Proceedings of
2016 IRCI Experts Meeting on
the Mapping Project for the Safeguarding of
Intangible Cultural Heritage in the Asia-Pacific Region

18-19 November 2016
Sakai, Japan

International Research Centre for
Intangible Cultural Heritage in the
Asia-Pacific Region (IRCI)

UNESCO

United Nations
Educational, Scientific and
Cultural Organization

Intangible
Cultural
Heritage

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Foreword

In order to fulfil its principal mandate: "To instigate and coordinate research into the practices and methodologies of safeguarding endangered ICH elements present in the Asia-Pacific Region", IRCI launched a project entitled: "Mapping Research on the Safeguarding of Intangible Cultural Heritage" in 2013.

The 2016 IRCI Experts' Meeting on the Mapping Project for ICH Safeguarding in the Asia-Pacific Region was held from the 18th to 19th November, 2016, at the Sun Square Sakai, Osaka, Japan. A total of twenty-five ICH experts from fourteen countries within the Asia-Pacific region attended this meeting, including observers from the UNESCO Beijing Office and the Agency for Cultural Affairs, Japan. Based on the insightful discussion of the meeting, I am pleased to publish hereby the proceedings of the meeting with five selected papers that appropriately follow IRCI's research guidelines and somehow present the concept of the Mapping Project.

With the contribution of all participants, especially that of co-chairs Ms Aikawa Noriko-Faure and Ms Janet Blake, the Sakai meeting has brought much fruitful output. I take this occasion to express my sincere thanks to the UNESCO Beijing Office and its Programme Specialist for Culture, Ms Himalchuli Gurung.

March 2017

Wataru Iwamoto
Director-General
International Research Centre for
Intangible Cultural Heritage in the
Asia-Pacific Region (IRCI)

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Intangible Cultural Heritage in the Asia-Pacific Region

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Opening Remarks

Yasue HAMADA*

Good morning everyone.

My name is Hamada, and I am here today on behalf of the Agency for Cultural Affairs, Japan.

I would cordially like to welcome all participants to the 2016 IRCI Expert Meeting on the Mapping Project for the Safeguarding of ICH in the Asia-Pacific Region.

From the beginning of the foundation of IRCI, the Agency for Cultural Affairs, as its primary financial donor, has actively supported and reviewed IRCI's research activities. We have in particular paid special attention to the Mapping Project. Since current research on the safeguarding of ICH still needs to be developed, the Mapping Project is expected to contribute to further promotion of the Convention for the Safeguarding of Intangible Cultural Heritage.

Since 2013, IRCI has been conducting surveys in the Asia-Pacific region with the cooperation of Ms. Noriko Aikawa, one of the chairs of this meeting. At the same time, IRCI has organized expert meetings in Bangkok, Kuala Lumpur, and Bishkek respectively, to discuss and share various subjects regarding the Convention within this region. I would like to take a moment to express my appreciation for all participants' as well as the organizers' who contributed to this project. The Agency for Cultural Affairs in Japan expects that the results of the surveys and the outputs of these experts meetings will be published and open to the public in the near future.

As we know, the 2003 Convention was created and implemented to support the international framework to safeguard various intangible cultural heritages in danger of disappearing. Research on ICH has been conducted in many disciplines such as cultural anthropology and folklore. However, research on the "safeguarding" of ICH has unfortunately developed neither a network of related experts' nor an overall understanding on the current state of research trends. I realize that the facilitation and promotion of such research is a significant task.

The Mapping Project identifies the current situation of studies on the safeguarding of ICH and the experts involved through investigations, shares that information widely through the expert meetings,

*Deputy Director, Office for International Cooperation on Cultural Properties, Traditional Culture Division, Cultural Properties Department, Agency for Cultural Affairs, Japan

and accumulates that research data as a database. I believe that this work will contribute greatly to UNESCO as well as to regions and countries working to transmit ICH.

I learned that, next year will bring a concrete collaboration with a Japanese research institution, and an international conference co-organized by Seijo University, Tokyo. I am told the Mapping Project will enter a new phase. I sincerely hope the project will stimulate further discussions on research related to the safeguarding of ICH in the Asia-Pacific region, and that the new direction will take shape based on its accomplishments these past three years.

The safeguarding of ICH is not an easy task. It has been more than ten years since the 2003 Convention was entered into force. Many countries are extremely interested in how to use the Convention and how to safeguard ICH, and I believe research in those topics is most important. In this regard, Japan has been taking initiative in the safeguarding of both tangible and intangible cultural heritage by implementing the Law for the Protection of Cultural Properties, which was created and entered into force in 1950. The Agency for Cultural Affairs will continue to support IRCI based on such experiences.

Finally, I would like to conclude my address by expressing my deep gratitude to the National Institutes for Cultural Heritage, UNESCO, and those who have put so much effort into organizing the Expert Meeting.

Opening Remarks

Himalchuli GURUNG*

Dear experts, ladies and gentlemen,

On behalf of UNESCO, it is my great pleasure to join you here today at the 2016 Experts' Meeting on the Mapping Project for the safeguarding of ICH in the Asia-Pacific Region.

I wish to take this opportunity to thank our organizer – the International Research Centre for Intangible Cultural Heritage in Asia and the Pacific Regions (IRCI) category 2 Centre under the auspices of UNESCO – for hosting this event and I commend them for taking such a significant initiative that contributes directly to the safeguarding of intangible cultural heritage through a resource pool of knowledge and practices from across the Asia-Pacific region.

I am pleased and encouraged standing here today amidst professionals renowned for their experience in the field of ICH and for developing and enhancing knowledge on the subject in countries right across the Asia-Pacific region. Thank you all for your remarkable work.

As the only UN agency with a specific mandate in the field of culture, UNESCO firmly believes in culture as the key to the creation of mutual understanding and to sustainable development.

As we embark in the implementation of the United Nations' Sustainable Development Agenda for 2030, for the first time, the global community unanimously acknowledged and leveraged the key values of culture, creativity, and cultural diversity in solving the challenges of development, by including cultural development in Sustainable Development Goals.

I am therefore delighted at the efforts put forth by our partners in implementing directives that contribute to achieving the Sustainable Development Goals and more specifically, to standards of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage, of which 171 countries have become States Parties.

Thanks to your hard work in researching methodologies for safeguarding ICH and your cooperation in joint ventures like this one, I am pleased and look forward to the increased realization of intangible

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*Programme Specialist for Culture, UNESCO Beijing Office, UNESCO Cluster Office to the Democratic People's Republic of Korea, Japan, Mongolia, People's Republic of China and the Republic of Korea

cultural heritage as a driver, enabler, and guarantee of sustainable development, an advocacy for peace, a creator and promoter in the value of places, goods, and services, by infusing them with what is unique and best about human beings.

I thank all experts/speakers and participants for your support in the safeguarding of intangible cultural heritage. Let us continue to work together towards safeguarding and promoting ICH as an essential investment in humanity's future, and as a driver and enabler for sustainable development for all.

I wish you all, a productive deliberation.

Thank you!

Opening Remarks

Wataru IWAMOTO*

Good morning,

Ms. Himalchuli Gurung, Representative of the UNESCO Beijing Office who continuously supports our activities,

Mr. Hamada, the Representative of the Japanese Agency for Cultural Affairs who financially supports our projects,

Dear chairpersons, dear colleagues, ladies and gentlemen.

It is my great honour to say a few words on behalf of the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI), and at first I would like to express my hearty welcome with great gratitude to all of you who have come to Japan to participate in Experts' Meeting on the Mapping Project for ICH Safeguarding. My name is Wataru Iwamoto and perhaps you know my name through the invitation letter. I am a reality of DG of IRCI and this is the first experts' meeting for me after my arrival at IRCI this April.

As you know, IRCI was established in the Sakai City Museum on the 1st October 2011. Sakai City Museum is in front of the huge mounded tomb of the 5th Century. Unfortunately this time you may have no time to see that, and even some Japanese have not seen this tomb of the ancient emperor. Nonetheless, near the tomb, we can actively celebrate our fifth anniversary as a Category 2 Centre under the auspices of UNESCO, and within Japanese legal system, this Centre is a part of the National Institutes for Cultural Heritage.

Therefore, helping research institutions and researchers in the field of ICH is our main goal and through the discussions of these two days, I would like to learn how we can be helpful to the countries of Asia-Pacific region – not only the countries, but also researchers and all the people who will enjoy a sustainable society. And through the mapping project, IRCI has collected systematic information from the existing literature, research institutes, and researchers from twenty-five countries out of the forty-seven in the region. International conferences based on the results of the survey have been held

*Director-General, International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region, National Institutes for Cultural Heritage, Japan

in Bangkok, Kuala Lumpur, Bishkek, and this time here.

This year, we conducted more detailed literature surveys according to the result of the Bishkek Meeting and we organized this meeting with scholars invited from fifteen countries here and I take this opportunity to express my sincere gratitude to you for finalizing or semi-finalizing your report within this very short period. Day 1 consists of four sessions in which we reviewed the results of the literature surveys in eleven countries this year, and tomorrow, Day 2, we will discuss not only the Guidelines of the Literature Survey, but also the way to improve the future survey as well as various issues of the Mapping Projects and its future. As the Director-General, I highly expect your active involvement and participation in the discussions for these two days.

Thank you for your attention.

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Saturday, 18 November 2016

Opening of the Meeting

The meeting was chaired by Noriko Aikawa-Faure and Janet Blake (Shahid Beheshti University, Iran). Opening remarks were given by Yasue Hamada (Agency for Cultural Affairs, Japan), Himalchuli Gurung (UNESCO Beijing Office), and Wataru Iwamoto (IRCI, Japan), respectively.

Discussion was held following presentation of each country report.
A summary follows.

Country Report: New Zealand

Sandra Morrison (University of Waikato, New Zealand) presented the results of her literature survey on ICH safeguarding in New Zealand. New Zealand has not yet ratified the Convention for ICH and there is, as yet, no National Register or National Inventory. Although in favour of safeguarding ICH, there is concern that its definition does not sufficiently respond to the indigenous (Maori) heritage and that the 2003 Convention is silent on the rights of indigenous peoples. The debate in New Zealand on the protection of its cultural heritage has focused predominantly on examples from the indigenous Maori experience and within the context of the Treaty of Waitangi (1975) between Maori chiefs and the government that allowed for settlement of Maori claims. The government has acknowledged this document and says that it will help Maoris actively protect their cultural treasures, which include intangible cultural heritage. The preservation and protection of cultural heritage in New Zealand has been partly achieved through the enactment of legislative tools, so that legal discourse and legislation dominate the discussion. However, tensions have arisen between Western law and Maori concepts. Maori communities have insisted on and advocated for measures at a number of levels, and these actions can be seen in the Waitangi Tribunal reports, as well as in academic literature with a broader focus, much of which concerns intellectual property rights. Many tribal bodies are also strategizing and planning how to implement an ongoing perpetuation of their culture and language.

Discussion

Discussion focused first on the issue of the documentation of oral heritage and how it may actually

affect a safeguarding strategy. The second focus concentrated on the different ethnicities, in the breakdown of the country. Morrison referred to issues of cultural diversity in regards to the indigenous people, but this leads to a major debate. Indigenous people say that they are not to be treated as a minority because they are indigenous, which means they should have a special status, and their relationship to the government must be given priority. When it comes to the relationship with Pacific people, they acknowledge genealogical links and the need for everyone to support each other. However, this is merely conceptual. When we look at the depth of such involvements, they actually may not be very good at supporting each other. With regard to research and documentation of oral heritage, the issue was raised as to how this may impact the heritage and whether can it be regarded as a safeguarding action.

Country Report: Palau

Meked Besebes (Bureau of Cultural and Historical Preservation/ Palau Historical Preservation Office, Palau) presented her literature survey on ICH safeguarding in Palau. Palau in the northwest Pacific became independent in 1994 and signed the 2003 Convention in 2011. Under the article 2 of the Palau Constitution where ICH is protected, the indigenous inhabitants of the Palau Islands are formally recognized. And the 1994 Palau National Code (Title 19, Section 4E) gave the indigenous inhabitants a structure for safeguarding, covering intangible as well as tangible cultural properties. Safeguarding ICH in Palau works within the community. It has been disseminated to schools and other interested educational institutions that are interested in how the government works. In terms of the historical preservation initiated by the government after 1994, we now see a search for information of cultural heritage, particularly in relation to oral traditions, dance, history, and music. The weakness of safeguarding of ICH in Palau is a lack of close coordination between the libraries, museum, other cultural institutions, traditional societies, and NGOs. Palau needs to find different approaches. If all the different NGOs, traditional societies, and different sectors work together, inventory making, at least, will be possible. It was noted that the focus of much research has been on the cultural context of specific sites, and many other aspects of ICH have been paid less attention. In addition, customary norms restrict areas of knowledge to Palauans.

Discussion

Palau has signed the 2003 Convention, but has not created an inventory. Palau's effort including the

progression of safeguarding and academic study as well as government involvement reflects what is happening in other Pacific countries, such as Papua New Guinea. Without really being related to the signing of the 2003 Convention, these are the kinds of things that would have been done regardless of the signing. There were many kinds of activities going on in Palau that existed prior to the Convention and are continuing even though they have nothing to do with the Convention directly. The question here is whether the signing of the Convention has strengthened some of this work in Palau. Meked replied that in terms of understanding the Convention and understanding how it can benefit or strengthen the safeguarding of ICH, some of the works had already been in motion through traditional leaders and traditional organizations. Again, it was stressed that research methodologies for documentation oral heritage need to be developed, as well as an indigenous cadre of ICH researchers. Although the direction of Palau in terms of the economy and the environment is not entirely clear, the oral traditions are just as important at many levels in terms of the globalized world. We can see some important examples of this from the cases about safeguarding ICH.

Country Report: Nepal

Yadab Chandra Niraula (Nepal National Library, Nepal) spoke about his literature survey on ICH safeguarding in Nepal. Nepal has 123 different spoken languages and more than 126 different ethnic groups. From a cultural point of view, it is necessary to take the appropriate actions to preserve the culture for future generations. Since Nepal suffered a devastating earthquake about twenty months ago, it was difficult to collect information for a reliable literature survey. Nepal does not have a politically stable government, and the public and the government have very few opportunities to access such materials. The other threat to ICH is that the indigenous people or castes are losing their cultural identities day by day. Nepal ratified the 2003 Convention in 2010, and launched a cultural policy clearly indicating how to preserve intangible and tangible cultural heritage. However, there are few works about safeguarding ICH. Three workshops have taken place through the UNESCO Kathmandu office in collaboration with the Ministry of Culture, Tourism, and Civil Aviation. From 21 to 25, November 2016, a workshop in Kathmandu was held in collaboration with UNESCO and the Ministry of Tourism on how to preserve, conserve, and nominate documents related to ICH.

Discussion

The challenge for developing countries, particularly with political instability, and developing

countries post-disaster and post-conflict, is that the concept of safeguarding ICH is still not well understood or received. The concept of ICH is still vague in many countries. While ICH is part and parcel of everyday life, there is still confusion about the 2003 Convention, the listing of ICH, the concept, etc. That is why member states of the Convention have asked for capacity building in every assembly, general assembly, and committee meeting. Indeed, the need to identify and motivate local experts in order to localize ICH research was stressed, and to move away from "top-down" model of using outside expertise.

