

REPORT

Organisers
United Nations Educational, Scientific and Cultural Organisation (UNESCO)
Asia/Pacific Cultural Centre for UNESCO (ACCU)
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Experts’ Reports

Ms. Olivia CADAVAL
- *Borderlands: A Case Study, Smithsonian Folklife Festival Program, Borders & Identity Education Kit, Tallers de la Frontera Workshops* (ppt)
- *Transmission and Safeguarding of Intangible Cultural Heritage Through Formal and Informal Education, Examples from Case Studies* (text)

Mr. Jorge ISHIZAWA
- *ISKAY YACHAY/PAYA YATIWI ‘Two Kinds of Knowledge’, The Experience of PRATEC’s Children and Biodiversity Program in the Peruvian Andes* (ppt)
- *ISKAY YACHAY/PAYA YATIWI ‘Two Kinds of Knowledge’ In the Rural Schools of the Central Andes of Peru* (text)

Mr. Marc JACOBS
- *A Case: ‘Un-touchable’, One of the Projects of Tapis Plein,, VCV and others in Flanders (Belgium) 2005-2007* (ppt)

Ms. Anyango OKWACH
- *Teaching ICH Skills and Practices to Outsiders* (ppt)
- *Chakruok Centre for His Story in Art and Development, Kenya* (text)

Ms. Anita PUNAMAE
- *Heritage Communities in South Estonia: Võro-Seto* (ppt)
- *Strengthening Transmission within Võro-Seto Heritage Communities* (text)

Ms. Tran Thi Thu THUY

Meeting Outcomes
Conclusions and Recommendations

ACCU’s ICH Programmes
ACCU’s ICH Programmes
1. **INTRODUCTION**

Thirteen experts from thirteen different countries attended the meeting, which was co-organised by the Asia/Pacific Cultural Centre for UNESCO (ACCU)¹ and the Intangible Heritage Section of UNESCO, as “Scholars and Professionals Invitation Project” within the framework of the “2006/07 Invitation Programme for International Educational Exchange of Teachers and Professionals”.

The purpose of the meeting was to draw on the practical experiences and insights of the experts to guide safeguarding policies and practices for the intangible cultural heritage (hereafter 'ICH'). In article 2.3, the Convention for the Safeguarding of the Intangible Cultural Heritage (hereafter ‘the 2003 Convention’) identifies ‘transmission, particularly through formal and non-formal education’ as a key safeguarding measure. In addition to that, article 14 calls for each State Party to ‘ensure recognition of, respect for and enhancement of the ICH in society’, *inter alia* through ‘education, awareness-raising and information programmes, aimed at the general public, in particular young people’ and ‘specific educational and training programmes within the communities and groups concerned’.

In the meeting, the experts discussed the use of formal and non-formal education in strengthening transmission of ICH both within and beyond communities who practice that ICH. The experts also discussed general awareness-raising programmes and the mainstreaming of ICH in school curricula. The meeting focused on basic and secondary education for children, and on non-formal adult education rather than on tertiary education.

The opening session was chaired by Mr Yoshimori Suzuki, Director of the Programme Department of ACCU. Chairs for subsequent sessions were then elected from among the experts. They were Mr Boniface Nyampeta, Mr Chérif Khaznadar, Mr Rawiri Hindle, Mr Surendra Kaul and Mr Toshiyuki Kono. Ms Harriet Deacon was elected as rapporteur.

The first session was introduced by Mr Rieks Smeets, chief of the Intangible Heritage Section of UNESCO, followed by general discussion on implementing the 2003 Convention. Subsequent sessions were introduced by case studies presented by the experts, followed by general discussion. In Session Two, which focused on strengthening transmission of ICH within communities, Mr Jorge Ishizawa and Ms Anita Punamae presented case studies from Peru and Estonia respectively. In the third session, on developing transmission of ICH beyond communities in which it has traditionally been practised, Ms Tran Thi Thu Thuy and Ms Anyango Okwach presented case studies from Vietnam and Kenya respectively. In the fourth session, on mainstreaming ICH in school curricula and raising awareness of ICH among learners, case studies were presented on projects in Belgium (Mr Marc Jacobs) and the United States (Ms Olivia Cadaval). In addition to these presentations, Ms Griselda Garcia, Mr Kaul and Mr Hindle presented case studies from Mexico, India and New Zealand respectively.

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¹ The ACCU website address is [www.accu.or.jp](http://www.accu.or.jp)
For the full list of participants, the meeting agenda, and the Recommendations please refer to the Annexures to this report.

2. OPENING OF THE MEETING

The meeting was addressed by Mr Kunio Sato, Director-General of ACCU, who welcomed the delegates and thanked UNESCO for co-organising the meeting. He spoke about ACCU’s interest in collecting and promoting good practices in the safeguarding of ICH. Since its establishment in 1971, ACCU has developed cooperative programmes to meet community needs for the safeguarding of ICH in the Asia-Pacific region, especially through educational materials development and awareness-raising focused on young people.

Mr Rieks Smeets thanked ACCU and welcomed the delegates on behalf of UNESCO. Mr Smeets encouraged the delegates to speak as experts and not as country representatives at this meeting. He explained that the meeting was part of a series of consultations with experts in preparation for the implementation of the 2003 Convention. Topics of previous meetings included criteria for selection on the Representative List of ICH of Humanity and the List of ICH in Need of Urgent Safeguarding (article 16 and 17 of the 2003 Convention); inventory-making; and community involvement in identification and safeguarding of ICH. UNESCO had also organised subregional meetings - in Africa, for instance, last year - to speak about the implementation of the Convention, and about inventory making. This was, however, the first time an expert meeting had been organised on the topic of education. The report from this meeting will be made available to the Intergovernmental Committee to inform the implementation of the 2003 Convention.

Mr Sadayuki Tsuchiya, Director-General of the Cultural Properties Department of the Agency for Cultural Affairs in Japan (Bunkacho), spoke of the commitment Japan has shown in the past to the safeguarding of ICH both locally and globally, and the important contribution it continues to make in the development and implementation of safeguarding measures. The expert meeting on education was timely, as Japan prepared to host the second meeting of the Intergovernmental Committee for the 2003 Convention in September 2007. Mr Tsuchiya said that the ICH that has been transmitted by our ancestors should not simply be archived – it should be inherited through human activities. Education can play an important role in this process.

3. THE DISCUSSION: KEY ISSUES AND BEST PRACTICES

The background paper for the meeting was introduced by Mr Smeets, who identified several issues that might be central in the discussions. Further issues were identified in the course of the meeting, and various safeguarding practices were discussed.

Mr Smeets reminded the experts that the 2003 Convention is primarily about safeguarding ICH, and that it calls upon its States Parties to inventory and safeguard the ICH present on their territories, without creating hierarchies between the different elements. The Convention
has thus moved away from the notion of ‘outstanding universal value’ as enshrined in the 1972 World Heritage Convention, focusing rather on representivity, emphasising cultural diversity and the value of ICH to communities. The notion of representivity, often interpreted as meaning ‘representative for human creativity worldwide’, requires further definition.

The 2003 Convention does not focus only on the Representative List of ICH of Humanity and the List of ICH in Need of Urgent Safeguarding (article 16 and 17). It also wishes to encourage and contribute to projects and programmes, to be financed by the Convention’s Fund, aimed at safeguarding the ICH in States Parties. The 2003 Convention explicitly mentions a large number of measures for safeguarding, one of them being the use of formal and non-formal education (article 2.3), and invites each State Party to implement educational, awareness-raising and capacity building programmes at a national level (article 14). The 2003 Convention also emphasises the involvement of communities and groups (and where applicable, of individuals) in identifying, defining and safeguarding their ICH (article 15).