Country Report: Sri Lanka

Anura Manatunga (University of Kelaniya, Sri Lanka) spoke about his literature survey on ICH safeguarding in Sri Lanka. Sri Lanka acceded to the 2003 Convention in 2008. Thereafter, the government entrusted the National Library and Documentation Services Board to be the main institutes to implement this Convention. They formed an international committee to conduct the safeguarding of ICH and formed several capacity-building workshops in Sri Lanka with the help of the UNESCO Delhi Office. The ICH work was removed from the National Library to the Ministry of Cultural Affairs in 2012, which then was divided into two parts after the elections in January 2016. Some departments were in the Ministry of Culture, while others were in the Ministry of National Heritage. The outcome of the survey discloses that most of the research was undertaken after 2010, mainly following the UNESCO capacity-building workshop. Most of the titles are not directly related to safeguarding ICH, but rather address ICH in general and appear to be mainly descriptive. ICH should be included in school and university curricula. The preservation of old manuscripts and photographs should be included in ICH, even though they include some tangible elements.

Discussion

What happens in Sri Lanka, and in many Asia-Pacific countries, is that the study of culture tends to float between the Ministry of Education and the Ministry of Tourism and Commerce. When culture is placed under the Ministry of Education, it is completely sidelined since other aspects of education are regarded as more important. Although the 2003 Convention does not require large grants, any grant requires responsibility on the part of the government for its implementation. Although bureaucracy certainly exists in this way within the government, universities can play a key role. Since research is being done by university experts, they can help their own government as advocates through

evidence-based research. The Ministry of Education or the Ministry of Culture, whichever represents the UNESCO delegate, needs to consult with their national counterparts, who can provide them with such research.

Country Report: Japan

Hiroyuki Shimizu (Ibaraki Christian University, Japan) made a presentation about his literature survey on ICH safeguarding in Japan, which was translated by Shigeaki Kodama (IRCI, Japan). In terms of community participation in research activities, cases in which the community itself conducted a survey or research could not be found. However, it was reported that a workshop was held on the highly valued festivals of *Yama*, *Hoko*, and *Yatai*, and researchers were invited to it. Some people in the Preservation Committee are aware of the importance of research and study in safeguarding ICH. The collected articles were mainly written by university professors, researchers of national research institutions, museum curators, and cultural managers. Some scholars, mainly in the fields of culture and anthropology were also included, and basically their research methodologies used participant observation and interviews, which resulted in statistics about ethnology as well as surveys of historical documents. The author found many cases of those who participated in the *Yama*, *Hoko*, *Yatai* festivals, but their accounts did not include whether these festivals were known in neighboring towns. To expand knowledge about these festivals and their cultural transmission, meetings or workshops are necessary to foster further research.

Discussion

Japan has the most ICH items listed, and so Japan has something very important to offer concerning ICH inventory-making and the process of safeguarding measures. When UNESCO considers whether to include the float festivals on the list, the concern is how many people in the communities will feel proud that their cultural properties are approved for inscription. It is important for the transmitters or bearers themselves to feel pride in their ICH. It was noted that the disconnect between Japanese legal concept of "intangible / folklore properties" and the concept of ICH in the 2003 Convention is a challenge that needs to be addressed, and so conceptual research into what ICH is also needs to be conducted. In addition, more community involvement in research is necessary.

Country Report: Mongolia

Saruul Arslan (Centre of Cultural Heritage, Mongolia) presented the literature survey on ICH safeguarding in Mongolia. Since Mongolia ratified the 2003 Convention in 2005, capacity-building workshops with the support of the UNESCO Beijing office have been conducted. There is no single independent law focusing on ICH, but safeguarding is regulated under the Constitution, State Policy, the Law on Culture, and the Law on the Protection of Cultural Heritage. The weakness of the safeguarding of ICH in Mongolia is that most research is paper-based so that accessibility is limited. To solve this problem, there are ongoing projects to digitalize the reports and the archives in the National Library. Another weakness is a lack of a network between NGOs, academic institutions, and the Center of Cultural Heritage. Moreover, the activities of the approximately one hundred NOGs active in the cultural sector do not appear to include research and they require more financial support. This weakness is caused by a lack of a well-prepared database of records and old books. To solve this problem, all these materials should be centralized under the Center of Information and Documentation Database for ICH. The strength of research in Mongolia was the effective collaboration between researchers and various stakeholders and, in some cases, community members are researchers. Most research thus far is aimed at identification and documentation of ICH elements, as well as awareness-raising and promotion of ICH and its practitioners. Importantly, none of the studies covered the long-term impacts of safeguarding actions and further follow-up research will be required for this. Future research on ICH safeguarding will survey a number of the ethnic groups, map them, and collaborate with them to produce more multimedia materials, films, short videos, and websites, showcasing safeguarding efforts, challenges, and successes in Mongolia.

Discussion

Specifically discussing national programs in terms of structure and support from the government as well as international support, the question is how ICH has impacted Mongolia after 2005. Mongolia has requested capacity-building for implementation of the 2003 Convention. A series of four national capacity-building workshops started in 2012 to discuss the implementation of workshops, the implementation of the Convention, community-based inventory, nominations, and safeguarding itself. These four intensive, national-level, capacity-building workshops have been of tremendous interest in terms of implementing the Convention at the national level.

Country Report: Vanuatu

As a proxy for the author, Richard Shing (Vanuatu Cultural Center, Vanuatu), who was unfortunately unable to attend the meeting due to professional duties, Tetsuya Tanaka (IRCI, Japan) read his paper on the literature survey on ICH safeguarding in Vanuatu. After establishment of the 2003 Convention, Vanuatu nominated traditional sand drawing to be put onto the list of ICH in 2009, and ratified the Convention in 2010. The weakness of the safeguarding of ICH in Vanuatu is that it is difficult to secure funding for ICH research, and most of the research carried out in Vanuatu is based mainly on the interests of the researchers who have secured funds to work in Vanuatu from outside. Time is another limitation in reviewing the literature ranging from documentation to promotion, awareness, and dissemination. Much research has been conducted concerning the different genres of ICH in Vanuatu (food culture, language, oral traditions, traditional craftsmanship, performing arts, social practices and rituals), but there is still much cultural mapping to be considered. There is a lack of professional indigenous researchers conducting and promoting the safeguarding of ICH in Vanuatu, although the Cultural Center Fieldworkers program seeks to train people living on different island in basic documentation methods and the concept of safeguarding ICH.

Discussion

Cultural mapping is used very often in the Pacific countries, including Vanuatu, Papua New Guinea, and Palau. It includes both tangible and intangible heritage, and in reality, there is no distinction between the tangible and intangible. At the UNESCO level, because tangible heritage is handled through one convention (the World Heritage Convention), and intangible heritage is handled through the 2003 Convention, they are treated as separate heritages. This means that the reality is also separated in the cultural mapping. Another issue is how to educate the youth. As communities become more urban and youth become more globalized in the Pacific, it is necessary to ensure some succession planning when it comes to upholding ICH in the future.

Country Report: Myanmar

Nang Lao Ngin (Ministry of Culture, Myanmar) presented the literature survey on ICH safeguarding in Myanmar. The Myanmar government has carried out national-level competitions, training, and workshops, which aim to revitalize cultural heritage and to document the arts and artistic skills for future generations. The researcher collaborated closely with communities in data collection. These

activities can involve communities in the process of safeguarding ICH and promoting the transmission to the younger generation. The research activities include awareness raising and capacity building among the holders and practitioners of ICH in order to allow practitioners to participate actively in identifying, inventorying, and managing their ICH. The weakness of the research activities on ICH include a lack of awareness among community members that they are bearers of ICH. Communities need to know about the value of their daily activities and their traditional customs, but those who are practicing ICH are not aware that they are practitioners. Very little effort is made by the state or scholars to increase awareness of the value of ICH. In addition, there is not sufficient time to collect full data. Recommendations for improving future research on safeguarding ICH include encouraging government officials and scholars to join in data collection.

Discussion

Nang Lao mentioned that the communities are neither responsive nor cooperative in terms of ICH safeguarding. The same thing happened in the Kyrgyz Republic because not many people actually know about safeguarding ICH, even though they often participate in ICH daily. Therefore, capacity-building would be good for community leaders and/or other members of the community. Palau also faces a similar situation. It is necessary to consider what could influence community members to be more enthusiastic in terms of community awareness.

Country Report: Cambodia

Sokrithy Im (APSARA Authority, Cambodia) presented the literature survey on ICH safeguarding in Cambodia. Some of the ICH elements in Cambodia are in danger of disappearing mainly due to a civil war that has lasted more than twenty years. In 2006, the Cambodian government defined ICH and took steps to preserve it for future generations by ratifying the 2003 Convention. After the inscription of Angkor on World Heritage List in 1992, there have been two main national authorities working in the field of ICH. The Ministry of Culture and Fine Arts works for the whole country, except for Angkor which is under the control of the Authority for the Protection and Management of Angkor and the Region of Siem Reap (APSARA). Due to the increase of tourists into the region, Angkor as a World Heritage Site has faced pressure from the outside. Since so many tourists come to live inside the World Heritage site, the way of life, languages, and rituals within the region are disappearing and are not performed as actively as before. There is strong tension between tradition

and progress and a conflict between preservation and development. There is a lack of recognition of intangible values in the modern "smart phone era". Unfortunately, the two aforementioned national authorities working in the area of heritage protection have not worked together on this problem. Most of the literature on Cambodia's ICH would appear to be of a descriptive character.

Discussion

Questions were raised on the linkage between ICH and tangible heritage. Angkor Wat allows all tourists to visit the group central tower every day, except on the day when the monks come to pray. There is also a regulation for visitors at the central tower to wear appropriate clothes. Local people believe that God is still in the temple and they come to worship on Sundays. The interaction between tangible and intangible together can be both positive and negative. There is a conflict between some who want increasing numbers of tourists, and others who say that more time is required for the actual worshippers and monks.

Country Report: Malaysia

Hanafi Bin Hussin (University of Malaya, Malaysia) presented the literature survey on ICH safeguarding in Malaysia. As a response to the 2003 Convention, the Malaysian government adopted the National Heritage Act in 2005, which interprets ICH as any form of expression, language, utterances, proverbs, songs produced by music, notes, lyrics, singing, folk or oral traditions, poetry, dance, and acting. This is quite an all-inclusive definition. The number of published materials on ICH has increased between 2010 and 2016 because of establishment of research universities and requirements to publish. The two genres of "performing arts" and "social practices, rituals and festive events" receive most attention due to the easy availability of data compared with the other genres. The participatory approach to ICH the research funded in the period 2010-2016 is a strength, and it also shows extensive research activities on ICH. Weaknesses of the current research on ICH are that: it is time consuming, especially with the numerous ethnic cultures; the data set is not necessarily reliable or even available/accessible; and the lack of focus on safeguarding as a research topic. The problem of getting the data or resources reflects involvement with the community. Recommendations for improving future research on safeguarding ICH include to develop appropriate methodologies such as documentation and participant observation. ICH conservation through the National Heritage Act is a good step forward.

Discussion

The issue of funding leads us to take a step back to thinking about policy. When we talk about policy-making in the funding of government bodies, this brings us back to the importance of persuasion at the government level and, then, at the policy makers' level. Research on ICH is something that feeds into various other types of research. In other words, the broader framework within which that research is going to be encouraged helps to get a project funded. This results in papers published in peer-reviewed international journals, which can perhaps return to an idea of the future output of this entire project. ICRI can ideally be an alternative forum for an academic journal that is solely focused on this topic, thereby encouraging researchers in this area.

Country Report: Iran

Atousa Moemeni (Scientific Studies and International Cooperation Office of Iranology Foundation, Iran) presented the literature survey on ICH safeguarding in Iran. Due to a wealth of ICH in the domains of oral tradition and cultural expression, and the need for preserving them, Iran has focused on implementing UNESCO's instruments and taking advantage of the opportunities they represent. Several meetings were held to evaluate the impact and effectiveness of the 2003 Convention at a national level after its adoption on 17 October 2003. These meetings led the Iranian Parliament to adopt the Act of Accession of Iran to the 2003 Convention on 13 December 2005. The Iranian Council of Ministers then issued Executive Regulations for the Act of Accession of Iran to the 2003 Convention, consisting of fifteen articles. The Regulations are a basis for the implementation of the Convention in which ten cultural organizations are obliged to cooperate with the Iran Cultural Heritage, Handicrafts and Tourism Organization to achieve the goals of the Convention.

The survey shows the strengths and weaknesses of the current research on the safeguarding ICH in Iran. It also provides the following recommendations for improving future research. Firstly, legal binding obligations should be created to ensure the preservation and promotion of different aspects of ICH. Second, funding for research in fields such as archeology, architecture, and the cultural landscape will enrich the field of ICH safeguarding. Third, TV channels will play a vital role in achieving sustainable development and maintaining cultural identity. Fourth, the purpose of safeguarding ICH requires a needs assessment or analysis as well as a plan to develop a national cultural policy in Iran according to the 2003 Convention with the participation of groups, communities, and relevant NGOs.

The literature review covered a large number of research studies produced and/or funded by

research institutes, NGOs, municipalities and university theses. In many cases, these studies were not contextualized within the framework of the 2003 Convention and there is an imbalance in the attention paid to some domains (mostly social practices) compared with others (least knowledge about nature and the universe). Recently, researchers have started to undertaken conceptual research in ICH, including on the relationship of tangible and intangible heritage, and to use a community-based participatory approach to research. However, given the variety of funding sources, there is a lack of any coherent approach, a heavy focus on identification and description (rather than safeguarding approaches) and a lack of monitoring and evaluation.

Discussion

The implementation of the 2003 Convention has social and economic consequences in Iran. For instance, an Iranian NGO has achieved commercial success by supporting local women to produce traditional dolls, because it really speaks to something that is very close to people's experience. It does not only have a direct impact on women's lives themselves by providing economic resources which are separate from those who are available by working in the local fields and orchards, but also have a positive spin-off; namely, social coherence and predominate intergenerational transmission of these traditions. Another example is the Gilan Rural Heritage Museum Project, an important eco-museum and a successful research project in Iran. Looking at the research on safeguarding ICH that has been produced in Iran, we can say that it indeed has turned weakness into strengths due to the following reasons. Firstly, it has established a close relationship between tangible and intangible heritage. Second, it has provided continuous monitoring, an evaluation process and applicable results. Third, contextualized research studies produced in this project is accessible, some of which is translated into French and English. Finally, we can say that the focus of this project has been more on safeguarding itself rather than identification or awareness-raising.

Regional Survey Summary Report on ICH Safeguarding Research in the Asia-Pacific Region

Hanhee Hahm*

I. Introduction

The International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) launched a project entitled "Mapping Research for the Safeguarding of ICH in the Asia-Pacific Region" in 2013. As a necessary part of the project, in 2015, IRCI began a survey of the literature on this research in seventeen Asia-Pacific countries. IRCI asked certain experts to carry out the survey within his/her country. As of 2016, eleven research institutions or researchers have been involved in the survey. As an analyzer, I have reviewed the reports submitted by eleven countries' experts. The following guidelines are provided by IRCI for this regional survey summary report:

1. What are the strengths and weaknesses of the current research activities?

2. What kinds of ICH genres/methodological approaches are predominant in the available research?

3. What kinds of ICH genres/methodological approaches are not well researched yet?

4. What kind of methodologies or approaches have to be strengthened?

5. How are the communities involved and how do they participate?

This regional summary report has been processed as follows:

1. The survey summary reports from eight countries including literature review sheets were received. The eight countries are Cambodia, Mongolia, Myanmar, Nepal, Sri Lanka, Palau, Vanuatu, and New Zealand.

2. The draft of the regional summary reports was supposed to be completed by Oct. 31 originally, but extended to Nov. 7.

3. Three countries' reports --- Iran, Japan and Malaysia, arrived on Nov. 9 and 14, respectively, and the regional report was revised.

*Professor, Department of Archaeological and Cultural Anthropology, Chonbuk National University, Republic of Korea

4. The analyzer submitted the revised version to IRCI by Dec. 31, 2016.

II. Summary of Reviews

2-1. Strengths and Weaknesses of the Current Research on Safeguarding ICH

The project of mapping for the safeguarding of ICH in the Asia-Pacific region is the first step to "instigate and coordinate research into practices and methodologies of safeguarding endangered ICH elements" in this region. The mapping is also quite useful in that different backgrounds and the current situations of safeguarding ICH in each country have become well understood. After reviewing the eleven countries' summary reports, the analyzer has discovered that even the concepts of 'safeguarding' and 'ICH' are used differently in the varied contexts of collecting and analyzing the literature relevant to ICH. In particular, the terminology of safeguarding from an operational perspective must be discussed to arrive at a common ground with respect to its definition.

One of the strengths of the current research on safeguarding ICH is the high level of diversity in how UNESCO's Convention of Safeguarding ICH has been accepted. According to the country reports from Malaysia, Mongolia, Myanmar, and Cambodia, these countries have paid attention to new concepts of 'safeguarding' and 'ICH' which were not familiar to these countries and they have swiftly attempted to establish legal measures and to implement government policies after ratifying the ICH Convention. New Zealand, however, is still cautious and skeptical about taking part in the safeguarding framework initiated by UNESCO. Iran, Nepal, Palau, Sri Lanka, and Vanuatu have already many collections on cultural studies from various disciplines such as history, anthropology, archeology, linguistics, folklore, and arts. Sri Lanka submitted 179 reviews on the literature, Myanmar 111 reviews, Palau 101 reviews and many of those reviews constitute valuable research papers, books, and reports. This level of participation shows that each of these countries in this Asia-Pacific region has a great tradition of history and culture. There are plenty of good ethnographic studies on indigenous people in Palau, Vanuatu, and Nepal. More than a few minorities' cultures were documented by anthropologists, missionaries, and journalists during the last hundred years through modernization, industrialization, and urbanization. The collections have been initially received and compiled in the mapping database. There are many good quality photos and films included in the documents of early days.

There are, however, several weaknesses from the perspective of safeguarding ICH which are evident in the summaries of the review. For example, much of the literature was completed before the

Convention and therefore the contents of this literature are not closely matched or related to the concerns and issues brought by the Convention, particularly the methodologies with respect to the safeguarding of ICH. Some studies focused only on general information regarding a culture, tribes or communities. Others are more detailed descriptions of a sub-field of ICH such as traditional rituals, practices, performing arts, and arts and craftsmanship, for example.

There is another weakness in the review. Some reviewers have selected the collections related to ICH research from a wider perspective. This leads to a disparity among the reviews. For example, different areas of research are included, such as archeological and historical studies done in the early and mid-20th Century in Cambodia, Nepal, and Sri Lanka. In Vanuatu, European settlers, missionaries, anthropologists, linguists, and others wrote about indigenous communities and people. These are considered to be very valuable texts for scholars, administrators, and those who advocate for their traditional culture. Some books, reports, and journal papers deal with descriptions of a certain element, excavation of specific sites, a general picture of a culture, a historical overview and explanation, etc.

There are many pieces of literature written by foreigners whose purposes for writing varied greatly. Some had a scholarly interest and others did not. Those writers who were involved in administration, business, and religious activities compiled a lot of information about indigenous people, but all for different purposes. Documents, reports, memoires, and other types of publications are listed in the reviews. The selection and arrangement of the literature reviewed need to be categorized by distinguishing those directly relevant to the project from those which have more indirect relevance.

2-2. Research Focus, ICH Genres, and Methodology

The focused areas, genres, and methodology executed in the research of safeguarding ICH are presented in Table 1. Some country reports in the summary make a clear grouping of literature (New Zealand and Vanuatu) and yet the analyzer counted each grouping in their literature reviews. Due to this, there might be minor mistakes with respect to the numbers. In addition, the ICH genre to which the reviewers indicated is at times vague so it is suggested that such groupings be reconsidered. For example, traditional knowledge of medicine, health, and skills are categorized as social practice in the case of Sri Lanka. Based upon the brief description of literature as reviewed, the grouping of genre seems to be different from the contents of the literature.

Mongol and Myanmar have a good collection of community-based research guided by the Convention

in which ICH bearers and practitioners are involved in the inventory and documentation. The benefit of this kind of research methodology is that the accurate safeguarding measures are well-incorporated into the communities. By doing so, the prospect of transmission of ICH to the next generation has improved among the community members.

New Zealand has not yet ratified the Convention, but the NZ report presents quite an interesting point regarding the subjectivity of safeguarding. Many scholars have raised the point critically with respect to who is the subject when it comes to the safeguarding and transmitting of ICH. Some case studies show that once authoritative governments control the process, ICH are fully controlled by government officials, experts, and NGOs who side with the government, and not the ICH community members. The subjectivity issue has been widely discussed and yet the NZ case again provides us insightful information on the relationship between government and ICH. The Treaty of Waitangi (ToW) is regarded as one of the founding documents in NZ. It forms a part of its constitutional arrangements. According to the Maori text, the chiefs managed their own affairs, but gave the settler government the right to manage their own affairs. The chiefs are also guaranteed full authority over their treasures. Under these constitutional arrangements, the safeguarding of ICH should be understood. In consideration of the Convention, Maori chiefs have full control over all of their treasures, or what they regarded as precious, or their 'taonga'. NZ thus abstained from the adoption of the Convention. Yet, it remains strongly supportive of the concept of safeguarding ICH. There continues to be some questions in NZ about how to safeguard their taonga. Maori are skeptical about the benefits of inventories and the loss of control of information. The reviewers indicated that the Maori voice and stance must be considered.

Although NZ has limited literature on safeguarding ICH, some literature is quite interesting. For example, the literature that deals with the tension and conflict between Western law and Maori law is of great interest. The literature focusing on legal matters regarding intellectual property is also important. The biggest concern of the Maori is the threat of losing their knowledge base, 'matauranga', which is the basis of their identity and way of life. Safeguarding intellectual property is a critical research subject in the area of ICH.

Table 1. Research Focus, ICH genres, and the Methodology of Eleven Countries

Country	Research focus	ICH Genres	Methodological and Distinctive Points
Cambodia(49)	Documentation, identification, Promotion, capacity-building, definition	Performing arts(14), Craftsmanship(9), Oral tradition (6), Rituals (6), Traditional Knowledge (TK)(3), others	Archeological and anthropological studies (historical studies)
Iran(30)	Identification, Documentation, Promotion, Awareness raising	Social practices(12), Oral tradition(6), Performing arts(5), TK(4), Craftsmanship(3)	From a descriptive to contextual approach; a new attempt to incorporate tangible and intangible heritage
Japan(41)	Documentation	ICH in general (37), Performing arts(2), Festival(1), Ritual(1)	No direct community involvement in research
Malaysia(164)	Identification, (less safeguarding issues than ICH itself)	Social practice(69), Performing Arts(58), Oral tradition(14), Craftsmanship(14)	Half of Participatory studies; holistic * contextual approach is increasing.
Mongolia(41)	Identification, documentation, transmission, awareness raising	Oral tradition(19), Performing arts(4), Rituals(4), others	Community-based research
Myanmar(111)	Identification, documentation, Transmission, education	Rituals(44), Craftsmanship(25), Oral tradition(7), Performing arts(5), others	Studies based on fieldwork and observation
Nepal (42)	Identification, documentation, capacity-building	Oral tradition(13), Rituals(11), TK(6), Performing arts(5), others	Many anthropological and historical studies
Palau(101)	Not-specified (holistic approach)	Oral tradition(29), Rituals(15), Ethnographic work(26), others	Many ethnographic studies
Sri Lanka(179)	Awareness raising	Social practice, Traditional knowledge, Performing arts, craftsmanship	TK is categorized as social practice. Many ethnographic studies Archeological studies are also included
Vanuatu (47)	Identification, documentation, transmission, education, revitalizing, awareness raising, definitions	Oral tradition(20), Social practice(10), Language(9), Food(4), traditional craftsmanship(3), TK(1), performing arts	Many anthropological studies.
New Zealand	Intellectual Property of Maori ICH,	Laws, Performing arts, general	Legal and policy studies, intellectual property issues are dealt with.

2-3. What kind of ICH genres/methodological approaches are not well researched yet?

The literature reviewed under the IRCI project were written with various purposes and before the Convention as indicated above. Therefore, clarification of the research object is necessary for preventing confusion between ICH research and ICH safeguarding research. Many pieces of literature are not directly concerned with safeguarding. As indicated in Table 1, the research focus of the eleven country reports tends to skew towards identification, documentation, and awareness raising. Promotion and revitalization are far less dealt with.

ICH genres are more diverse than the research focus within each country. The ICH genres that are predominant include: performing arts in Cambodia, oral traditions in Mongolia, traditional ritual practices in Myanmar, oral traditions and rituals in Nepal, oral traditions and rituals in Palau, social practice and traditional knowledge in Sri Lanka, oral traditions in Vanuatu, and legal matters in New Zealand. The less indicated genres in the reports are unexpectedly that of traditional knowledge concerning nature and the universe. The reason why TK is not listed and/or not well researched is related to the matter of grouping. Another reason is that customarily, in the pre-Convention period, TK was not considered ICH. Research on education of ICH is definitely important for the future, but less researched in all the countries reported.

Much of the literature is quite descriptive. It tends to be less interested in ICH safeguarding research even when dances, songs, arts and crafts, and food and medicine are described. The ICH elements are studied and documented within the context of people's lives.

2-4. What kind of methodologies and approaches have to be strengthened?

Some countries' reports indicate that there is a lot of ethnographic literature done by Western and Japanese anthropologists. The ethnographic research methods are useful for improving the methodologies for ICH safeguarding research particularly because of the diversity in the approaches such as participant observation, interviews, questionnaires, oral history collection, the drawing of maps, taking pictures, and films. The community-based research for safeguarding ICH should be carried out with similar types of anthropological fieldwork. In addition, anthropologists usually collect and document data and information, but they attempt to connect each individual data and information to the lives of the whole community, which is called the holistic or syncretic approach. There are some commonalities in the eleven countries: diverse ethnic groups, colonial experience, and modernization. Under colonial regimes, much research had been done by foreign missionaries,

anthropologists, and other travelers. The reviewers in Cambodia, Myanmar, Nepal, Palau, Sri Lanka, and Vanuatu mentioned that the old and historical materials are plenty and useful. Because these countries have been facing the rapid disappearance of traditional ICH, they list old publications recording the traditional culture as precious reference materials. Yet, those works are less useful in establishing a new framework for safeguarding ICH. New research is strongly needed. Local researchers who have a good command of the language are the ones who can employ appropriate, reliable, and precise methods of research.

Mongol has started the active digitalization of ICH using digital devices in ICH research. As the Malaysian review indicated, new digital technology will pave new ways to safeguarding ICH by the community. Non-material features of ICH are known to be difficult and/or impossible to keep static and such characteristics of ICH are frequently cited as impediments to the process of recording. Through the use of various forms of digital technology such as audio devices and video tools, it is possible to record such dynamic characteristics of ICH.

2-5. How are the communities involved and how do they participate in the research activities?

There are some misunderstandings or different interpretations among the reviewers in regard to community involvement in safeguarding ICH. The Japanese reviewer confines community involvement only to activities such as surveys, research or reports by the communities themselves, while those of Mongol, Myanmar, Cambodia, Malaysia, and Iran have adopted a broader interpretation of community involvement and therefore include within community involvement inventory making and documentation by researchers from academia. The definition of 'community involvement' in the safeguarding of ICH should be clarified prior to the review process.

The Convention, in fact, specifies what constitutes community involvement. It is a clear concept if one looks at the role given to communities regarding ICH matters. Community involvement is required in the preparation and implementation of safeguarding programs such as the drawing of inventories, and the preparation of nomination files and other registries. The community should be willing to cooperate with government, research institutes, and NGOs for the establishment of the safeguarding of programs of ICH.

In some country reports, the evidence of community involvement is presented as community-based research in which researchers carry out fieldwork with the help of community members. There are some cases indicated by the reviews of Mongol and Myanmar in which ICH bearers and practitioners

are involved in their ICH inventory and documentation. These cooperative research activities instigate an awareness of ICH values. By doing so, the safeguarding and transmission of ICH to the next generation is ensured among the community members.

III. Conclusions and Recommendations

UNESCO's 2003 Convention has given a broad scope to safeguarding and ICH. It does not direct or command that there is only one way to conceptualize intangible cultural heritage and safeguarding. UNESCO acknowledges the existing systems of safeguarding ICH, especially legal institutions and customary laws, ethics, and moral codes. The eleven country reports show that there are different ways to conceptualize cultural heritage and that there are different methods for the protection and preservation of heritage. Accordingly, the concepts of intangible cultural heritage and safeguarding are interpreted and used differently depending upon historical and cultural backgrounds. Some reviewers respect their tangible historic monuments and sites, while others consider the old historic books and ethnographies as research on the safeguarding of ICH.

Due to the different interpretation of the terms, and the different ways of groupings as well as inconsistent standards of assessment, the reliability of the reviews has been reduced. Yet, the analyzer sees a positive side of the newly activated countries in safeguarding ICH. Cambodia, Mongolia, and Myanmar are in the early stages of ICH research. However, a new group of research done after the Convention presents an experimental method of documentation and inventory at the community level. Researchers visit ICH communities, meet ICH bearers, and sometimes make documentation working with the members of the community. The methodology for the safeguarding of ICH is encouraged to a great extent with the further development of an appropriate, precise and reliable approach to the ICH community.

There are some urgent research areas for the safeguarding of ICH. Minority group languages in Nepal and in other countries are on the verge of extinction. Endangered language studies are imminent so that recording and documentation as a first step are recommended as the first priority.

Proceedings

Sunday, 19 November 2016

The meeting was chaired by Noriko Aikawa-Faure and Janet Blake.

1. Discussion on the Literature Survey (from 2015 to 2016)

Tetsuya Tanaka presented the results of an assessment of the survey methodology from 2015 to 2016. Before this meeting, IRCI requested the 2015 and 2016 surveyors (in total 27) to assess IRCI's literature survey, and twelve surveyors replied (see Annex III). Based on the results of the survey assessment, the participants provided with us following suggestions for the literature survey.

Suggestions for the Literature Survey

● A PDF of each item, or at least a photo of the front page of each book, should be included for the collection of literature.

● For digitization, the literature survey should include scans of any conference materials, especially materials that are not published, for public reference.

● In the survey guidelines, the categorization of each kind of ICH is left up to each surveyor.

● It is preferable to define what ICH safeguarding means for each country.

● It is preferable to assess the impact of the 2003 Convention on research activities, especially before and after the Convention.

● The promotion of increased visibility of the ICH database to other research institutions is necessary, which may improve future collaborations between these institutions.

● To standardize the quality of the literature survey, IRCI should organize a small workshop for candidate surveyors to share ideas before they start each survey.

● Survey summary reports should concentrate on the analysis of collected literature and not on a description of the legislation and history of ICH in each respective country.

● Collections of the Field Survey Report, published by ICHCAP, can be useful items to use as an appendix for the descriptive part of each summary report.

● Each summary should contain from 100 to 300 words and a few keywords to explain the content of the literature.

● A definition clarifying the meaning of ICH in each country should be included in the analytical questions.

● Public awareness towards ICH should also be discussed in the analytical questions.

● The impact of the Convention, before and after the introduction of the 2003 Convention, is also critically important in the analytical questions; for example, what kind of impact does the introduction of the Convention have on the literature regarding ICH safeguarding in the respective country?

● Since IRCI has not yet conducted a literature survey for all countries in the Asia-Pacific region, it should continue this work with the remaining countries.