3.1 Terminology:

Formal and Non-formal education have been defined by UNESCO in the International Standard Classification of Education.ii Formal education is that which is ‘provided in the system of schools, colleges, universities and other formal educational institutions that normally constitutes a continuous ‘ladder’ of full-time education for children and young people’. Non-formal education comprises ‘any organized and sustained educational activities’ that do not fit within this definition. Non-formal education may happen within institutions, for example as extra-mural classes that are not part of the formal curriculum.

Some experts were concerned about the use of the word ‘traditional’ in the definition of the domains of the ICH in the 2003 Convention (article 2.2), and in educational programmes around ICH. In English, the word ‘traditional’ can be problematic if it is understood to suggest that ICH exists mainly in the past and should not be evolving in response to new contexts. The term ‘traditional’iii does not necessarily connote stasis, and refers to the passing of certain skills, knowledge or practices from generation to generation. It is in this sense that the term has been used in this report.

As Mr Hindle noted, contact with Europeans affected Māori cultural practices in the past, and their ‘traditional’ practices continue to evolve in the present. Over time, however, Māori ICH such as the Kapa Haka (Māori dance) has retained its key symbolic dimensions - wairua (spirituality), te mana (respect), te ihi (essential force), te wana (authority), te wehi (awe) and te mauri (life force) – expressed through aesthetic features of the dance such as pūkana (dilating of the eyes, whētero (the protruding of the tongue) and pōtētē (the closing of the eyes at different points of the dance).iv

Similarly, the experts noted that there may be a problem with using the term ‘heritage

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iv For more information on Māori arts see http://www.tki.org.nz/r/arts/ngatoi/index_e.php
communities’ as in the background paper distributed to the participants. Some communities can indeed define themselves in terms of their common heritage, and other communities or groups can define themselves in terms of other criteria (e.g. as professional associations). But the term ‘heritage communities’ might also be read to imply that some communities do not have heritage (or any heritage worthy of respect from outsiders), or that communities have been fixed in time. Neither of these latter two interpretations are compatible with the spirit of the 2003 Convention, and the use of the term ‘heritage communities’ should therefore be discouraged.

The terms used in the 2003 Convention are technical and may be foreign to many communities. Discussion of various terms (for example, ‘tangible’, ‘intangible’, ‘traditional’) and of their uses and histories in different parts of the world may be helpful in developing a common language around ICH, which might ultimately lead to the dissemination of a lexicon. The experts agreed that this may also be a useful tool in awareness-raising programmes around ICH and the 2003 Convention in schools and communities.

3.2 The Relationship Between Customary Modes of ICH Transmission and Educational Programmes:

Article 2.3 of the 2003 Convention speaks of ‘transmission, particularly through formal and non-formal education’ as a safeguarding measure for ICH. The experts emphasised the fact that formal educational programmes should not be seen as a replacement for traditional forms of transmission within communities unless these have irretrievably broken down. Educational programmes cannot always replicate customary modes of transmission. A community’s tradition-bearers may react adversely if they feel that teachers are trying to take over their function in transmitting ICH to young people. Ongoing dialogue between teachers and tradition-bearers is thus critical to the success of educational programmes in safeguarding the ICH. If correctly designed, educational programmes can support and enrich existing transmission systems for ICH.

Disruption of customary transmission systems may increase the importance of educational programmes for safeguarding. It may however be easier to design educational programmes to aid transmission of ICH for some domains of the ICH than others. Mr Smeets noted that ICH is transmitted in various ways, ranging from highly formalised and structured settings (e.g. rituals), to less structured apprenticeship-style learning environments. This may influence the choices made about whether to emphasise formal or non-formal educational programmes to aid safeguarding for specific elements of the ICH. Some elements of the ICH may best be incorporated into non-formal education such as programmes in social clubs or training for festivals. Other ICH elements, such as instruction in the traditional performing and literary arts of India, as described by Mr Kaul, may be encouraged through scholarship programmes that fund formal instruction in the traditional way.v

Educational and awareness-raising programmes incorporating ICH should not be limited to schools and teacher training colleges. Hospitals and clinics, social services provision, and social development programmes can incorporate elements of local ICH. This could help to

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v The CCRT website address is http://ccrtindia.gov.in/index.php.
increase access to ICH educational and awareness-raising programmes, but could also improve access to social services by community members. In Mexico, for example, Ms Garcia explained that the national health service has started engaging with traditional health systems and traditional healers. By using effective and appropriate healing methods from both western biomedical and traditional healing systems, such programmes can help ensure access to maximum health benefits for all.

3.3 Community Involvement in Educational Programmes:

The ‘widest participation’ of communities, groups and individuals who are bearers of the ICH in safeguarding and management of that ICH is a cornerstone of the 2003 Convention (article 15). How can this be achieved in educational and awareness-raising activities?

Mr Ishizawa and Ms Cadaval spoke of educational projects, in the Peruvian Andes and on the Mexican-United States border respectively, in which community bearers of the ICH were recognised, validated and included as experts. In the Peruvian Andes, community involvement in a PRATEC (Andean Project for Peasant Technologies) project promoting biodiversity and sustainable agriculture through traditional agricultural practices and seed stocks led to an emphasis not only on promoting more sustainable agricultural practice in the region, but also on encouraging renewed respect for elders in the community and an understanding of traditional cosmologies regarding human interaction with the environment. Locally-informed content was initially developed by teachers trained by NGOs, respectful of the community’s educational culture, but parents and elders soon became involved in shaping the content as well. This process of engagement helped to heal the breach that had developed between schools and the community.

Ms Cadaval described the ‘Borderlands’ project sponsored by the Center for Folklife and Cultural Heritage at the Smithsonian Institution in the Mexican-United States border regions. This project facilitated the development of a bilingual educational kit on the ICH in this region using the inputs of cultural specialists and tradition-bearers from the area. A series of bi-national teacher and student training workshops were conducted with the help of tradition-bearers and the kit. The project demonstrates how local tradition-bearers can participate in the classroom to revitalize respect for local culture and to discuss the issue of cultural diversity.

To function as safeguarding practices, educational programmes need to be developed in a way that ICH can be a resource for sustainable development of the communities. For example, Ms Okwach spoke of the CHAKRUOK (‘Genesis’) project in Kenya which has harnessed the agricultural knowledge of village elders to reintroduce small-scale sesame farming in villages as a way of encouraging sustainable food production as well as introducing weaving and oil production. This project has reduced the pressure for young people to seek jobs in the towns and made it possible for families to stay together and live more harmoniously.

Where NGOs or other institutions set up projects to encourage education or awareness

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vi The PRATEC website address is http://www.pratec.org.pe/.

vii The website for the Borderlands project is http://www.smithsonianeducation.org/migrations/bord/intro.html.
The kit is at www.folklife.si.edu under educator resources.
around ICH, it is important to know when to step back and let community members take over, thus making projects more sustainable. As Mr Jacobs noted, this was the experience of the Vlaams Centrum voor Volkscultuur (VCV) in Belgium which played a facilitative rather than a directive role in working with youth groups such as Tapis Plein. Their recent ‘Un-touchable’ project\(^\text{viii}\) was designed to develop an exhibition and workshop raising awareness and encouraging critical debate about the 2003 Convention, local ICH, intercultural contacts and modern digital culture. The outcome of this project was a modular travelling exhibition that could be adapted to local needs through a negotiation process as it travelled around the country. It was displayed in public places and visited by school groups as part of a workshopping process.