It was recommended that a surveyor should focus on analytical explanation on ICH safeguarding in his/her targeted country rather than description of its background information in the summary report. For instance, the guidelines will be revised as follows:

Review process should begin with:

Introductory section providing briefly the following information:

    1. Definition of ICH in the country

    2. Legal and institutional measures of ICH safeguarding

    3. The status of inscription of ICH

    4. Signatory status of the 2003 Convention

    5. Public awareness toward the ICH and ICH safeguarding

Main part of the report

    1. Describe the Contractor's own methodology and approach to the survey, including limitations,

    2. Summarize the current research trends and analyse the collected information addressing the following points:

       i) What is the strength or weakness of the research activities in the country?

      ii) What kind of ICH genres are predominant in available researches?

     iii) What kind of methodological approaches for ICH safeguarding are predominant in available researches?

     iv) How the communities are involved and participated in the research activities?

      v) What kind of methodologies or approaches have to be strengthened?

2. 2017 International Symposium on ICH

Tomiyuki Uesugi (Seijo University, Japan) made a brief announcement about an international symposium on ICH entitled 'Glocal Perspectives on Intangible Cultural Heritage, Local Communities, Researchers, States and UNESCO' that could be a future research project co-organised by IRCI and the Center for Glocal Studies (CGS), Seijo University.

CGS was established at Seijo University in 2008 to carry out and promote the study of globalization as well as glocalization. A British sociologist, Roland Robertson, appropriated the word, "glocalization", from Japanese business sectors. Glocalization occurs between the global and the local (i.e., the external and the internal), and globalization and glocalization occur at the same time and affect each other. In other words, globalization in a particular localization is glocalization. CGS focuses on these socio-cultural phenomena. In a sense, ICH experts are focusing on the globalization of the concept of safeguarding, and people, in local communities have been accepting and sometimes interpreting these findings locally. In this way globalization is occurring at the center of localization in the world. For this reason, IRCI and Seijo University have decided to jointly organize this symposium in July 2017.

3. Future Orientation of the Mapping Project

Wataru Iwamoto delivered his presentation entitled "The Future Orientation of the Mapping Project" (see Annex IV). After the presentation, a free discussion was conducted through which the following suggestions were made by participants. Acknowledging the significance of safeguarding ICH as an emerging research theme, after the introduction by the 2003 Convention, several countries (such as Kyrgyzstan, Sri Lanka, Mongolia, Vanuatu, and Palau) also launched a project to map researchers and research activities at the domestic as well as the regional level. To accommodate these efforts, IRCI will promote further cooperation among researchers and research institutes and establish a bridge between each institute by creating a shared academic platform. The experts' meeting will hopefully be a hub for the new stream of the ICH-safeguarding studies.

IRCI will also continue to conduct the literature survey in those countries in the Asia-Pacific region where it has not yet been undertaken. Although the 2003 Convention has brought a new academic impulse by creating new research topics such as ICH-safeguarding studies, most country reports reveal that research activities on ICH in general can be traced back to the pre-convention periods, or much earlier. Therefore, IRCI's literature survey will also include research activities undertaken

before the Convention.

As noted above, since the Convention has created new academic concepts such as ICH safeguarding and community involvement, these terms are used as analytical tools in mostly post-convention studies. However, most country reports reveal that ICH was continuously protected and preserved before the Convention. In periods after ratification, the individual country reports provide us with examples of the safeguarding of ICH not only through implementation of the Convention, but also by national legislation and local or traditional procedures. As a research institute for ICH that covers the Asia-Pacific region, IRCI will not overlook both contemporary and traditional safeguarding activities and will therefore enlarge the scope of the targeted literature to include ethnographic reports on ICH, digital archiving, and the conventional documentation of music, dance, artisan's works, traditional knowledge, local narratives, and so on.

Closing

The meeting was concluded with closing remarks by Wataru Iwamoto.

Closing Remarks

Wataru IWAMOTO*

Dear participauts,

As Ms. Aikawa has clearly stated, the discussions about research policy linkage and how to clarify the questionnaires has been fruitful, and all these suggestions from your side are important and something I will study very much. The mission of the Centre is to instigate research on the safeguarding of ICH. Of course in this context, we can discuss how various stakeholders interact on all the other thematic issues, such as education and ICH or ICH for the sake of sustainable development. These themes can be discussed, but always for the sake of encouraging the research on the safeguarding of ICH.

As Ms. Gurung has clearly mentioned, there is a burden sharing on capacity building. CRIHAP in China is specialized for capacity building. As Ms. Gurung has also clearly mentioned, it is up to you or your State as to even whether we will have a discussion on the relation with your National Commissions. I personally want to encourage the Japanese National Commission to think more about ICH safeguarding, because ICH is not only about cultural issues in a strict sense, but also about the basis of our lives and welfare.

And, after saying that, thank you, Ms. Aikawa and Ms. Blake for your excellent chairpersonship and Ms. Gurung, Representative of UNESCO and Ms. Hamada from the Japanese Agency for Cultural Affairs and Ms. Hahm for your wonderful meta-analysis and your advice. All the participants gave us very valuable ideas and advice. And I take this opportunity to reiterate my thanks to all of you and I hope you enjoy the afternoon's symposium.

Thank you very much.

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* Director-General, International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region, National Institutes for Cultural Heritage, Japan

Selected Country Reports

An analysis of responses to Safeguarding Intangible Cultural Heritage in Aotearoa/ New Zealand

Sandra L. MORRISON*, Erana WALKER, Dr Timote VAIOLETI, and Penengaru DELANEY

1. definition of ICH in the country

2. legal and institutional measures of ICH safeguarding

3. the status of inscription of ICH

4. signatory status of the 2003 Convention

I. PREAMBLE

Purposes of the Convention

The purposes of this Convention are:

(a) to safeguard the intangible cultural heritage;

(b) to ensure respect for the intangible cultural heritage of the communities, groups and individuals concerned;

(c) to raise awareness at the local, national and international levels of the importance of the intangible cultural heritage, and of ensuring mutual appreciation thereof;

(d) to provide for international cooperation and assistance.

1-1. Definition of Intangible Cultural Heritage

1. The "intangible cultural heritage" means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights

* Associate Professor, Faculty of Maori and Indigenous Studies, University of Waikato, New Zealand

instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.

II. INTRODUCTION

New Zealand has not ratified the Convention for ICH and there is no National Register or National Inventory. There also appears to be no intention in the immediate future for ratification either. Conversations and the debate in New Zealand on the protection of its cultural heritage has focussed predominantly on examples from the indigenous Māori experience. This is because Māori place high value on the protection of taonga (treasures) and have been active in upholding the integrity of its use. Māori cultural heritage embraces the spiritual as well as the physical dimensions as part of a holistic inter relationship. It is not so easy to divide the physical/tangible heritage from the natural and intangible; the intangible cannot be separated from the tangible or the natural. They are bound together as one. The tangible and the natural heritage holds the intangible. While the term Intangible Cultural Heritage (ICH) may be unfamiliar, the principles and tenets of what is required to protect cultural heritage has a high level of engagement from Māori communities including tribal communities.

This report will scope the New Zealand literature which refers to ICH as provided for under the Convention. The literature is actually very sparse. Nevertheless, this review will report on what information exists and where it overlaps with other aligned literature. It is set out to firstly be made aware of the context of New Zealand and its position on the Convention. Then the report moves to how safeguarding of ICH occurs currently and some analysis of the strengths of the current literature. Important documentation is referenced within relevant sections of this report. It will explore the types of ICH genres which are predominant in available researches (if any) as well as assessing the methodological approaches predominant in safeguarding ICH. This report also asks the questions as to how do the communities become involved and participate in the research activities.

III. THE CONTEXT OF AOTEAROA NEW ZEALAND AND ICH

Firstly it is important to understand the context. New Zealand is a small nation located in the South Pacific. With a population of 4.5 million of which 15.6% are Māori the indigenous people, 12.2% are Asian and 7.8% are Pacific (New Zealand Statistics, 2015). British settlement was assisted and formalised through an 1840 document known as the Treaty of Waitangi (ToW) also known by its Māori name, Te Tiriti o Waitangi. The Treaty is regarded as one of the founding documents of

this country and it forms part of the constitutional arrangements. It is an agreement entered into by representatives of the Crown and Māori chiefs. It is a contentious document because there are two versions, an English version and a Māori text and they are substantially different in meaning. In the English version, Māori cede the sovereignty of New Zealand to Britain; Māori give the Crown an exclusive right to buy lands which they wish to sell and, in return, are guaranteed full rights of ownership of their lands, forests, fisheries and other possessions; and Māori are given the rights and privileges of British subjects (Walker, 2004). In the Māori text, the Chiefs would manage their own affairs but gave to the settler government the right for them to manage their own affairs. The Chiefs are also guaranteed 'tino rangatiratanga' (full authority) over 'taonga' (treasures).

Article Two of the Māori text is an important article and captures the intent to safeguard treasures. Specifically, it says "The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures…." (Article Two, Te Tiriti o Waitangi)

Its message is very clear. It promised Chiefs full control over all of their treasures or what they regarded as precious, their taonga. Taonga or treasures is more than what the English version of the Treaty of Waitangi references which is 'lands, estates, forests and fisheries.' Taonga can be both tangible and intangible. It may include language, cultural traditions, visual and creative and performing arts as well as Māori values including spirituality. As stated earlier, Article Two of the ToW captures the intent of the ICH Convention which says that intangible cultural heritage is manifested in the following domains:

- oral traditions and expressions, including languages, as a vehicle of the intangible cultural heritage;
- performing arts, such as traditional music, dance and theatre;
- social practices, rituals and festival events;
- knowledge and practices concerning nature and the universe; and
- traditional craftsmanship

The Convention and the ToW therefore has synergies with Article Two in providing a mechanism

which seeks to safeguard ICH through the protection of taonga. The ToW also calls on the Crown to work in partnership with Māori and to be active participants in the protection of their taonga and sets a key reference point for the ICH discourse.

VI. THE STATUS OF THE ICH CONVENTION

The Ministry for Culture and Heritage or Te Manatū Taonga records the current New Zealand position on the Convention for ICH. New Zealand abstained from its adoption because of concerns it has on its provisions. It does however remain strongly supportive of the concept of safeguarding intangible cultural heritage. It concerns are listed as being conceptual as well as structural. There is the problem of definition and how to safeguard saying that Māori are sceptical about the benefits of inventories and there also possibly exists the potential loss of control of information. There would need to be broad consensus on how to classify and arrange an inventory should an inventory be approved (http://www.unesco.org/culture/ich/doc/src/00324-EN.pdf).

The Convention is silent on the rights of indigenous peoples and in the context of New Zealand, the Māori voice and stance must be considered. In a paper written by Sullivan (2012) he writes that while New Zealand agrees with the purpose of the Convention, New Zealand signalled it will withhold its support due to the perceived significant investment needed to comply with obligations of the Convention. It also considered a question of the appropriateness of creating such a register given the nature of its Māori heritage and the sensitivity in which the guardianship of cultural heritage is treated. (http://www.unesco.org/culture/ich/doc/src/00324-EN.pdf). Several government departments consulted on the Draft Convention raised concerns over the desirability of adopting a single, legally binding instrument to protect intangible heritage. Myburgh notes that the statutes are administered and enforced by different authorities or entities and enforced at different levels of government, all make for a rather complex and uneven patchwork of cultural heritage protection. Yet he says that aspects of intangible cultural heritage are safeguarded in New Zealand law to some degree (2008, p16).

The domestic statutes that specifically protect cultural heritage to encompass the tangible are the:
- Historic Places Trust 1993
  (http://www.legislation.co.nz/act/public/1993/0038/latest/DLM300511.html),
- Resource Management

(http://www.legislation.govt.nz/act/public/1991/0069/latest/DLM230265.html)

● Projected Objects Act of 1975. (http://www.legislation.govt.nz/act/public/1975/0041/latest/DLM432116.html)

The Ministry of Culture and Heritage or Manatū Taonga was established as a formal entity by an Act of Parliament and works to enrich the lives of all New Zealanders by supporting culture and preserving heritage (http://www.mch.govt.nz/). It has the following responsibilities in regards to culture which include:

● the provision of policy advice on arts, culture, heritage and broadcasting issues (in particular non-commercial broadcasting), as determined in consultation with Ministers, including legislation, major policy proposals, and developments and initiatives which have significance to the sector;

● the management and disbursement of payments to a number of arts, heritage, broadcasting and sports sector organisations, and the monitoring of the Crown's interests in these organisations;

● the provision of other negotiated services to Ministers, including the preparation of replies to Ministerial correspondence, and general services which assist Ministers in discharging their portfolio obligations to Parliament;

● the research, writing and publication of New Zealand history; the administration of grants and the provision of advice about New Zealand history;

● the management of national monuments, war and historic graves; the administration of the Protected Objects Act 1975;

● the administration of legislation relating to the symbols and emblems of New Zealand sovereignty (including the administration of the New Zealand Flag, New Zealand National Anthems and the New Zealand Coat of Arms) and to commemorative days;

● the administration of the Regional Museums Policy for Capital Construction Projects and Government Indemnity to Museums policies.

● The development, production and maintenance of a number of websites focusing on New Zealand culture including Te Ara – the Encyclopedia of New Zealand and NZ History.

It is in charge of administering a range of **legislations** to protect culture including the following Acts of Parliament:

- Anzac Day Act 1966

- Arts Council of New Zealand Toi Aotearoa Act 2014

- Broadcasting Act 1989 (Parts I-IV and Section 81)

- Cultural Property (Protection in Armed Conflict) Act 2012

- Flags, Emblems and Names Protection Act 1981

- Heritage New Zealand Pouhere Taonga Act 2014

- Museum of New Zealand Te Papa Tongarewa Act 1992

- National War Memorial Act 1992

- National War Memorial Park (Pukeahu) Empowering Act 2012

- New Zealand Film Commission Act 1978

- New Zealand Symphony Orchestra Act 2004

- Protected Objects Act 1975

- Radio New Zealand Act 1995

- Radio New Zealand Act (No 2) 1995

- Seddon Family Burial Ground Act 1924

- Sovereign's Birthday Observance Act 1952

- Television New Zealand Act 2003

- Waitangi Day Act 1976

V. SAFEGUARDING ICH THROUGH THE WAITANGI TRIBUNAL

The Waitangi Tribunal is a permanent commission of inquiry and was set up under the Treaty of Waitangi Act 1975. It makes recommendations on claims brought by Māori relating to Crown actions which breach the promises made in the Treaty of Waitangi. The Waitangi Tribunal, in its role of assessing Māori grievances, has openly acknowledged in many of its reports, intangible cultural heritage that has either been lost, desecrated or is at risk of extinction.