### 3.4 The ICH of Immigrant Communities:

The 2003 Convention requires each State Party to ‘take the necessary measures to ensure the safeguarding of the ICH present in its territory’ (article 11). States parties will have to discuss whether this also includes the ICH of more recent immigrants as well as the ICH of those groups deemed ‘indigenous’ to the territory. The ICH of emigrant communities also requires discussion. The Intergovernmental Committee might wish to formulate an advisory note on this issue.

The experts felt that migrant communities may be well placed to safeguard ICH because it is often a resource for survival and a way of maintaining a sense of common identity where old contacts could be useful in new contexts. This is perhaps especially true where immigrants cannot take with them much of their material heritage, where groups of immigrants find themselves in similar circumstances, and where they maintain language communities or other forms of communal religious observance.

Involving immigrant communities in educational programmes can be very beneficial to the host country if such programmes help to develop respect for what immigrants bring to the new country by validating their ICH. Ms Cadaval explained how the ‘Borderlands’ project recruited local heritage practitioners to help these border communities develop increased respect for their own ICH and engage with their multiple identities as residents of the border region that spans the United States and Mexico.

### 3.5 The Inclusion of ICH in the Curriculum:

Article 14 of the 2003 Convention calls for ‘educational awareness-raising and information programmes, aimed at the general public, in particular young people’. Transmission through education is encouraged by article 2.3 as a key safeguarding measure. General awareness-raising among young people and transmission through formal education might be achieved if ICH is included in the school curriculum and classroom activities are appropriately planned.

It was noted that formal education does not automatically safeguard ICH. Formal education has sometimes resulted in disruption of customary systems of transmission and has in many cases been linked to nation-building projects that may discourage cultural and linguistic

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\(^\text{viii}\) The website for this project is [http://www.un-touchable.be](http://www.un-touchable.be).
diversity within countries. Inclusion of ICH in educational programmes could position it as old-fashioned, anachronistic knowledge that ‘holds back development’.

Teachers often find themselves representing the dominant cultural or scientific paradigm as the only path to progress for students. This can create tensions between schools and the communities they serve. It is sometimes difficult to change teachers’ attitudes if they gain social status from distancing themselves from ‘old-fashioned’ ways. Ms Okwach spoke of teachers’ reluctance to allow students to use slates in Kenya even where books were not available.

Government education departments can be lobbied to include local ICH in the school and teacher training curricula, but teachers also require motivation and, in many cases, retraining. Teachers become an important conduit of information especially where revision of textbooks is too costly to implement. In the Peruvian project described by Mr Ishizawa, awareness-raising among teachers who had come from the Andean community changed their attitudes toward the inclusion of ICH in the curriculum. These teachers were motivated to include local ICH in the curriculum when they realised that the educational system was ‘colonising’ their own people by presenting only one system of knowledge (an external ‘western’ one). Mr Kaul and Mr Jacobs noted that children can be encouraged to explore their own communities’ ICH as well as that of other communities.

While extramural cultural clubs, student newspapers or websites have been successful ways of popularising local ICH, it is important also to create opportunities to integrate ICH within the curriculum. Positioning it only as an extra-mural option may discourage broad student participation. Allowing it to become part of the curriculum affirms its value. For example, Mr Sato explained that in Japan, the teaching of traditional instruments in music classes was optional for many years and most schools only taught western instruments. After 2002, every junior high school has had to provide instruction in at least one kind of traditional music. This has been beneficial for the status and practice of traditional Japanese music, although the slow rate of teacher training in these instruments and techniques has hampered delivery.

Governments should be encouraged to allow for the incorporation of local ICH into school curricula. ICH can be incorporated into the curriculum across a wide variety of school subjects. The Vietnam Museum of Ethnology has worked to integrate local ICH into chemistry and physics classes in secondary education, for example. Mr Kaul noted that the school curriculum should have sufficient flexibility to accommodate the hopes, aspirations, needs and culture of the local community. Learning should be made ‘ICH sensitive’ across the curriculum. In India, the Centre for Cultural Resources and Training (CCRT) promotes traditional arts both by training, involving and rewarding teachers from all subject areas as well as by giving scholarships to students to pay for their instruction in these arts.iix

Usually, local ICH can only be integrated into the school curriculum on a small scale, but there are alternative models. In Peru, the Children and Biodiversity Project discussed by Mr Ishizawa presents a model in which ‘two kinds of knowledge’ – local and national - can be taught alongside each other in schools. Educational law permitted a third of the school

ix See CCRT website above.
curriculum to include locally-informed content. Schools in the Andean highlands introduced local ICH both as curriculum content and as a structuring device for teaching this content (using the local agrofestival calendar).

Immersion education, born out of the activism of grassroots Māori communities in the 1970s, is an example of a separate system of primary, secondary and tertiary education that caters for approximately 10% of Māori children. Lessons are devised by Māori curriculum developers, incorporating elements of Māori ICH and presented within a Māori paradigm. The curriculum is not insular, however: it uses techniques from a variety of sources to develop students’ ongoing engagement with Māori culture. For example, painting techniques from Van Gogh are used to create artworks about mountains, which have a special significance for the Māori.

3.6 Language as a Vehicle of the ICH in Educational Programmes:

Language choice is an important consideration in educational programmes as mother-tongue instruction affects learners’ sense of belonging in the educational system, and their access to information. Language can be a vehicle of ICH (article 2.1), and appropriate local languages and dialects should thus be used or developed in educational programmes to safeguard the ICH.

Knowledge of dominant languages among members of minority language communities can improve their access to services and to further education, especially where minority languages do not receive equal treatment. Yet learners often perform better if their education is grounded in their home language and ICH. In an educational programme with 5000 Mexican children from indigenous populations who had moved to urban areas, Ms Garcia explained that students were given opportunities to discuss their own cultural identity and language (‘me’), compare their own heritage to that of other indigenous groups in Mexico (‘you’), and examine Mexican cultural diversity as a nation (‘we’). Students were taught to recognise the 63 different indigenous languages spoken in Mexico and to appreciate the variety of dances and festivals in their own and other communities. This programme has resulted in marked behavioural improvement and better social integration among learners in schools.

In small language communities, it is often difficult to sustain minority language use. The availability of optional minority language instruction in the school system does not guarantee that it will be taken up by enough young people, as in the case of Frisian in the Netherlands. Some communities wish to keep old traditions but do not necessarily wish to teach their children the language, as has happened with respect to Circassian in Turkey. The use of grandparents as language facilitators or instructors in nursery schools has shown some success among speakers of North-Frisian in the North of Germany.

Language instruction can be linked to broader programmes for ICH revitalisation. Ms Anita Punamae spoke of a project to revitalise Võru-Seto ICH in Estonia through the establishment of community-based social clubs where families met informally to practise the language, and perform Võru-Seto dances and songs. This was reinforced by a government-sponsored *

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* For further information see http://www.tpk.govt.nz/maori/language/education.asp.
programme of Võru-Seto language instruction in schools, a support programme for teachers, a school magazine and website for children.\textsuperscript{xi}

3.7 Allowing for Change While Retaining Significance:

Because the transmission of ICH is a living process, naturally changing and adapting to new situations, it is important that educational programmes remain flexible, and reflect the flexibility of the ICH. Although, as reported by Mr Smeets, many experts are reluctant to speak about authenticity in the context of ICH,\textsuperscript{xii} it is difficult to determine what kinds of changes (both in the modes of transmission, and the nature of the ICH transmitted) are permissible when safeguarding ICH, including safeguarding through educational programmes. For example, in Kyrgyzstan, the art of the Akyns (one of the Masterpieces of the ICH of Humanity proclaimed by UNESCO) is being adapted in order to safeguard it. Previously, men who performed these epic poems travelled around, performing at various festivities for days at a time. Today, as part of a community-driven safeguarding plan, school children are taught to sing Kyrgyz epics in a shortened form, adapted to fit new contexts of performance.