Central to the Waitangi Tribunal process is the basic elements of a settlement such as the nature of the historical account, a commercial redress and equally as important, the cultural redress process. The cultural redress process in part acknowledges the traditional, historical, cultural and spiritual taonga or treasures that came under the guardianship or kaitiakitanga of the tribe which were

desecrated or lost during colonisation. Sometimes it is associated with the tribes site of significance or waahi tapu or tangible heritage. However, the tribes' intangible heritage also can form part of the cultural redress package eg. language revival, performing or creative arts revival. Having redress can enhance the mana (prestige) and spiritual connection that the indigenous people have to these places of significance regardless of the asset value. The following is an example of a clause from Treaty of Waitangi legislation where the Crown recognises the tangible and intangible connection a tribal people has with the natural resource:

"The Crown recognises that Te Arawa value the Te Arawa lakes and the lakes' resources as taonga. The Crown acknowledges the spiritual, cultural, economic, and traditional importance to Te Arawa of the lakes and the lakes' resources." (Te Arawa Lakes Settlement Act 2006)

Recent settlements which have moved to include a cultural redress package and ownership rights to areas of cultural significance and there ICH include:

- Te Aupōuri Deed of Settlement, 2012
- Te Rawara Deed of Settlement, 2012
- Tūhoe Deed of Settlement, 2012
- Waikato-Tainui Raupatu Claims Settlement Act, 2010

Further written literature may be found amongst the plethora of Māori governance entities which have been created to deal with their tribe's Treaty settlement. Such entities have created strategic plans and policies to address these issues of safeguarding intangible cultural heritage although they may not have called it such. These plans have evolved over time and involve several layers. At one level there are the oral records which are maintained through oral practise and rituals. On another level the historical trauma of colonisation involving the loss of land, the degradation of culture and knowledge has resulted in a journey through the Waitangi Tribunal or the Courts where the history has been publicly told and is publically available. These often serve as repositories of knowledge and an acknowledgement of intangible cultural heritage which Māori and tribal groupings are intent on actively protecting.

For information on the Waitangi Tribunal (http://waitangitribunal.govt.nz/).

Research institution: Waitangi Tribunal

Its mandates: A permanent commission of inquiry that makes recommendations on claims brought by Māori relating to Crown actions which breach the promises made in the Treaty of Waitangi.

Specialized fields: Legal and Māori centred; a bicultural commission

Location: Wellington

Contacts

Administrative filiation

Weblink: http://waitangitribunal.govt.nz/

VI. SAFEGUARDING ICH AND MĀORI KNOWLEDGE, MĀTAURANGA MĀORI

The regard that Māori have for their knowledge base or mātauranga has been tested over time as they have dealt with observing their mātauranga being inappropriately expressed, its integrity and its use being compromised and in many instances been commodified.

In particular, there are two landmark Waitangi Tribunal claims worthy of comment:

WAI 11: Te Reo Māori claim asserted that the Treaty of Waitangi, obliged the Crown to protect Te Reo Māori and given that the Crown had failed to do this, they were therefore in breach of the Treaty. The claimants asked that the Crown officially recognise Te Reo Māori, particularly in broadcasting, education, health and the public service.

The Waitangi Tribunal found in favour of the claimants urging the Crown to remedy the breaches of the Treaty in relation to Te Reo Māori. One of the most significant aspects of mātauranga Māori is Te Reo Māori which was also identified as a domain under the ICH Convention. Consequently there is a plethora of Māori language strategies that Māori communities have themselves put together as a means to not just safeguard but also to revitalise Māori language in their communities and homes.

WAI 262: Flora and fauna claim. This significant claim covered the protection and retention of mātauranga Māori as regards ngā toi Māori (arts), whakairo (carving), history, oral tradition, waiata (songs), Te Reo Māori, and rongoā Māori (Māori medicine and healing). It sought protection against exploitation and misappropriation of cultural taonga and cultural property for example traditional artefacts, carvings, mokomokai (preserved heads) namely in highlighting:

Māori intellectual and cultural property rights: as affected by New Zealand's intellectual property legislation, international obligations and proposed law reforms.

Environmental, resource and conservation management: including concerns about bio-prospecting and access to indigenous flora and fauna, biotechnological developments involving indigenous genes. Central to the claim is the importance of whakapapa or geneaology and tino rangatiratanga or control over knowledge and who owns it. Whakapapa is what connects the claimants to their taonga and tino rangatiratanga (in all its dimensions of rights and obligations). These are forms of ICH and are essential to the culture and identity for Māori.

Reference to these claims can be found at:

Title: Ko Aotearoa tēnei: te taumata tuarua: a report into claims concerning New Zealand law and policy affecting Māori culture and identity

Author: Waitangi Tribunal

Year of publication: 2011

Publisher: Waitangi Tribunal

Place of publication: Wellington, NZ

Website Link (if there is)

Research focus (3): Intellectual property and Māori cultural heritage

ICH genre (4); Māori cultural heritage and intellectual property

A summary of the main arguments: This report addresses the Wai 262 claim concerning New Zealand law and policy affecting Māori culture and identity.

The theory(ies) and/or disciplines: The tension between kaitiakitanga (guardianship) and legal ownership.

VII. OTHER LITERATURE ON SAFEGUARDING ICH

For Māori, the safeguarding of intangible cultural heritage was traditionally conducted through oral and artistic methods.

These include:

- The use of song or waiata
- The use of proverbial sayings or whakataukī
- The use of carving or whakairo and weaving or rāranga

- The use of storytelling or kōrero pūrakau

- The use of geneaology or whakapapa

This knowledge or mātauranga Māori have allowed generations of intangible heritage to transcend time and continue to live throughout the many generations of the social units of Māori society namely the family (whānau), the subtribe (hapū) and the tribe (iwi). These social structures are very cohesive and coordinate well if they consider that the Government is not being active in supporting their efforts to safeguard and protect their treasures and if they consider that their treasures are being exploited. A case in point is the tribe of Ngāti Toa Rangatira who sought to have exclusive composition rights for the haka (war dance) called Ka mate Ka Mate. The Haka Ka Mate Attribution Bill (2014) requires that where the haka is used in certain circumstances, for example in a commercial context, the authorship of the Ka mate haka by Ngāti Toa Rangatira chief, Te Rauparaha is acknowledged. This case also highlights how far Māori communities are prepared to go to ensure the integrity and the protection of their treasures. Intellectual property rights is an important issue for Māori in terms of protecting Māori knowledge (Mātauranga Māori) thus there are many examples in the literature which reference their legal rights to the control and use of their treasures including ICH.

At conferences held by the ACCU, over the years on ICH, reports show attendance by New Zealand representatives who have presented country reports to the conference. Two case studies presented have named kapa haka (performing arts) and traditional arts and crafts as worthy of safeguarding under the Convention although there is no registry. Refer http://www.accu.or.jp/ich/en/events/events1.html

Title: Case Study Report: New Zealand A Case Study of KAPA HAKA

Author: Ministry of Culture and Heritage

Year of publication: 2008-09 International Partnership Programme for Safeguarding of Intangible Cultural Heritage

Publisher: Asia/Pacific Cultural Centre for UNESCO (ACCU)

Place of publication: Japan

Website Link (if there is): http://www.accu.or.jp/ich/en/training/casestudy_pdf/case_study_report_newzealand.pdf

Research focus: the sustainability of kapa haka under the ICH Convention

CH genre; Performing arts

A summary of the main arguments: Kapa haka through the Te Matatini festival aids the sustainability of the art.

The theory(ies) and/or disciplines: performing arts

Title: Case Study Report: New Zealand, Safeguarding of the Traditional Māori Arts, Te Puia

Author: New Zealand Māori Arts and Crafts Institute (NZMACI)

Year of publication: International Partnership Programme for Safeguarding of Intangible Cultural Heritage 2009-2010

Publisher: Asia/Pacific Cultural Centre for UNESCO (ACCU)

Place of publication: Japan

Website Link (if there is): http://www.accu.or.jp/ich/en/training/casestudy_pdf/09_10/case_study_report_nz.pdf

Research focus: the sustainability of traditional Māori arts and crafts

CH genre; arts and crafts

A summary of the main arguments: Te Puia helps perpetuate traditional Māori arts and crafts through its teaching and tourism activities

The theory(ies) and/or disciplines: the holistic nature of a tangible art form and the presence of an intangible form

Other agencies of the Crown which promote and document culture include:

- The Arts Council of New Zealand Toi Aotearoa (known as Creative New Zealand) which is required by statute to "encourage, promote and support the arts in New Zealand for the benefit of all New Zealanders". It was convened after the passing of The Arts Council of New Zealand Toi Aotearoa Act 2014

- The New Zealand Film Commission is responsible for encouraging the making and distribution of New Zealand films and the development of New Zealand films.

- The New Zealand Symphony Orchestra is New Zealand's national, full-time professional touring orchestra.

- The Museum of New Zealand Te Papa Tongarewa, now known as Te Papa, was established by statute in 1992. Its purpose, as stated in its Act, is to "provide a forum in which the nation

may present, explore, and preserve both the heritage of its cultures and knowledge of the natural environment in order to better understand the past, enrich the present and meet the challenges of the future".

- The Heritage New Zealand Pouhere Taonga Act (2014), whose purpose is to promote the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand. The Act allows Government agencies to support and encourage the safeguarding of heritage.

- Ngā Taonga Sound & Vision collects, preserves and exhibits New Zealand's moving image heritage.

- NZ On Air promotes and foster the development of New Zealand's culture on the airwaves by funding locally made television programmes, public radio networks and access radio, and promotes New Zealand music by funding music videos, recordings and radio shows.

- The Māori Language Commission (Te Taura Whiri i te Reo Māori) was set up under the Māori Language Act 1987 to promote the use of Māori as a living language and as an ordinary means of communication both within and outside government. Māori has the status of an official language of New Zealand.

- Te Māngai Pāho is a Crown Entity established under the Broadcasting Amendment Act 1993 in recognition of the Crown's responsibilities regarding the Māori language and Māori culture in broadcasting.

- Te Matatini Society Incorporated: *The* Ministry for Culture and Heritage are also tasked with supporting the role of executing the functions of Te Matatini Society Inc. which operates and executes the Matatini Kapa Haka Festival every two years. It hosts the top Kapa Haka teams from both Aotearoa and Australia.

VIII. STRENGTHS AND WEAKNESSES OF THE LITERATURE

Aotearoa/New Zealand has only limited literature on safeguarding intangible cultural heritage.

The preservation and protection of cultural heritage in today's society has been partly achieved through the enactment of legislative tools so the legal discourse and legislation dominates the literature and the discourse. However what is created, as has already been mentioned, is the tension that can arise between western law and Māori concepts demonstrated in the Wai 262 claim. The biggest threat that Māori perceive is the threat of losing their knowledge base, their mātauranga, this being fundamental

to their identity and ways of life.

In any society while legislation helps as a methodological tool to protect ICH then other tools are also needed. As noted by Sullivan (2012), the domestic mechanisms which seek to protect ICH straddle a number of legislative frameworks and policies so there is no targeted strategy. In addition, protection cannot just be Government led. Māori communities have certainly insisted and advocated for measures through a number of levels and these actions can be seen in the Waitangi Tribunal reports as well as academic literature with a broader focus, much of which is intellectual property rights. Also many tribal bodies are now strategizing and planning on how to give effect to the ongoing perpetuation of their culture and language.

To ensure that the efforts made by both iwi governance entities and government organisations are sustainable, there needs to be a future focus and planning so that an education and training strategy is in place. Post settlement tribal governance entities are displaying long term and short term strategies on protecting their assets and resources and through the enactment of kaitiakitanga, Māori communities are preparing future generations. The same concept of preservation and protection should be applied today by both Māori and non-Māori to preserve the cultural heritage of Aotearoa New Zealand.

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Survey Summary Report: Palau

Meked BESEBES*

I. Definition of ICH in Palau

Under the Palau National Code, Title 19, section 4e, Intangible Cultural Property refers to "those aspects and manifestation of traditional Palauan culture, including music, dance, and art skills employed in applied arts, storytelling, and similar activities." Thus, Title 19, section 4e calls for the preservation of all aspects of traditional culture. In Palau, historical and cultural knowledge is the primary intangible property.

II. Legal and institutional measures of ICH safeguarding in Palau

The Palau Constitution states that traditional laws (Palau ICH) have equal authority as statutory laws. Under the Palau Constitution, Article 5 (Traditional Rights) states: 1) The government shall take no action to revoke the role or functions of traditional leaders…and 2) Statutes and Traditional law shall be equally authoritative.

Palau National Code Title 19, Cultural Resources, Chapter 1 "Historical and Cultural Preservation Act (RPPL 1-48 1995)" is the legislation to safeguard Palau ICH. The purpose of this legislation is to create as public policy a strong regulatory framework to ensure that historical sites and historical and cultural properties (including ICH) in Palau are protected and preserved from destruction. Under the same legislation the Title aims to support the creation of a strong program of protection for intangible cultural properties and activities that have been threatened through foreign contacts and interactions. Thus, the following agencies were established under this legislation that has a direct impact on preserving Palau ICH:

- Bureau of Cultural and Historical Preservation
- Belau National Museum
- National Archive
- Palau Lagoon Monument

*Cultural Anthropologist/ Ethnographer, Bureau of Cultural and Historical Preservation/ Palau Historical Preservation Office, Palau

- Environmental Protection

- Cultural and Historical Preservation activities of the State .

Additional acts which have been passed in support of Palau ICH are:

- Education Act Palauan Language –RPPL 5-15 section 31 (e)

  - Stating that written Palauan Language shall be a mandatory part of the core curriculum for the first through twelfth grade for every school chartered in the Republic or funded by public funds.

- Copyright Act – RPPL No. 6-38 (amendment RPPL No.6-53)

  - This copyright legislation provides a protection of original works; performers' rights; and other related purposes.

- Palauan Language Signage (RPPL No. 8-50): To promote the use of Palau's official languages in outdoor advertising signs.

- Language Commission-RPPL No 8-53

  - This established the Palau Language Commission, which is tasked to provide the preservation and development of Palauan language

- State Legislation: As mentioned above under Title 19, each State must draft and promulgate laws addressing historical and cultural preservation and thus all identified, surveyed, and registered historical and cultural sites are protected under each State law. Ten out of the sixteen states have duly enacted legislation addressing historical and cultural preservation: (**Ngarchelong** –NSGPL No. 89 2000; **Melekeok** – No.15 (1985); **Ngeremlengui** – Public Law No. 21-89 (1989); **Angaur** – A.P. L. No. 13-03 (2007); **Ngchesar** – Ngchesar State Public Law No. 34 (1986); **Hatohobei**-HSPL No.6-55-06; **Aimeliik**-ASPL No.3-18 (1989); **Airai**- ASPL No.ASPL No. A-2-27-97 (1997); **Peleliu**-Peleliu State Public Law No.09-83 (1983); **Ngaraard**-NSPL No.2-15 (1987).

Pending bills yet to be passed that have been proposed for the preservation of Palau ICH include:

- The Palauan Money registry (Senate Bill No.9-88) seeks to register Palauan money. In this registry, persons, family, or clans who own Palauan money shall register their money and provide photographs and a written history (Palau ICH).

- Traditional Knowledge and Expressions of Culture Bill (House Bill No. 9-103-10s) proposes to establish a new form of intellectual property identified as "traditional knowledge and

expressions of culture," to vest ownership of this new property in the appropriate traditional groups, clans, and communities, and to provide a means to allow the owners to transfer certain ownership rights for non-customary use in a manner that will assist in the preservation of Palau's cultural heritage, allow for appropriate promotion of Palauan culture, and provide compensation to Palauan owners for the use of these cultural resources.

● Palau Research Review Board (Senate Bill No.9-108) establishes a board to regulate research conducted in Palau. This proposed bill creates this Board that will conduct an oversight of scientific, historic, anthropological, and other types of research that take place in Palau.

III. Status of inscription of Palau ICH

With the creation of PNC Title 19, the Historical and Cultural Preservation Act of 1995, efforts have been made to document and create an inventory list of Palau ICH. The report has been conducted to compile potential ICH for its inscription under the 2003 Convention. However, no nomination has been drafted and reviewed. Therefore, Palau has no inscription of its ICH under the 2003 Convention.

IV. Signatory status of Palau for the 2003 Convention

Palau became a signatory to the 2003 Convention for the Safeguarding of Intangible Cultural Heritage in 2011. According to Article 29 in this Convention, all State Parties shall submit Committee reports on legislative, regulatory, and other measures taken for the safeguarding of intangible cultural heritage in their territories. Therefore Palau is due to submit its report on December 15, 2017. In 2011, a cultural mapping of Palau was completed and reported that provided an overview of Palau's current cultural heritage protection and promotion as the means to the development of a culture policy.