The experts debated to what extent the safeguarding of ICH implies retaining the same form, function and value that the ICH had had in the past. It was agreed that some of these characteristics will stay the same, representing continuity over time, while others will change. However, in each case, it will be important to determine which aspect of the ICH should be safeguarded. For example, if artists use traditional skills to create new artworks, how far can these artworks deviate from traditional forms or functions before they are considered craft rather than ICH? Is it important who the artists are and where they come from, or how they gained their skills? Clearly, the opinion of the bearers of the ICH in the community is critical but outsider experts can also perform a role in the process of deciding what change is appropriate within the safeguarding process around specific forms of ICH, and what kinds of change create new forms of cultural expression.

4. CLOSURE OF THE MEETING

The conclusions and recommendations summarising the consensus reached by experts on the different issues discussed in the meeting were then elaborated and adopted by the participants. These are attached as an Annexure to this report. The meeting was closed by Mr. Sato, Director-General of ACCU, and Mr. Smeets, Chief of the ICH Section, UNESCO, who thanked the experts for their active involvement in the meeting. Mr. Smeets also expressed his thanks to ACCU for their excellent co-organisation of the meeting.

\textsuperscript{xi} The Võru Institute is at http://www.wi.ee/. The children’s website is http://www.lastekas.ee.

\textsuperscript{xii} The Yamato Declaration (2004) stated that because ‘intangible cultural heritage is constantly recreated, the term ‘authenticity’ as applied to tangible cultural heritage is not relevant when identifying and safeguarding intangible cultural heritage’. Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Cultural Heritage, International Conference on the Safeguarding of Tangible and Intangible Heritage, 20-23 October 2004, Nara, Japan.

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ANNEX 1. CONCLUSIONS AND RECOMMENDATIONS

Conclusions and Recommendations to the Inter-Governmental Committee

We, the experts attending the UNESCO-ACCU Expert Meeting on Transmission and Safeguarding of Intangible Cultural Heritage (ICH) through Formal and Non-formal Education;

Acknowledging with thanks the Asia/Pacific Cultural Centre for UNESCO (ACCU) and UNESCO for their excellent organisation of the meeting;

Expressing satisfaction with the fact that the Convention for the Safeguarding of the Intangible Cultural Heritage (hereafter ‘the Convention’) entered into force in 2006, that the States Parties to the Convention met for the first time in a General Assembly in Paris in June 2006, and that the first Intergovernmental Committee (hereafter ‘the Committee’) met in Algiers in November 2006;

Taking into consideration that the Committee is required under article 7 of the Convention to prepare and submit to the General Assembly for approval Operational Directives for the implementation of the Convention;

Aware of the importance assigned by the Convention to formal and non-formal education for the transmission and safeguarding of intangible cultural heritage (hereafter ‘ICH’);

Suggest that the Committee take into account the following considerations in the preparation of the abovementioned Operational Directives:

1. Methods that have in the past been used to transmit the ICH should be encouraged to continue wherever possible. These methods can be successfully supported and enriched by awareness-raising and educational programmes, with the active participation of both families and communities (or groups, where appropriate). Such programmes should promote understanding of, respect for and dialogue about the ICH and thus prevent or reduce conflict between communities.

2. Programmes encouraging transmission of ICH to youth in both formal and non-formal settings cannot be successful without community motivation to continue practice and transmission of the ICH. This motivation is usually associated with the community’s awareness of the value of the ICH to them, and the potential consequences of its loss.

3. In designing formal education programmes around ICH, due attention should be paid to the deeper meanings and conceptual structures underlying the ICH and its relationship to other social practices. Therefore, recognition of the way in which factors such as gender, age, and traditional access previously structured transmission will be important. Incorporating the ICH into formal education with a view to ensuring its
continued viability should not prevent appropriate adaptations to changes in the social and natural environment.

4. Integrating ICH in formal educational programmes, which can be located in schools or other institutions, should promote understanding of, respect for and dialogue about ICH both within and between communities. ICH can be integrated across the curriculum in schools and teacher training programs (for example, in science and art classes, and in classes on cultural diversity). Extra-curricular activities are also an important way of promoting ICH. The curriculum should accommodate the needs of specific communities within schools.

5. As language is a vehicle for ICH, educational programmes should involve an engagement with the language of the community. Using the languages or dialects of the community alongside the mainstreaming of local ICH in basic education may promote literacy and improve access to education.

6. Immigrant communities add to the cultural diversity of a country. Education can play a role in helping these communities to continue practising their ICH and in promoting understanding and respect between immigrant and other communities.

7. The continued practice of and respect for a community’s ICH is an essential precondition for its sustainable development. Safeguarding of ICH through education should be interpreted within the broader concept of sustainable development, as prioritised by the UN through the proclamation of the ‘Decade of Education for Sustainable Development’ in 2005.

8. Existing NGOs should be encouraged to widen the scope of their educational activities with the purpose of safeguarding the ICH as defined in article 2.3 of the Convention. A network should be created to encourage communication and collaboration between them. An international NGO could be established to encourage this process, collect experiences in different parts of the world, and highlight the importance of including ICH in educational programmes. Given the centrality of community participation to the identification and safeguarding of their ICH, it is important to ensure the establishment of community-based NGOs and/or the active involvement of communities in NGOs.

**Recommendations to ACCU and UNESCO**

We, the experts attending the UNESCO-ACCU Expert Meeting on Transmission and Safeguarding of Intangible Cultural Heritage through Formal and Non-formal Education;

Considering that, in order to promote the implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage, world-wide initiatives for cooperation between Centres and Institutions are to be encouraged,

Taking into account the significant and wide-ranging expertise of ACCU in the promotion and
protection of intangible cultural heritage in Asia and the Pacific, we

call upon ACCU:

to strengthen its interregional contacts and cooperation with institutions and experts in the Asia-Pacific region and beyond, and to seek collaboration with Category II Centres under the auspices of UNESCO, already existing or in the process of preparation,

to continue collecting and disseminating data on safeguarding of the intangible cultural heritage in order to promote good practices in safeguarding initiatives undertaken by and with communities.

call upon UNESCO to continue its cooperation with ACCU.
## ANNEX II: LIST OF PARTICIPANTS