V. What are the strengths and weaknesses of the research activities in Palau?

PNC Title 19 is a legislative title that gives strength to Palau's ICH research activities. The Bureau of Cultural and Historical Preservation (formerly the Bureau of Arts and Culture) under PNC Title 19 is mandated to collect information about tangible and intangible heritage. It carries out annual surveys of Palau's 16 states by mapping important cultural and historical sites. Along with this survey is a compilation of the oral history of all sites identified in each state. Oral histories of places, migrations, and specific features are collected and compiled into a report. A literature review of previous works is also conducted and used as background information or point of reference in carrying out interviews

of a particular state. The Palau Society of Historians was established in 1979 and is composed of 16 knowledge holders who represent each state of Palau. They work with the Bureau of Cultural and Historical Preservation's oral history staff to compile a series of Traditional and Customary Practices booklet that is distributed to schools.

The Belau National Museum is also a semi-autonomous cultural institute (also under PNC Title 19) which promotes and preserves Palauan culture through collection, curating, and exhibitions. It has a Natural History department that does regular surveys on birds, insects, and plants. In an attempt to document important plant use, the Museum carries out regular plant collections that they store in their herbarium and also send to partnering institutions in New York and Japan.

The Bureau of Cultural and Historical Preservation and the Belau National Museum are two recognized cultural institutions involved in preserving Palau's ICH. However, many community organizations carry out many ICH projects which remain undocumented and unreported. Several registered non-profit organizations involved in promoting Palau ICH have begun to document, publish, and disseminate their products to schools and libraries. A weakness in this endeavor is that there lacks a national guideline or policy in which government cultural institutions as well as community and non-government organizations can follow to compile a more comprehensive research depository for Palau ICH.

Since the 1960's the Palau Ministry of Education has been producing booklets focused on Palauan language, stories, and related materials to help build its Palauan studies resource center. The booklets produced have covered many topics including cultural practices, chiefly titles, place histories, alphabets, language structures, and place specific histories.

In late 1970's the Palau Community Action Agency (PCAA) conducted research on Palau culture and history which produced three volumes on Palau history and one on legends and stories. This effort was led by Katherine Kesolei a Palauan activist who later became a senator in Palau's 9th Olbiil er a Kelulau (Legislative branch of Palau).

One weakness recognized through this survey is the uncoordinated efforts between the cultural institutions (the Belau National Museum and Bureau of Cultural and Historical Preservation), educational and community agencies (the Ministry of Education and the Palau Community Action Agency). These agencies have different missions and objectives which influence the products they produce. The Bureau of Cultural and Historical Preservation is most concerned with research toward safeguarding cultural properties; therefore, extensive surveys are taken utilizing anthropological and

archaeological methods. Moreover, local and outside funding surveys are done consistently. This is not necessarily the case for the other agencies mentioned above.

The major weaknesses in research toward Palau's ICH are the under-documented activities that community organizations and non-government organization carry out daily, monthly, or on an annual basis. Traditional organizations and NGOs play an important role in safeguarding Palau ICH; however, very little research is conducted on their activities. Moreover, documentation and identification is seldom part of their activities. ICH pertaining to performing arts continues to evolve and in most cases is at risk of being lost for lack of continuation or documentation; however, there is no national effort to systematically record them.

VI. What kind of ICH genres are predominant in available research?

The most predominant Palau ICH researched genres are the oral traditions, particularly oral histories and legends. It is almost impossible to conduct ICH research without understanding the background stories of why such a practice, event, or site was constructed the way it was. Such oral histories recount the creation and origins of many beliefs which inform many cultural practices today. Another genre that has been document is Palau's social organization.

VII. What kind of methodological approaches for ICH safeguarding are predominant in available research?

The predominant method for Palau ICH safeguarding has been through anthropology, archaeology, and history. Palau ICH were traditionally passed down orally, by experience, and by participating in community feast and events. Early researchers of culture (Semper, Kubary, and Kramer), with the aid of interpreters, were able to collect important ethnographic information about social practices, organizations, architecture, and to some extent languages. By interviewing, mapping, and observing, they were able to make written documents as a result of their surveys and time spent in Palau. Sketches, charts, water color drawings, and photographs were also created as part of the documentation process.

During the Japanese Administration in Palau, ICH documentation increased as the number of researchers in different fields visited Palau to survey and report to the Japan government and associated institutions. Hisakatsu Hijikata is one of the most notable anthropologists and artists who spent time doing research in Palau and he wrote five volumes that captured Palau society and lifestyle.

In the Post war era (1945), Palau ICH were documented through the field of applied anthropology which was focused on the acculturation situation of the Pacific islands, such as Palau, under colonial and post-colonial rule. Reports by anthropologists John Useem; Harry Uyehara, Shigeru Kaneshiro, Homer Barnett (1951-1953), and Robert K. Mcknight documents topics such as social organization, crop cultivation, land tenure, proverbs, and analyses of the changes of traditional ways of life brought about by outside influences.

With the concern of rapid cultural loss in Palau, a group of individuals founded the Belau National Museum in 1955. They began by collecting objects and ethnographic information. The Museum became a depository for old objects which were at risk of being lost. The Museum has an exhibition space that showcases aspects of Palauan culture and history. Its Natural History department collects information of important animal and plant species important to Palau's ICH.

From 1960's to the '80's Palau's ICH continued to be documented through anthropologists seeking to fulfill their doctorate studies.

The Bureau of Cultural and Historical Preservation Oral History section employs three components in its ethnographic interior state survey methods: literature review, fieldwork, and presentation of findings. Previous BCHP survey report/s are consulted first to understand what has already been documented including the reviewing of other ethnographic volumes written in the early to mid-1900s. A list is compiled, providing information to assist the team in developing a scope of work and in revising its state survey instruments. This listing is further used when conducting interviews, allowing the interviewer to verify the previously gathered oral accounts as well as document variant versions, or document that variant versions occur.

The Palau Resource Institute Inc. is a nonprofit organization established in the late 80's to address the need for local researchers to document the oral history for archaeological surveys on development projects. A monumental work, it was carried out to conduct an oral history survey of the construction of Palau Compact Road, a 53 mile roadway build on Babeldaob, the main island of Palau. The survey documents the oral histories of the ten states of Babeldaob.

VIII. How are communities involved and how do they participate in the research activities?

In most of anthropological research, communities have served as informants for specific topics in the investigations. In most cases, they have served as knowledge holders of oral traditions and specific

skills. Cultural context is an important aspect in investigating cultural and historical sites; therefore, communities from those specific sites are sought for oral histories, legends, and other ethnographic materials.

In an attempt to provide community representation in historical and cultural preservation work BCHP works closely with the Palau Historical and Cultural Advisory Board (PH and CAB) and the Palau Society of Historians (PSoH). Both bodies are comprised of sixteen members representing the sixteen states of Palau.   These members serve as informants as well as reviewers for work pertaining to their states.

IX. What kind of methodologies and approaches have to be strengthened?

While the office of the Bureau of Cultural and Historical Preservation has been involved in the research and documentation of Palau tangible and intangible cultural properties, they have limited their focus to information that pertains to the cultural context of specific cultural and historical sites. Large areas of Palau ICH such as the performing arts, material culture, culinary arts, and traditional art remain under- represented in the available literature. Another area of approach that needs to be addressed is the recordation of the knowledge and lives of the Palauan elders. This knowledge is an "irreplaceable resource" in Palau that time will slowly take away. It has been recommended that their lives must rank as one of the highest priorities for the work that BCHP conducts (Smith 1997:38). Similarly, there are certain principles in Palauan culture that must be taken into consideration when conducting research in Palau. Katherine Kesolei (1977), a Palauan activist with training in anthropology, offers five attributes that impede research conducted by non-Palauans:

- Information restriction
- Palauans are unwilling to make their knowledge public
- It is necessary to ask the appropriate persons
- In areas familiar to Palauans, the opinions of Palauans are more important than the opinions of foreigners
- Locality and Relatives influence the characteristics of the information.

Kesolei's main argument was that there are protocols foreign researchers much take into consideration when conducting research in Palau. More importantly, there is certain knowledge that is restricted for Palauans to discuss and maintain within themselves that is not subject to the criticisms and analyses

of outside researchers.

Along with establishing a national guideline for recording ICH, a different approach in research must be utilized to produce detailed and useful information for formal and informal education. In a cultural mapping survey respondents identified certain areas that need to be addressed to strengthen ICH education (Kloulechad-Singeo 2011:28-29):

- Education should reinforce cultural learning and preservation.
- Resources should be provided to strengthen cultural education.
- Homes should provide early discipline, values, and a sense of responsibility as preparation for school entry.
- Hands-on training to reinforce classroom education about culture should be developed.
- Museums and interpretation centers should develop and become more accessible for education purposes. Community programs should revive cultural knowledge of general and specialty fields.
- *Klechibelau* (way of doing things) should be strengthened through educational reinforcement.
- Culture should be taught through practice, such as by using historical sites to complement social studies; strengthening and supporting community programs to revive cultural knowledge of general and specialty fields; and reviving natural science knowledge (Moon, tides, forests, birds, fish, applying natural science in architecture and engineering, etc.).
- Palauan history should be taught in the classroom.
- Palauan orthography should have an official status

These points above support the recommendation that more Palauans should be involved in documenting Palau ICH. Government agencies, non-government, community organizations, and private institutions should make an effort to document Palau ICH.

Palau Community College launched a Palauan Studies degree in 2014. This associate degree equips students with knowledge of Palau history and culture. More importantly, it aims to equip students (Palauan and non-Palauan) with skills, methods, and appropriate approaches to conducting cultural research in Palau and other Pacific islands.

Lastly, it is important to strengthen the relationship between agencies involved in cultural preservation and stakeholders including community leaders, organizations, and NGOs. There are methods which

have been developed and proven to increase the engagement of the stakeholder in the research and publication process. Furthermore, cultural institutions need to carry out capacity building training to help stakeholders document and research their own ICH activities.

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[1] Palau consists of 16 states; each state has a separate state government and legislative body.

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Survey Summary Report: Mongolia

Saruul ARSLAN*

I. Background: Mongolia and the UNESCO 2003 Convention for the Safeguarding of Intangible Cultural Heritage

The intangible heritage practices and expressions of Mongolian traditional culture are closely associated with nature and the environment of the wide expanse of grassland and the Great Steppes of Mongolia and animal husbandry and livestock herding life. The people of Mongolia have adapted to these environments while developing the unique nomadic culture.

In the beginning of 1990, Mongolia joined the common path of human development and began to open to the outside world, thus laying the groundwork for joining international treaties and conventions, and actively working towards their effective implementation. Since then Mongolia has gradually started taking steps towards establishing a system for safeguarding of Intangible Cultural Heritage (ICH).

Mongolia ratified the UNESCO Convention for safeguarding ICH in 2005. Since the ratification, Mongolia has been implementing measures for safeguarding ICH in its territory.

To safeguard ICH elements existing in the territory of Mongolia and to promote their bearers, the Government of Mongolia and the Ministry of Education, Culture and Science have ratified the "National Representative List of ICH", "The National List of ICH in Need of Urgent Safeguarding" and the "National List of ICH bearers possessing the high level of skills and knowledge" and are working to enhance and enrich ICH elements annually.

1-1. National Law/Act

There is no specific national law or act particularly focusing on ICH in whole, although there are national laws regarding the protection of cultural heritage. The fundamental legislative act on the given theme is the "Law on the Protection of the Cultural Heritage, approved by the Parliament of Mongolia in 2001 and amended in 2014". This law is based on other previous legislative instruments, such as The Constitution of Mongolia (1992), the State Policy on Culture (1996), the Law on Culture

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* ICH Specialist, Centre of Cultural Heritage, Mongolia

(1996), and in connection with the other laws in the field of culture, education, and the arts as well as international agreements to which Mongolia is involved as a party state.

The Presidential decrees on the protection, promotion, and transmission of the traditional cultural elements show a significant influence on the public opinion. For example:

- Decree on the introduction of a subject "Fundamental to the Mongolian traditional mentality and thoughts" in the secondary school curricula from 2010, and

- Decree on some measures to increase the official usage of Mongolian classical script in 2010.

1-2. State Policy on Culture

The State of Mongolia:

1) Considers the importance of the role of culture in building a humanitarian, civil, and democratic society,

2) Emphasizes the Mongolian culture as one of the demonstrations of its independence and security, as well as the origin of the national identity, unity, and a vital impetus of progress and development,

3) Designates the State Policy on Culture to be followed constantly for the purpose of expanding the public cultural service, developing all types of arts, perceiving the culture in a broader way and connecting it to the other socio-economic fields and sectors.

1-3. Definition of Intangible Cultural Heritage

The definition of ICH in Mongolia was deliberated after the ratification of the 2003 UNESCO Convention. Not only the definition, but also many other aspects and measures of this Convention were adapted in Mongolia's system of safeguarding ICH.

ICH refers to the customs, representations, expressions, traditional knowledge and methods, as well as associated artefacts, instruments, art work, and cultural spaces that communities, groups, and individuals recognize as part of their cultural heritage. /Article 3.1.5/

The following cultural heritage shall be considered ICH:

1. Modern language, scripts, and their cultural spheres;

2. Oral literature traditions, and their expressions;

3. Performing arts;

4. Making and playing traditional musical instruments, and the methods of noting melodies;

5. Traditional craftsmanship schools and methods;

6. Folk customs and rituals;

7. Traditional folk knowledge and techniques;

8. Tradition of folk well-wishing;

9. National festivals, traditional games and associated rituals;

10. Traditional folk technology;

11. Tradition of recording a family tree;

12. Best tradition of ger school as form of apprentice training;

13. Customs, rituals of traditional religion and faith;

14. Traditional names of land and water;

15. Other ICH (Article 7.1).

1-4. The Mongolian National ICH Inventory

The Centre of Cultural Heritage of Mongolia is one of the key institutes for the safeguarding of ICH. In 2009, the CCH launched a national project to establish an extensive database and inventory on the intangible cultural heritage of Mongolia.

The Primary Registration work of ICH was held in 2010 and covered 85 percent of all the administrative units in Mongolia. 283 out of 329 soums of 21 provinces and 9 districts of Ulaanbaatar city were involved. Overall, 88 ICH elements were identified and registered, and 3,339 individuals were identified as ICH bearers.

Since 2010, CCH has annually organized the registration work and has covered 329 soums and 9 districts, and increased the number of individuals identified as ICH bearers to 7,923 with over 1240 ICH elements.

In 2009 the National Committee was established. It is a special expert committee for each of the five domains according to the UNESCO Convention, whose task is to select elements of intangible culture for nomination into the National Lists, as well into the UNESCO Lists.

The results of the registration census are a valuable asset gathered as a source to further elaborate the short- and long-term objectives, policies, and programs for safeguarding and transmitting ICH.