### EXPERTS

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<tr>
<th>Name</th>
<th>Title and Institution</th>
<th>Country</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ms. Olivia CADAVAL *</td>
<td>Curator and Chair, Center for Folklife and Cultural Heritage, Smithsonian Institution</td>
<td>USA</td>
</tr>
<tr>
<td>Ms. Harriet DEACON *</td>
<td>Research Associate, History Department, University of Cape Town</td>
<td>South Africa</td>
</tr>
<tr>
<td>Ms. Griselda Galicia GARCIA *</td>
<td>Independent Advisor</td>
<td>Mexico</td>
</tr>
<tr>
<td>Mr. Rawiri HINDLE *</td>
<td>National Co-ordinator, Victoria University, The Maori Arts Curriculum, Wellington College of Education</td>
<td>New Zealand</td>
</tr>
<tr>
<td>Mr. Jorge ISHIZAWA *</td>
<td>Coordinator, Pryecto Andino De Technologias Campesinas (PRATEC)</td>
<td>Peru</td>
</tr>
<tr>
<td>Mr. Marc JACOBS *</td>
<td>Director, Flemish Centre for the Study of Popular Culture</td>
<td>Belgium</td>
</tr>
<tr>
<td>Mr. Surendra KAUL *</td>
<td>Director-General, Centre for Cultural Resources and Training</td>
<td>India</td>
</tr>
<tr>
<td>Mr. Chérif KHAZNADAR *</td>
<td>Director, Maison des Cultures du Monde</td>
<td>France</td>
</tr>
<tr>
<td>Mr. KONO Toshiyuki</td>
<td>Professor of Law, Kyushu University</td>
<td>Japan</td>
</tr>
<tr>
<td>Mr. Boniface NYAMPETA *</td>
<td>Advisor at the Cabinet Ministry of Education and Culture, Ministry of Education</td>
<td>Burundi</td>
</tr>
<tr>
<td>Ms. Anyango OKWACH *</td>
<td>Research Fellow, Social Sector Programmes, Own &amp; Associates: Centre for Research &amp; Development</td>
<td>Kenya</td>
</tr>
<tr>
<td>Ms. Anita PUNAMAÆ *</td>
<td>Chief Specialist, Department of Education and Culture, Võru Country Government</td>
<td>Estonia</td>
</tr>
<tr>
<td>Ms. Tran Thi Thu THUY *</td>
<td>Vice Head, Education Department, Vietnam Museum of Ethnology</td>
<td>Vietnam</td>
</tr>
</tbody>
</table>

* supported by “2006/07 ACCU Invitation Programme for International Educational Exchange of Teachers and Professionals”
## ORGANISERS

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Organisation</th>
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</thead>
<tbody>
<tr>
<td>Mr. Rieks SMEETS</td>
<td>Chief, Intangible Heritage Section</td>
<td>UNESCO</td>
</tr>
<tr>
<td>Ms. IWAI Kaori</td>
<td>Assistant Programme Specialist, Intangible Heritage Section</td>
<td>UNESCO</td>
</tr>
<tr>
<td>Mr. SATO Kunio</td>
<td>Director-General</td>
<td>ACCU</td>
</tr>
<tr>
<td>Mr. IIDA Kazuro</td>
<td>Managing Director</td>
<td>ACCU</td>
</tr>
<tr>
<td>Mr. SUZUKI Yoshimori</td>
<td>Director, Programme Department</td>
<td>ACCU</td>
</tr>
<tr>
<td>Ms. OHNUKI Misako</td>
<td>Director, Culture Division</td>
<td>ACCU</td>
</tr>
<tr>
<td>Ms. TSUTSUI Sayaka</td>
<td>Programme Specialist, Culture Division</td>
<td>ACCU</td>
</tr>
<tr>
<td>Ms. MURAKAMI Akiko</td>
<td>Programme Assistant, Culture Division</td>
<td>ACCU</td>
</tr>
<tr>
<td>Mr. SAGA Ichiro</td>
<td>Programme Assistant, Culture Division</td>
<td>ACCU</td>
</tr>
</tbody>
</table>
ANNEX III. BACKGROUND PAPER

1 Operational Directives

The Convention for the Safeguarding of the Intangible Cultural Heritage (2003 Convention) entered into force on 20 April 2006, three months after the thirtieth ratification. The General Assembly of States Parties to the Convention was convened at UNESCO Headquarters for its first session in June 2006 and again for an extraordinary session in November 2006; at these two meetings the 24 States Members of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage were elected. The first session of the Intergovernmental Committee was held in Algiers in November 2006. The Committee is required under Article 7 of the Convention to prepare and submit to the General Assembly for approval operational directives for the implementation of the Convention. The outline of the operational directives was discussed in Algiers, and the various texts it will contain will be elaborated over several upcoming sessions of the Intergovernmental Committee.

This expert meeting aims at contributing to the preparation of the implementation of the 2003 Convention, especially by providing insights on safeguarding measures mentioned in two articles of the 2003 Convention: Article 2.3 identifies “transmission, particularly through formal and non-formal education” as a key safeguarding measure, and Article 14 calls for “educational, awareness-raising and information programmes, aimed at the general public, in particular young people”. The expert meeting is expected to produce recommendations to the Intergovernmental Committee for its use in preparing relevant sections of the Convention’s operational directives.

2 Scope

This meeting will focus on two areas: (i) the use of formal and non-formal education for the continued or renewed transmission of intangible cultural heritage (ICH), especially within its own community, (ii) educational awareness-raising about ICH among young people. The purpose of the meeting is to draw upon the concrete practical experiences and insights of experts and community members active in such educational efforts, in order to guide further safeguarding work in this area. The focus of the meeting will be on K-12 (basic and secondary) education and non-formal adult education, and will not deal with tertiary education or academic institutions. This meeting does not intend to cover the broader scope of awareness-raising and information programmes mentioned in the Convention, but focuses specifically on those directed toward young people.

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xiii Article 2.3: “Safeguarding” means measures aimed at ensuring the viability of the intangible cultural heritage, 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 such heritage.

xiv Article 14 (a) (i): Each State Party shall endeavour, by all appropriate means, to ensure recognition of, respect for, and enhancement of the intangible cultural heritage in society, in particular through educational, awareness-raising and information programmes, aimed at the general public, in particular young people.
3 Formal and Non-formal Education as a Measure of Safeguarding Intangible Cultural Heritage

The points below are aimed at orienting and facilitating the contributions of the participants and stimulating discussions during the meeting. Other issues and ideas relevant to the use of formal and non-formal education for the continued or renewed transmission of ICH and educational awareness-raising among young people would be welcomed.

3.1. Transmission of ICH through Formal and Non-formal Education

The viability of ICH relies on the ongoing transmission of special knowledge and skills required for enacting ICH practices. Article 2.1 of the Convention, which provides the definition of ICH for the purpose of the Convention, indicates that the “ICH, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history”. Indeed, communities and groups have developed their own systems for transmitting their knowledge and skills in accordance with their ICH elements and lifestyle. Historically, however, universal general education not only put the enactment of ICH practices within communities and groups in danger, but also devalued traditional methods of transmission, when such an education gave sole or primary legitimacy to specific forms of knowledge and certain pedagogical methods that were extraneous or downright hostile to the forms of cultural transmission within many communities.

The Convention recognizes that formal and non-formal education may nevertheless have a place in safeguarding ICH, when such education is “aimed at ensuring the viability of the intangible cultural heritage”. It cannot be assumed that the use of formal and non-formal education to transmit ICH is necessarily a safeguarding measure, although it can often be a very effective one. There is the risk that the transmission of ICH in institutionalised educational settings might dilute the connection between social contexts and transmission, and decrease the participation of the communities and groups whose ICH is concerned. It may also lead to a standardization or fossilization of the heritage in a way that threatens its viability and renders it no longer a basis for community identity. On the other hand, there are countless good examples where the incorporation of ICH transmission activities within a formal and non-formal educational framework has strengthened the capacity within a given community for transmission of its ICH.

The Main Lines of an action plan for the implementation of the UNESCO Universal Declaration on Cultural Diversity indicates as one of its objectives, “incorporating, where appropriate, traditional pedagogies into the education process with a view to preserving and making full use of culturally appropriate methods of communication and transmission of knowledge.” As the Declaration states, it is necessary to seek harmonious ways of integrating traditional pedagogies into formal and non-formal education. This meeting therefore is to discuss, among other things, how to reduce the possible negative impacts of institutionalized education on the traditional transmission systems of ICH, and how to more proactively make good use of formal and non-formal education to enhance local traditional systems for transmitting ICH from generation to generation.

In its preamble, the 2003 Convention attributes the central role of safeguarding ICH to local communities and groups by “recognizing that communities, in particular indigenous
communities, groups and, in some cases, individuals, play an important role in the production, safeguarding, maintenance and recreation of the intangible cultural heritage, thus helping to enrich cultural diversity and human creativity”. Article 15 further stipulates that “States Parties to the Convention shall endeavour to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit this heritage, and to involve them actively in its management”. Consequently, the Convention requires the involvement of communities, groups and practitioners when initiatives are implemented to use formal and non-formal education to enhance ICH transmission systems. Although it is generally understood that the opinions and perspectives of communities, groups and practitioners should be respected, greater clarity is needed on how to reflect their views and aspirations in the processes of educational development. This meeting would be a good opportunity to propose possible strategies for this matter.

3.2. Awareness Raising through Formal and Non-formal Education

Awareness raising about the values and significance of ICH in society is one of the important safeguarding measures to which formal and non-formal education could contribute greatly. The Preamble of the 2003 Convention (Consideration 10)xv, as well as Article 14(a), put emphasis on awareness raising for younger generations. Indeed, raising awareness among young people about the importance of ICH and its safeguarding is one of the most effective and sustainable ways to ensure the viability of their ICH, since they are ultimately the ones who will take responsibility for the future of society.

Since an interdisciplinary approach is increasingly taken in educational programmes, and ICH related topics can be easily associated with traditional school subjects, ICH can become one of the important resources for teaching. However, the main motivation for integrating ICH elements into formal and non-formal education is sometimes not to ensure the viability of ICH, but to make the teaching of ICH elements instrumental for other purposes, such as enhancing local and national identity or cultivating the self-esteem of pupils especially from marginalized communities. A number of innovative programmes, recognizing that curricula are often overloaded, use ICH to teach subjects such as mathematics, biology, physics or chemistry, hoping both to make those lessons more vivid and memorable to students and to enhance their general awareness of ICH. In accordance with the spirit of the 2003 Convention that identifies the safeguarding of the ICH as its main concern, the discussion of this meeting will focus primarily on educational programmes whose main goal is safeguarding, as the Convention defines it.

However, the Convention also considers ICH expressions “as a mainspring of cultural diversity and a guarantee of sustainable development”. Educational programmes targeting the safeguarding of ICH do not mean only teaching pupils about ICH elements enacted in their communities and how to preserve them. More importantly, the programmes should develop young people’s capacity for understanding the relations between ICH expressions and changing social and cultural environments, and connecting safeguarding ICH with their current and future lives. The meeting therefore will also consider educational and awareness-raising programmes aimed at stimulating discussion with pupils about the function and beauty of ICH and about its place in human creativity and sustainable and

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xv “…the need to build greater awareness, especially among the young generations, of the importance of the intangible cultural heritage and of its safeguarding.”
harmonious development.

These awareness raising programmes in educational settings are delivered by school teachers and educators in non-formal education. Nevertheless, they are frequently perplexed as to how exactly integrate ICH-related issues into their educational activities. There is a need for support systems to teachers and educators who want to develop adequate pedagogical knowledge and skills necessary to carry out ICH awareness-raising programmes. These might include the development of teaching manuals, the matching of ICH practitioners with local schools and non-formal educational institutions, the use of distance learning, etc. Possible strategies to support teachers/educators at local, national and international levels will be discussed during the meeting.

Article 14 of the 2003 Convention requires each Member State to endeavour to “ensure recognition of, respect for, and enhancement of the intangible cultural heritage in society” through educational and awareness-raising programmes. Integration of ICH education into national educational policies and curricula would help to make such programmes stronger and more durable. In reality, however, no countries are free from constraints such as limited educational budgets, overloaded national curricula, and lengthy processes of amending national educational policies. The experts and community members would therefore want to discuss during the meeting what strategies national educational authorities might take under such constraints to support and strengthen awareness-raising programmes in educational settings.

3.3 Some Key Questions

In summarizing the above, the questions to be discussed during the meeting include:

- How can formal and non-formal education harmonize with and/or contribute to traditional systems of transmission and the strengthening of local knowledge systems to safeguard and revitalize ICH?
- What mechanisms can best ensure that the views and aspirations of local communities, groups and custodians of the transmission of their ICH are reflected in formal and non-formal education programmes?
- When most national curricula are already overloaded, are there some effective strategies to integrate ICH into curricula and educational policy? What methods are effective to integrate teaching and learning of ICH into formal educational settings to raise awareness of the importance of ICH and its safeguarding? What pedagogical methods should be used? And what educational materials are effective for teachers and pupils? What opportunities do distance learning programmes offer for ICH education?
- What are the best methods to mobilize young people as active investigators, researchers and guardians of their intangible cultural heritage and to encourage them to become key actors in ensuring the future vitality of their intangible cultural heritage?

There seem to be a number of interesting initiatives aimed at safeguarding ICH through formal and non-formal education. Opinions and suggestions on the above-mentioned issues and other relevant issues, especially those supported by concrete practical experiences and examples, would be highly welcomed.
4 Objectives and Outcomes of the Meeting

- Contribute to a better understanding of the use of formal and non-formal education for the continued or renewed transmission of ICH and educational awareness-raising about ICH among young people, and share ideas and insights for further development of such educational measures for safeguarding ICH.

- Draw upon concrete experiences and good practices in the field of formal and non-formal education aimed at safeguarding ICH, and discuss possible strategies to be taken in this field at local, national and international levels.

Expected outcomes of the meeting will include:

- Recommendations formulated by the participants on the safeguarding measures of ICH being addressed by Article 2.3 and 14, which would contribute to the debates preparing the operational directives of the 2003 Convention.

- Good practices of safeguarding ICH through formal and non-formal education identified, and possibly disseminated by the UNESCO and ACCU ICH website.

- Cooperation strengthened between ACCU and experts on the use of formal and non-formal education for safeguarding ICH as envisaged by the 2003 Convention, in and beyond the region.

5 Procedure of the Meeting

The meeting will consist of three sessions which are oriented towards the main topics mentioned above ("Strengthening transmission within heritage communities", "Developing transmission beyond heritage communities" and "Mainstreaming ICH in school curricula and raising student awareness of ICH"). Each session will start with two case studies of about 10 minutes by an invited speaker, introducing his/her concrete experiences and practical examples related to the theme under discussion, with special attention to the key questions mentioned above in 3.3. Each presentation will be followed by a general debate.