Figure 1. Registration Census of ICH bearers by domains by 2016
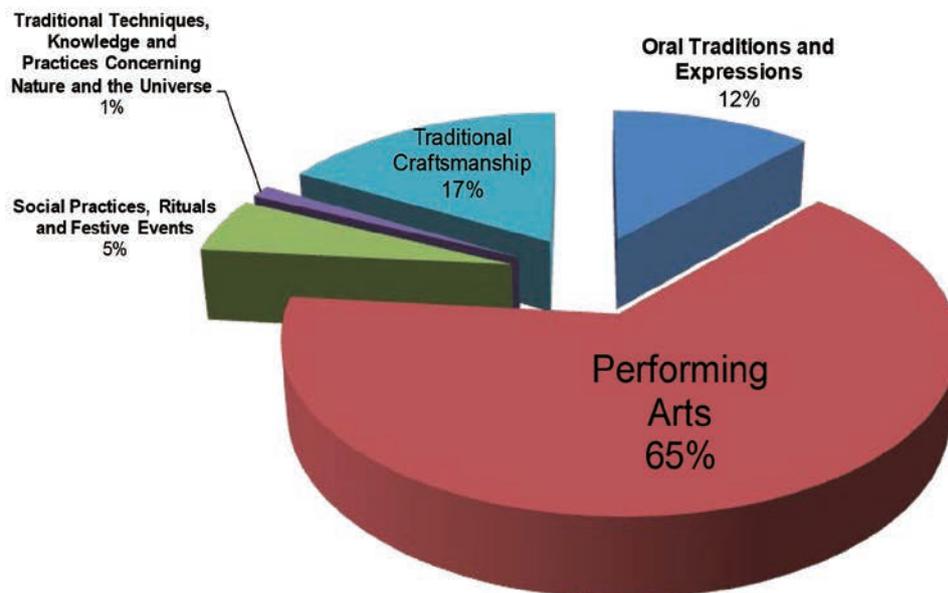
Figure 2. Registration Census of ICH elements by their domains by 2016
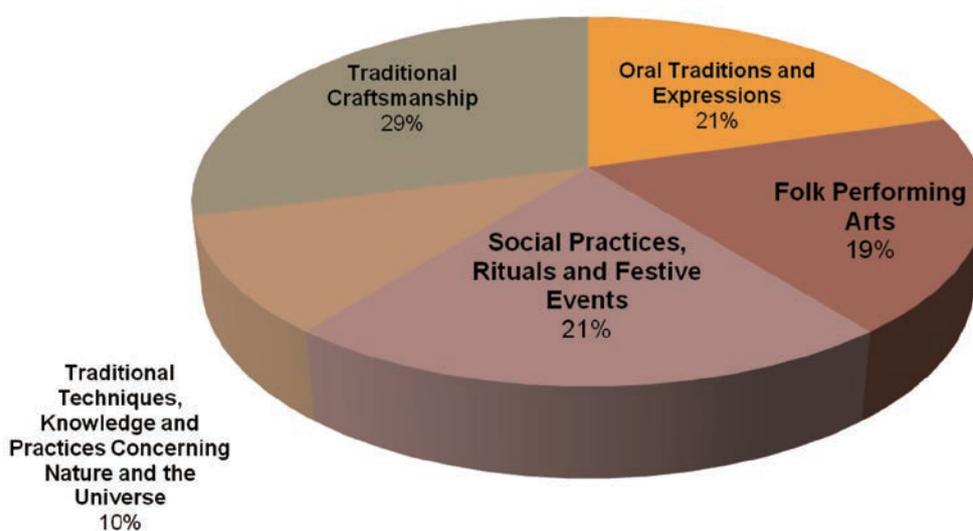
1-5. The National Lists of ICH

The National Representative List of Intangible Cultural Heritage of Mongolia incorporating 88 intangible heritage elements and the National List of Intangible Heritage in Need of Urgent Safeguarding of Mongolia incorporating 16 ICH elements, were elaborated by the key stakeholders in the field of ICH, and were approved by the ordinance No.A41 from the Minister of Culture, Sports

and Tourism of Mongolia, on February 08, 2013 (date of most recent update).

In 2009, the National Committee for selecting and designating ICH and its bearers consisting of 25 individuals was established, and its drafts of the structure, rules, and operational directives were elaborated. The National Committee, pursuant to the directives of the 2003 UNESCO "Convention for Safeguarding the Intangible Cultural Heritage", is in operation with the aim of researching and identifying the original forms of ICH elements existing in Mongolian territory, of designating and recognizing the ICH bearers, and further, of regulating the relations with the government, in its cooperation and support for registering ICH and its bearers, by selecting accurate safeguarding measures, and documenting and transmitting the elements to the next generation.

Accordingly, with the need to implement the objective to conduct the primary registration work of ICH and its bearers, the Sub-committees for selecting and designating ICH and its bearers at the local level were established in the Departments of Education and Culture in each Province and each District of Ulaanbaatar city. The Subcommittees, consisting of local representatives of experts, professionals, and cultural activists, who were well experienced and able to conduct the evaluations on ICH, including the local administrative individuals, were thought to be the main basis for successful implementation of the primary registration work of ICH and its bearers.

128 individuals with high level skills were designated and acknowledged as the "Intangible Cultural Heritage Bearers" and were awarded with certificates. These individuals were designated as ICH Bearers by the following criteria:

1. The bearer should be recognized and acknowledged in his or her community as holding the ICH element.

2. The bearer should possess a high level skills of the original forms of ICH, its distinct character, technique, repertoire, and school.

3. The bearer should possess the ICH element in connection to its livelihood and traditional customs and rituals.

4. The bearer should be experienced in training and transmitting his/her knowledge and skills and have the ability to conduct training.

1-6. The Intangible Cultural Heritage Lists of UNESCO

Since ratification of the UNESCO Convention, 13 intangible cultural heritage elements were inscribed on the UNESCO Lists from Mongolia, including 7 of them on the UNESCO Representative List of

Intangible Cultural Heritage of Humanity and 6 of them on the UNESCO List of Intangible Cultural Heritage in Need of Urgent Safeguarding.

1-7. The National Program on Intangible Cultural Heritage

Since 1999, the Government of Mongolia has effectively established and implemented various National programs on several specific ICH elements for the promoting, safeguarding, and supporting of the intangible cultural heritage bearers and practitioners, and their transmission activities. Thus:

- National Program on the Promotion of Traditional Folklore, 1999-2006
- National Program on "Mongolian Traditional Folk Long Song and Horse-head Fiddle", 2006-2014
- National Program on "Mongolian Traditional Art of Khöömei", 2008-2014
- National Program on "Mongolian Biyelgee: Mongolian Traditional Folk Dance", 2009-2014
- National Program on "'Mongol Tuuli: Mongolian Epic", 2012-2015
- National Program on "Traditional music of the Tsuur", 2013-2016

The ICH elements above are all inscribed in the UNESCO Lists and are bearers of the elements folded up 3-4t times during these years.

II. Current ICH Research in Mongolia

There are number of projects and activities for the safeguard, promotion, and transmission of ICH in Mongolia, implemented by governmental, non-governmental, academic institutions, and international interventions.

Since 2009, the Center of Cultural Heritage has organized public forums and meetings, workshops and launched the National Primary Inventory of Intangible Cultural Heritage. CCH annually funds 1-2 field -based research projects, which also deal with the issues of safeguarding.

Looking at the research on safeguarding ICH that has been produced in Mongolia, first , most of the research has been funded by the state body delegated to operationalize ICH, namely the Center of Cultural Heritage /CCH/. Also, there have been numerous studies done by the leading academic institutions, such as the Ethnography Section of the Department of History and Archeology, and the Language and Literacy Institution of the National Academy of Science, Culture and Art Research Institution under the University of Culture and Arts.

In the safeguarding of ICH, the contribution of civil society should be highlighted. There are around

100 NGOs operating in the cultural heritage sector. 30 of them are actively involved and carry out projects on the safeguarding of ICH. They have tkaen considerable initiatives in the safeguarding, promotion, and transmission of different elements of ICH, but they all face a similar problem: lack of financial support.

The Foundation for the Protection of Natural and Cultural Heritage, Mongolian Cultural Studies Association, for example, is conducting long-term research, documentation, and training on ICH and is engaged in the preparation of work for the proclamation of the 'Mongolian Traditional Folk Long Song' as a Masterpiece of the Oral and Intangible Heritage of Humanity. Since Mongolia joined to the '2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage' in 2005, it has played an active role in the procession and implementation of projects for identifying, safeguarding, and transmitting ICH and its bearers. In recent years, the Foundation has been involved in field surveys in the four regions of Mongolian territory in order to identify the bearers and practitioners of ICH. In 2008 and 2009, the Foundation for the Protection of Natural and Cultural Heritage, Mongolian Cultural Studies Association co-organized an international festival of traditional Mongolian music of the Morin Khuur (a two-stringed fiddle) and Khuumei (throat singing) with the MECS (Ministry of Education, Culture and Sciences), and published 'Mongolian customs and festive events' in 2006. Mongol Khuumei and Mongol Naadam, a Mongolian Traditional Art Festival have also been nominated to the Representative list of the Intangible Cultural Heritages of Humanity in close cooperation with the Mongolian National Commission for UNESCO. Also, the Foundation has taken relevant measures to create a database of the Mongolian long song-singers and to develop their repertory in cooperation with the Association of Mongolian Long Song. Experts from the Foundation are engaged in field surveys on the current status of ICH and its bearers throughout Mongolian territory. The field survey trips aim to identify the bearers and practitioners of ICH in the Central, Eastern, and Gobi regions, as well as to conduct on-site registration and documentation of their skills, wisdom, knowledge, manners, accomplishments, and other values of intellectual culture of great scientific and artistic importance.

The Foundation for the Protection of Natural and Cultural Heritage has close cooperation with the bearers of ICH, such as long song-singers, throat singing-singers, and epic singers. The Foundation has conducted case studies on the bearers of intangible cultural heritage in 2006-2007 and has published the report, 'Mongolian rituals, manners and festivals'.

The Mongolian Cultural Studies Association's objectives are: to conduct research, training, and propagation on cultural issues at both theoretical and practical levels, to promote foreign relations and publishing, support citizens in solving issues and facilitating state and civil relations in cultural fields. Also, to safeguard ICH nationwide, an elaborate legal framework, which propagates ICH at the international level and promotes its transmission are the objectives of the Mongolian Cultural Studies Association.

The Mongolian Cultural Studies Association is engaged in the project, 'Mongolia-Korea the first strategy meeting on the application of the living human treasure system' in 2008, which is rooted in the UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. Within the framework of the Project, research is conducted on the situation of the intangible heritage of Mongolia about 40 traditional customs and manners have been described. A monograph has also been produced which contains information and a list on the documentation of intangible cultural heritage as well as a case study on public, civil servant, and officials' opinions on ICH. The Mongolian Cultural Studies Association is one of the key implementers of the Project: "Implementation of UNESCO 'Living Human Treasures' System in Mongolia", and the Association has an active involvement in the initial steps to develop creative industries in Mongolia. Within the framework of the project 'Introduction of UNESCO Living Human Treasure System in Mongolia', the Association conducted field research in the Western, Eastern, Central and Gobi regions of Mongolia in order to identify, survey, determine, and document locations and distribution of certain bearers of ICH. Representatives from the Mongolian Cultural Studies Association have actively taken part in the seminars and meetings organized in China (2006) and Mongolia (2008) in the field of safeguarding of ICH and they have gained significant experience for further activities. The Mongolian Cultural Studies Association participated in the elaboration of the nomination dossier of the Bii biyelgee: the Mongolian Traditional Folk Dance for the inscription on the UNESCO List of Intangible Cultural Heritage in Need of Urgent Safeguarding. The Association also elaborated on draft proposals for 'Regulations of State Support for Determining, Registering, Safeguarding, Transmitting, Developing and Promoting Intangible Cultural Heritage and Its Bearers', the 'Rule of National Council for Determining Intangible Cultural Heritage and Its Bearers', and the 'List of Types and Forms of Intangible Cultural Heritage in Mongolia' and submitted the proposals to the Ministry of Education, Culture and Science of Mongolia. Moreover, the Association has conducted training and publicity, and has produced publications based on case studies and research on ICH. The Mongolian Cultural

Studies Association has elaborated on a long-term project plan, 'Ugsaatny Uran Biyeleg' (Ethnic Graceful Dance: Biyeleg), which has been implemented for 4 years.

III. How are communities involved and who participate in the research activities?

Communities have served as informants for specific topics being investigated. In addition, they have been actively engaged in the elaboration of policy documents and action plans on the Safeguarding of ICH. There are also new trends from the community to study ICH at the academic level.

IV. Strengths of Current Research on ICH Safeguarding

The research on safeguarding describes effective collaboration between researchers and different stakeholder groups in the community, including culture bearers and local government agencies. For example, in some cases, researchers are members of certain communities and groups, or are bearers themselves. In the latter case, it is very productive to involve these researchers in the safeguarding measures. For example, researcher/bearers were involved in the following projects:

- National Program on "Mongolian Traditional Folk Long Song and Horse-head Fiddle", 2006-2014,
- National Program on "Mongolian Traditional Art of Khöömei", 2008-2014,
- National Program on "Mongolian Biyelgee: Mongolian Traditional Folk Dance", 2009-2014,
- National Program on "'Mongol Tuuli: Mongolian Epic", 2012-2015,
- National Program on "Traditional music of the Tsuur", 2013-2016.

Most of the research aimed to identify and document ICH elements to raise public awareness and promote the ICH practitioners, and was effectively implemented.

Moreover, selecting accurate safeguarding measures, by documenting and transmitting the elements to the next generation is helpful. For instance, the field-based research results endorsed the national programs implemented during 1999-2016.

The Law on the Protection of the Cultural Heritage of Mongolia was adopted in 2001, but the Law does not indicate any standards or regulations (domestic or international) for documentation materials. As a result of the Primary Inventory of ICH, its 2014 amendment / has more detailed regulations and standards for Archival procedures and materials in order to preserve the comprehensive materials and recordings for purposes of transmission, dissemination, and distribution to the public.

According to the above-mentioned Law, Chapter 4 is a mandated to register, document, and collect

information of tangible and intangible heritage at all government levels. Also, Chapter 5, Article 27, gives strength to ICH research activity.

During the last few years capacity-building efforts have been carried out within the framework of the UNESCO/Japan Funds-in-Trust Project, "Safeguarding Intangible Cultural Heritage through Strengthening National Capacities in Asia and the Pacific":

✓ Implementation of the 2003 Convention (2012),

✓ Community-based inventorying (2013),

✓ Elaboration of nomination files (2015)

✓ Safeguarding plans (2016).

Most recently the UNESCO Beijing Office has carried out workshops on the "Training of Trainers on Digitizing Mongolian Intangible Cultural Heritage". All the workshops involved cultural workers from the local government, NGO's, and community members and academics.

There is also an ongoing project under the Center of Cultural Heritage to develop geographical and hazard maps of Mongolian Intangible Cultural Heritage for the purpose of developing the basic guidelines for policy makers to plan safeguarding policy, risk management, and to indicate and create a database of impact assessments, such as natural, geographical, and the economic and social impacts of ICH.

In conclusion. Current Research on ICH Safeguarding in Mongolia recently has shown an effective collaboration between communities, NGOs, local government, and researchers. Increased public awareness of the importance of participatory approaches in safeguarding are among the recent strengths.

V. Weaknesses of Current Research on ICH Safeguarding

Mongolia has24 ethnic groups. Some ICH items fall into different genres according to the different ethnicities. Therefore, it would be essential to conduct surveys in the regions possessing different ICH elements.

While the increased awareness of the importance of participatory approaches in safeguarding is encouraging, none of the research studies were able to report on the long-term effectiveness and impact of ICH safeguarding initiatives. Given the recent listing and implementation of safeguarding activities, further follow-up research would be required to assess the long-term sustainability of ICH safeguarding initiatives.

The research on safeguarding ICH in Mongolia is limited to the accessibility of research reports, and most reports are paper based. To improve the accessibility of the research reports to the public, it is essential to digitalize them.

In Mongolia, there is a single Ministry in charge of four large sectors: Culture, Education, the Sciences, and Sports. Education is crucial to the general policy and the education budget, particularly for the cultural sector in the safeguarding of ICH, is undervalued. Consequently, there is not enough financial, professional, and technical support for the safeguarding of intangible heritage. Therefore, a large number of safeguarding programs only survive by outside resources and international support.