The Rapporteur of the meeting will be asked to present at the end of the meeting, assisted by the UNESCO and ACCU Secretariats, a set of recommendations for discussion and adoption by the experts.
## ANNEX IV. PROGRAMME

<table>
<thead>
<tr>
<th>Date</th>
<th>Activities</th>
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<tbody>
<tr>
<td></td>
<td>Arrival of the international participants and experts</td>
</tr>
<tr>
<td>21 February – Day 1</td>
<td><strong>WEDNESDAY</strong></td>
</tr>
<tr>
<td>9:00 – 9:30</td>
<td>Registration</td>
</tr>
<tr>
<td>9:30 – 10:00</td>
<td>Opening Speech addressed by</td>
</tr>
<tr>
<td></td>
<td>- Mr. SATO Kunio, Director-General, ACCU</td>
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<td></td>
<td>- Mr. Rieks SMEETS, Chief of the Intangible Heritage Section, UNESCO</td>
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<tr>
<td></td>
<td>- Mr. TSUCHIYA Sadayuki, Director-General, Cultural Properties Department,</td>
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<tr>
<td></td>
<td>Agency for Cultural Affairs (Bunkacho), Japan</td>
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<tr>
<td></td>
<td>Introduction of Participants</td>
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<tr>
<td>10:00 – 10:30</td>
<td>Photo Session</td>
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<td></td>
<td>Coffee Break</td>
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<tr>
<td>10:30 – 12:30</td>
<td><strong>Session 1: Implementing the Convention for the Safeguarding of the Intangible Cultural Heritage</strong></td>
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<tr>
<td></td>
<td>Mr Rieks SMEETS, Chief of the Intangible Heritage Section, UNESCO</td>
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<td></td>
<td>Chair: Mr. Boniface NYAMPETA</td>
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<tr>
<td></td>
<td>Lunch</td>
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<tr>
<td>14:00 – 16:00</td>
<td><strong>Session 2: Strengthening Transmission within Heritage Communities</strong></td>
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<td></td>
<td>Case studies, followed by general discussion</td>
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<td></td>
<td>Presentation- Mr. Ishizawa (Peru) &amp; Ms. Punamae (Estonia)</td>
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<tr>
<td></td>
<td>Chair: Mr. Cherif KHAZNADAR</td>
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<tr>
<td>16:00 – 16:15</td>
<td>Coffee Break</td>
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<tr>
<td>16:15 – 17:30</td>
<td><strong>Session 2 (continued)</strong></td>
</tr>
<tr>
<td>17:30 – 18:00</td>
<td>ACCU Presentation by Mr. SATO Kunio, Director-General, ACCU</td>
</tr>
<tr>
<td>19:00 - 20:30</td>
<td>Welcome Dinner Hosted by ACCU</td>
</tr>
<tr>
<td>22 February – Day 2</td>
<td><strong>THURSDAY</strong></td>
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<tr>
<td>9:30 – 10:45</td>
<td><strong>Session 3: Developing Transmission Beyond Heritage Communities</strong></td>
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<td></td>
<td>Case studies, followed by general discussion</td>
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<td></td>
<td>Presentation- Ms. Thuy (VietNam) &amp; Ms. Okwach</td>
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<td></td>
<td>Chair: Mr. Rawiri HINDLE</td>
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<tr>
<td>10:45 – 11:00</td>
<td>Coffee Break</td>
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<tr>
<td>11:00 – 12:30</td>
<td><strong>Session 3 (continued)</strong></td>
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<tr>
<td>12:30 – 14:00</td>
<td>Lunch</td>
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<tr>
<td>14:00 – 16:00</td>
<td><strong>Session 4 : Mainstreaming ICH in school curricula and raising student awareness of ICH</strong></td>
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<td></td>
<td>Case studies, followed by general discussion</td>
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<td></td>
<td>Presentation- Mr. Jacobs (Belgium) &amp; Ms. Cadaval (USA)</td>
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<td></td>
<td>Chair: Mr. Surendra KAUL</td>
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<tr>
<td>16:00 – 16:15</td>
<td>Coffee Break</td>
</tr>
<tr>
<td>16:15 – 18:00</td>
<td><strong>Session 4 (continued)</strong></td>
</tr>
<tr>
<td>23 February – Day 3</td>
<td><strong>FRIDAY</strong></td>
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<tr>
<td>9:30 – 12:00</td>
<td><strong>Session 5: Adoption of Recommendations, Summary of this meeting</strong></td>
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<td></td>
<td>Closure</td>
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<td></td>
<td>Chair: Mr. KONO Toshiyuki</td>
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<td>(PM: Bunraku Theatre in Tokyo)</td>
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ANNEX V. PRACTICAL INFORMATION

UNESCO and the Asia/Pacific Cultural Centre for UNESCO (ACCU) will jointly organise the UNESCO-ACCU Expert Meeting on Transmission and Safeguarding of Intangible Cultural Heritage through Formal and Non-formal Education in Japan, from 21 to 23 February 2007. This Meeting especially focuses on the articles 2.3 and 14 of the Convention, safeguarding ICH through formal and non-formal education under the ACCU Invitation Programme for International Educational Exchange of Teachers and Professionals.

1. Background

The Convention for the Safeguarding of the Intangible Cultural Heritage (ICH), adopted by the General Conference of UNESCO on 17 October 2003, entered into force on 20 April 2006, three months after the thirtieth ratification. The General Assembly of States Parties to the Convention was convened at UNESCO Headquarters for its first session in June 2006 and again for an extraordinary session in November 2006; at these two meetings the 24 State Members of Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage were elected. The first session of the Intergovernmental Committee was held in Algiers in November 2006.

The Committee is required under Article 7 of the Convention to prepare and submit to the General Assembly for approval operational directives for the implementation of the Convention.

ACCU has been implementing programmes on the protection and safeguarding of tangible and intangible cultural heritage, jointly with Asia-Pacific UNESCO Member States, since its inception in 1971. In recent years, ACCU has been working closely with UNESCO and its Member States, paying special attention to intangible cultural heritage (ICH), in the fields of education and awareness raising, recording and documentation, and its transmission through training. In this context, ACCU organised five international meetings/workshops from 2002-2005, supporting UNESCO's active commitment to ICH and assessing the needs of the Asia-Pacific Region, among which the latest one was the Expert Meeting on Community Involvement in Safeguarding Intangible Cultural Heritage: Towards the Implementation of the 2003 Convention, 13-15 March 2006, in Tokyo.

2. Meeting Objectives

This Meeting will focus on two areas: (i) the use of formal and non-formal education for the continued or renewed transmission of intangible cultural heritage (ICH), especially within its own community, (ii) educational awareness-raising about ICH among young people. The purpose of the meeting is to draw upon the concrete practical experiences and insights of...
experts and community members active in such educational efforts, in order to guide further safeguarding work in this area.

The focus of the meeting will be on K-12 (basic and secondary) education and non-formal education, and will not deal with tertiary education or academic institutions. This meeting does not intend to cover the broader scope of awareness-raising and information programmes mentioned in the Convention, but focuses especially on those directed toward young people. The meeting is expected to also contribute to effective information sharing of ICH initiatives in and beyond the Asia-Pacific region, including the ACCU programmes, to be implemented in 2007-2010 for strengthening regional and sub-regional networks for the effective implementation and promotion of ICH-Convention-related promotional and safeguarding activities.

**The secretariat will send meeting background paper to all participating experts prior to the meeting, including the outcomes of some of the above mentioned UNESCO experts meetings, with the request to read them before the meeting.**

3. **Agenda of the Meeting**

   - Transmission within custodian communities
   - Transmission beyond custodian communities
   - Mainstreaming intangible cultural heritage in school curricula
   - Raising awareness by mobilizing young people as guardians of their heritage
   - Role of ACCU on ICH in and beyond the Asia-Pacific region
   - Adoption of recommendations

4. **Expected Outcomes of the Meeting**

   - Contribute to a better understanding of the use of formal and non-formal education for the continued or renewed transmission of ICH and educational awareness-raising about ICH among young people, and share ideas and insights for further development of such educational measures for safeguarding ICH.
   - Draw upon concrete experiences and good practices in the field of formal and non-formal education aimed at safeguarding ICH, and adopt/formulate possible strategies to be taken in this field at local, national and international levels.
   - Formulate Recommendation on the safeguarding measures of ICH being addressed by Article 2.3 and 14, which would contribute to the debates preparing the operational directives of the 2003 Convention.
   - Sharing good practices of safeguarding ICH through formal and non-formal education

5. **Programme**

   Please refer to page 30 of the Report.
6. **Date and Conference Venue**

   **Date:** 21-23 February 2007  
   **Venue:** Hotel Green Tower  
   2-10-3, Hibino, Mihama-ku,  
   Chiba, 261-0021, Japan  
   TEL: +81-(0)43-296-1122  
   FAX: +81-(0)43-296-1123  
   Website: [http://www.greentower.co.jp/](http://www.greentower.co.jp/)

7. **Organisers**

   UNESCO  
   Asia/Pacific Cultural Centre for UNESCO (ACCU)

8. **Participation in the Meeting**

   In principle, organisers nominate participants mainly from among experts in the Intergovernmental Committee Members and States Parties of the Convention. Also, some experts will be nominated from those who have been actively involved in past UNESCO and ACCU programmes on ICH and Education. The experts do not represent their countries, but will be invited to talk on the basis of their own expertise in their own name, not bound by any mandate or political constraint.

9. **Requested Preparation by Participants**

   Experts are requested to submit papers/reports in one or two ways:  
   ① short papers of no more than 750 words on following topic: some case studies in your country on transmission and safeguarding of intangible cultural heritage through formal or non-formal education  
   and, if available  
   ② copies of some of his/her recent research papers or essays in the field of tangible or intangible cultural heritage or on cultural diversity education.

   The papers should be submitted to ACCU by 15 February 2007 at the latest in the format of digital data attached to the email so that the organisers can examine them in advance. Each of the sessions will start with a brief presentation by an invited speaker.

10. **Financial Arrangements**

    ACCU will provide each of the international experts with a round-trip air ticket (economy class) between the nearest international airport to his/her residence and New Tokyo International Airport (Narita Airport), with the most reasonable routing, and a daily subsistence allowance (DSA). The room charge includes room, breakfast and service charges, and will be deducted from DSA in advance, and lunch will be provided by ACCU during the Meeting. Please see the “Guide for Participants” for the details.
11. **Working Language**

Simultaneous translations of Japanese-English will be provided. French-English will be provided if necessary. Meeting documents will be in English only.

12. **Correspondence**

All correspondence concerning the Meeting should be addressed to:

**Mr. Rieks SMEETS**
Chief of Intangible Heritage Section
**UNESCO**

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cc: f.brugman@unesco.org; k.iwai@unesco.org
URL: [http://www.unesco.org/culture/ich](http://www.unesco.org/culture/ich)

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cc: ohnuki@accu.or.jp
URL: [http://www.accu.or.jp](http://www.accu.or.jp)
ANNEX VI. PHOTOGRAPHS

From left: Mr. Sato (ACCU), Mr. Smeets (UNESCO)

Experts from various regions

From left: Mr. Sato (ACCU), Mr. Smeets (UNESCO)
The Asia/Pacific Cultural Centre for UNESCO (ACCU) is a non-profit organisation for Asia and the Pacific regional activities in line with the principles of UNESCO. ACCU has been implementing programmes on the safeguarding of tangible and intangible cultural heritage, book development and literacy education, jointly with Asian-Pacific UNESCO Member States since its inception in April 1971. Culture programmes aim at promoting activities for mutual understanding and safeguarding of cultural heritage in Asia and the Pacific, through various means, such as training for those who work in the field of culture and book development, concours for artists, and production and promotion of publications in indigenous languages.

In Asia and the Pacific Region, there are multifarious forms of ICH. Due to the rapid social changes, a significant part of this rich heritage is on the verge of disappearance.

### ACCU’s Three Approaches to Safeguarding ICH

**Transmission**

To safeguard ICH, it is of primary importance to ensure its sound transmission. If the last practitioner of a certain ICH passes away without handing down his/her knowledge/skill, the heritage is lost forever. So, it is essential to create an encouraging environment for transmission and to help practitioners of both old and young generations to be aware of the significance of handing down and upholding the heritage.

**Education and Awareness**

Raising awareness of its value among the public, particularly the youth and children, is indispensable in gaining support for practitioners and tradition-bearers to practice, recreate and transmit the heritage.

**Recording and Documentation**

It greatly helps transmission of ICH to record and document ICH as precisely and comprehensively as possible. It is particularly important when it comes to those cultural expressions which are on the verge of disappearance and requires urgent measures.
ACCU’s ICH Network includes local communities because we put weight and priority on community empowerment (including individuals) in Asia and the Pacific region. As mentioned in the UNESCO Convention for the Safeguarding of the ICH, Chapter III Article 11(b), it is important to ensure participation of communities, groups and relevant nongovernmental organisations in identifying and defining ICH because they are the ICH bearers who must be affected the most through the network and programmes.

Based on these approaches and networks mentioned above, ACCU has been implementing programmes and activities on ICH. The main pillars of our activities are “Human Resource Development”, “ICH Data Base” and “Materials Development”.

**Human Resource Development**

ACCU puts emphasis on human-resource development through workshops and training programmes on ICH in order to build capacities of cultural personnel and experts to safeguard ICH in Asia and the Pacific region.
ICH Database

ACCU developed a Data Bank on Traditional/Folk Arts and the Pacific- A Basic Model, and in 2005, it was developed into an ICH Database covering other domains of ICH as well. Its objectives are to share and mobilise information on ICH for promotion of mutual understanding through cooperative efforts to compile a directory on ICH in the region. It aims at assisting policy-making, development of projects, research and education thereon.

Materials Development

ICH Educational Materials Development Project
ACCU is now in the process of preparing to publish a book “Festival of the Spirit - Intangible Cultural Heritage in Asia (tentative)”. This is going to be a model material for further series of books and other educational materials on ICH in Asia and the Pacific.
Asia/Pacific Copublication Programme (ACP)
29 titles have been translated into 42 languages and a total of 4.4 million copies had so far been published. Multi-lingual countries have published different language versions, such as Hindi and Kannada in India.

Audio-Visual Materials
ACCU produces video and cassette tapes on folk/traditional music and dance, musical instruments and festivals etc.

Asian Copyright Handbook
Copyright, which protects rights of authors, illustrators and others by providing legal framework, plays a crucial role in promoting their creative activities. ACCU promotes copyrights for better understanding and eradication of unauthorized use of intellectual property. The English Master version of the “Asian Copyright Handbook” was published in 2004. Vietnamese (2005), Myanmar (2005), Indonesian (2006) and Mongolian (2007) versions were published based on results of discussions in the National Workshops on Copyright held in 2005-2006. In addition, Mandarin Chinese, Taiwanese and Japanese versions are available on the ACCU’s website.

Among series of different programmes, ACCU put emphases on promotion of community participation, especially youth and adolescent, in ICH activities at grassroots levels; and contents development to support the 2003 Convention. Immediately after this meeting, ACCU organised, in collaboration with UNESCO, the International Jurors’ Meeting on a Contest for Better Practices in Communities’ ICH Revitalization, with financial support by Accenture Corporate Citizenship Grant. ACCU will try its best on the programmes for safeguarding ICH, so that those communities facing the danger of disappearance of their cultures may learn lessons from the precious experiences of other communities.