VI. What kind of ICH genres are predominant in available research?

The most predominant Mongolia ICH researched is the oral tradition and performing arts. Oral histories and legends, dance and song are the most well researched. ICH is relatively new trend in Mongolia and therefore the terminology is not up-to-date.

VII. What kind of methodological approaches for ICH safeguarding are predominant in available research?

Since 1950, the Mongolian Academy of Science has intensively conducted ethnographical expeditions. In terms of the documentation literacy there are a numerous number of studies that have been conducted under these ethnological studies.

Recently a lot of research has been conducted on the Safeguarding of ICH, and these studies mainly report action plans on certain ICH elements.

VIII. Recommendations for Improving Future Research on Safeguarding ICH

It is highly recommended that the relevant agencies (CCH) and academic institutions collaborate with communities to produce more multimedia materials (films, websites) showcasing ICH safeguarding efforts, challenges, and successes in Mongolia.

Online ICH resources are valuable tools for ICH transmission and promotion; therefore, digitalizing documentation and inventory as well as research archives will improve access to broader audiences.

Survey Summary Report: Malaysia

Hanafi Bin HUSSIN*

I. Introduction

For research on the literature of safeguarding Intangible Cultural Heritage (ICH) programs or projects in Malaysia, I have selected the articles as safeguarding articles which met the criteria given in the UNESCO's definition of safeguarding. Therefore, criteria to select articles was based on the characteristics andelements given in the definition of intangible heritage provided by UNESCO, i.e., (1) the criteria for the 1. Preservation (2) Documentation (3) Promotion (4) Protection (5) Performing Arts (6) Oral traditions (7) Social practices.

UNESCO's definition of safeguarding is as follows:

"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" (UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage, Article 2 (3))".

This report presents the literature that according to the ICH UNESCO Convention on safeguarding has been before 2005 and implemented in 2016. Therefore, awareness of the Safeguarding of ICH started earlier, and awareness of it enhanced after UNESCO's convention on the ICH ratfieid by Malaysia in 2013.

1-1. Background: Malaysia and the UNESCO 2003 Convention for the Safeguarding of ICH

The National Heritage Act (2005) (Act of 645) of Malaysia was a response to the UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage (CSICH); however, Malaysia ratified the CSICH in 2013. The NHAprovides for the protection, conservation and preservation of national heritage, natural heritage, cultural heritage, tangible and intangible heritage, underwater cultural heritage and treasures, to include other matters pertinent thereof. The NHA repealed the

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* Associate Professor, Department of South East Asian Studies, Faculty of Arts and Social Sciences, University of Malaya, Malaysia

two (2) previous Acts; namely, the Antiquities Act of 1976 and Treasure Trove Act of 1957. The NHAcontains 17 sections, comprising 126 sections related to the conservation and preservation of heritage. It provides power to the Minister to formulate policies related to the conservation and preservation of heritage, the appointment of the Commissioner of Heritage, a Council, and Enforcement Officer and the appointment of officers to assist the Commissioner of Heritage. In addition, the functions and responsibilities that a Member of the National Heritage Council should exercise are also outlined in the said Act. Accordingly, all matters relating to the conservation and preservation of heritage is subject to Act 645. Any non-compliance with any of the provisions of the NHA is an offence, which may result in fines or imprisonment.

ICH as indicated in the NHA (indicated as Intangible Heritage) is defined as follows: "Intangible heritage is a legacy of priority areas that include a heritage that is 'not an object' to be enjoyed by the human senses". Strictly speaking, Intangible Heritage represents an act or gesture of man that can be seen, touched, felt, smelled, or heard when it is done or exists, but no longer can be enjoyed when it is missing or expired. The NHA reinterprets ICH as including any form of expression, language, utterances, sayings, songs produced by music, note, the lyrics, can be heard, singing, folk, oral traditions, poetry, dance, acting as produced through the performing arts, theater, changing sound and music, martial arts, which have existed or exist in relation to the Heritage of Malaysia or any part of Malaysia or Malaysian society in relation to UNESCO.

The ICH in Malaysia is conserved and protected by the NHA. ICH belonging to various ethnic groups in Malaysia such as folk songs, oral traditions, poetry, music, dance, and the performing arts have produced cultural heritage, which is then translated into tourism products. Changing times and insufficient attention have led to the loss and in some cases, the demise of Malaysia's ICH. The NHA and agencies also refers to aspects of the conservation of ICH. It can be said that attention given to ICH in Malaysia is still low compared with the attention given to tangible heritage. This situation gave rise to the need for ICH preservation and safeguarding. Thus, theNHA and the conservation of heritage law enforcement agencies concerned should stay relevant and responsive to the needs of the times so that the legacy of ICH can be enjoyed by future generations.

On 23 July 2013, Malaysia handed the Director-General its instrument of ratification of the Convention for the Safeguarding of the Intangible Cultural Heritage. The instrument contains the following declaration:

The Government of Malaysia declares that the application and implementation of the provision of this Convention shall be subject to, and in accordance, the applicable domestic laws of Malaysia and the applicable administrative and policy measures of the government of Malaysia." (WIPO, website: August 4, 2015).

1-2. Progress towards UNESCO's ICH Convention Ratification

To date, UNESCO has only recognised one ICHin Malaysia, the Mak Yong. It was ratified on 25 November 2005. This ancient theatre form was created by Malaysia's Malay communities, and is a combination of acting, vocal and instrumental music, gestures and elaborate costumes. Specific to the villages of Kelantan in north-west Malaysia, where the tradition originated, Mak Yong is performed mainly as entertainment or for ritual purposes related to healing practices.

Raising national heritage to the world is the task of the Ministry of Tourism and Culture (MoTC) Malaysia, formerly the Ministry of Information Communication and Culture (MICC) through the National Heritage Department (NHD), which is tasked to preserve and maintain the heritage of Malaysia. MICC is Malaysia's latest effort in line with the Convention Safeguarding Intangible Cultural Heritage 2003, and the United Nations Educational, Scientific and Cultural Organization (UNESCO). Following the goal, the National Heritage Department organizes the Heritage, which specifically introduced national intangible heritage, at UNESCO headquarters recently.

There were many items declared, to include 24 sites, 10 tangible heritage, 164 intangible heritage (as of 2016), and the nine leaders of the living National Heritage. UNESCO is also working with Sarawak under the "Endangered Languages" to implement two projects to preserve two languages in the state, Kelabit and Bidayuh to save them from extinction. Also, the National Heritage Department also has a tight one-year calendar which continuously provides exposure to the country's heritage to the people, especially the young people, as a step to encourage them to respect our national treasures. The younger generation should be encouraged to preserve and protect the national intangible heritage. Along this line, the NHD should take on a responsible and committed part in the conduct of research and documentation of ICH that includes research in the performing arts, visual arts, and artistic expression in Malaysia. The department is intensifying efforts to introduce and promote national intangible heritage to ensure that modernization does not render it into oblivion. Society, especially the younger generation, is exposed to the wide range of intangible heritage of the country, such as old Malay writing (Jawi), seloka, poetry, weaving, stitching, sounds, music, and dance. They can be

nurtured through activities, information, and dissemination of information about the uniqueness and power of national intangible heritage.

Therefore, in 2016, NHD organized many programs and activities such as seminars and workshops on Intangible Heritage (April 27 to 28, Terengganu), a Heritage Festival in conjunction with UNESCO (May, Kuala Lumpur), the East Coast Heritage Carnival and Values (August, Kota Bharu, Kelantan), the Workshop on the Development of Intangible Cultural Heritage. NHD is also actively participating in International Seminar events, meetings, seminars, workshops, and festivals. There have also been other relevant activities such as the Malaysia Cultural Week in Amsterdam (Amsterdam, Netherlands), the General Assembly of the States Parties to the Safeguarding of the Intangible Cultural Heritage (UNESCO, Paris), an Ethiopia's 11th Session of the Intergovernmental Committee of The Safeguarding of the Intangible Cultural Heritage (Addis Ababa, November 2016). Malaysia, specifically the MoTC, is continuously taking steps on the Safeguarding of ICH by formulating cultural heritage policies and programs. These steps are categorized into following: 1) formulation of Laws, Rules, and Regulations (promulgation of NHA, setting criteria for rating of hotels, compulsory usage of the National Language, the Teaching of Ethnic Languages in Schools, and the Registration of Traditional Medicine Practitioners). 2) Increased Research, Documentation, and Publication on ICH. Grants were disbursed to institutions of higher learning as well as to individual experts to embark on research work not only for documentation purposes, but to seek new, as well as further or validate previous findings (documentations are in the form of written works and audio-visuals where applicable). These are then publicised and distributed to the public, institutions of higher learning, and public libraries. As an effort to further document the vast intangible heritages of this country, the Ministry has embarked on a continuous cultural-mapping exercise as a prelude to inventory making of such heritages. It is hoped that such exercises, though time-consuming, will set the path for the right direction towards safeguarding the ICH. 3) efforts have also been extended on promotion of ICH (for example, the Arts Acculturalization Program for the Masses, Competitions, Campaigns, and the Arts Market). 4) Capacity Building programmes (for example, The Young Sports Program, The School Cultural Club Program, The Youth Cultural Club Program, The Self Defense (or Martial Arts) Program, and the Compulsory Education of Traditional Theatres. 5) Infrastructure has been built (for example, the Building of Cultural Centres, the Establishment of Museums, and the Building of Craft Centres. 6) National Arts Awards. 7) Allocation of funds for all the above stated initatives.

1-3. The Malaysian National ICH Registry

The ICH Expert Committee recommends that the customs, language and literature, culture and crafts, food, traditional games and martial arts, traditional medicine and performing arts are recognised as national heritage. This is in line with the National Heritage Act 2005, and there is much more intangible heritage unique to Malaysia, which can potentially attract the world's attention because the said heritage covers a different, whole way of life. Malaysia is a melting pot of ethnicity, race, and religion. NHD encourages and supports anyone who actively pursues the preservation and protection of intangible heritage, by providing guidelines on the authenticity of traditional heritage.

As updated by National Heritage Department (January 2016) there are 241 National Intangible Heritage (Objects, which are listed without using the seven domains of UNESCO Intangible Cultural Heritage. All of these items can be retrieved from the NHD website under these domains; performing arts (Theatre, dance and music), culture and custom (custom, traditional games, martial arts, traditional food, and traditional medicine), Language and Literature (oral tradition, Malay manuscripts), fine arts (weaving, embroidery (tekad), etc).

The NHA was enacted as a response to the situation and needs of the country, as well as a response to aspects and responsibilities of the various parties, including the State and Federal Government related to the Joint List, Schedule 9, (Norliza Rofli & Eddin Khoo 2009: 25). The formulation of the NHA was meant to protect and promote national treasure.

Normally, intangible cultural heritage listed as national heritage is the legacy of various ethnic and immigrant groups that symbolizes the identity of ethnic and immigrant groups. Based on the records documented by the National Heritage Department, intangible heritage related to the life of these groups can be divided food, clothing, customs and dances. Among the subcategories of food listed in the list of national heritage are: nasi lemak, pulut kuning, nasi dagang, lemang, ketupat, teh tarik, roti canai and dan asam pedas. The following are types of traditional cloth: ikat samping, pua kumbu, baju kurung, songket, baju Melayu, and destar, dan batik. Customs of ICH include: Buka kampung, adat pijak tanah, adat perpatih, adat temenggung, and adat melenggang perut dan cukur jambul. ICH dance includes: Boria, Tarian zapin, Main Puteri, Ulik Mayang, Sewang, Topeng Mah Meri, Bharata Natyam, and tarian Bhangra. All of the ICH has been protected under the NHA. Among those appearing in the list of categories of heritage, they can be divided into the following sub-categories: dance, music, customs, and folk games. Among the dances listed under this subcategory are Menora, Asyik, Tarinai, Canggung, and Khatak.

1-4. The Malaysia National Heritage

The National Heritage Act 2005 (Akta Warisan Malaysia 2005) is an Act aimed at providing for the conservation and preservation of National Heritage, natural heritage, tangible and intangible cultural heritage, and underwater cultural heritage such as treasure troves. The Act received Royal Assent on 30 December 2005 and was published in the Gazette on 31 December 2005. The NHAcame into effect on 1 March 2006. According to the NHA ICHincludes: "Any form of expressions, languages, lingual utterances, sayings, musically produced tunes, notes, audible lyrics, songs, folksongs, oral traditions, poetry, music, and dances as produced by the performing arts, theatrical plays, audible compositions of sounds and music, martial arts, that may have existed or existed in relation to the heritage of Malaysia or any part of Malaysia or in relation to the heritage of a Malaysian community" (Uytsel, 2015). In this Act, references to the State Authority in relation to the Federal Territory of Kuala Lumpur, the Federal Territory of Labuan and the Federal Territory of Putrajaya shall be construed as references to the Minister responsible for the Federal Territory of Kuala Lumpur, the Federal Territory of Labuan and the Federal Territory of Putrajaya (University Science Malaysia, undated: Online). Policy about conservation and the preservation of heritage are (1) Subject to subsection (2), and the Minister shall be responsible for providing or issuing policies, statements or directives in respect of any matter, business, strategy or conduct on the conservation and preservation of heritage. (2) The Minister shall not provide or issue any policies, statements or directive under subsection (1) where the matter, business, strategy, or conduct of the conservation and preservation of heritage concerns the power or jurisdiction of a State unless the relevant State Authority has been consulted. For the conservation of ICH as indicated in Act 60, (1) The owner or custodian of a heritage object in the form of an intangible cultural heritage shall take all necessary steps to develop, identify, transmit, cause to be performed and facilitate the research on the intangible cultural heritage according to the guidelines and procedures as may be prescribed. (2) The Commissioner may enter into any arrangements with the owner or custodian of the intangible cultural heritage for the compliance with guidelines and procedures as prescribed (University Science Malaysia, undated: Online).

II. ICH Research Trends in Malaysia, 2001-2016

2-1. ICH Research and publication in Malaysia

"Safeguarding" in the NHA means the identification, protection, conservation, restoration, renovation, maintenance, documentation, and revitalization of historical or traditional matter, artefacts, areas

and their environment. Many researchers, scholars, postgraduate students, government agencies and NGOs have come forward to conduct research on many items of ICH of Malaysia. There are a few universities in Malaysia, which have established Heritage studies units or research teams. Among them are the National University of Malaysia (UKM), Universiti Malaysia Kelantan (UMK), Universiti Malaysia Sabah (UMS), and Universiti Sains Malaysia.

The survey (Table 1-1a and 1b) from 2001-2016 shows that the amount of literature included as ICH are quite extensive: 171 books, journal papers, chapters in books, research report, etc. From 2010 – 2016 there was an increase compared to the previous years (Table 1a and graph 1). This is probably the result of the establishment of research universities in Malaysia, such as the University of Malaya, Universiti Sains Malaysia, Universiti Kebangsaan Malaysia, Universiti Putra Malaysia, and Universiti Teknologi Malaysia. One of the most important requirements of obtaining a research grant is a publication in a respected and high-impact journal or publication. Most of the higher ranking journals or publications are international. A lot of publications regarding ICH in Malaysia are published in international publications, journals, or books as can be seen in the 70 publications published by international publication houses (43%) (Table 1b and graph 2).

The survey (Table 1a) shows that the two ICH genre which received the most attention for research and publication are in the performing arts and social practices, in ritual, and in festive events. Among the reasons why these two genres received more attention for research and publication is the easy availability of data for collection, observation, including participant observation and interviews (with the informants and respondents). Less attention is given to the field of Oral Traditions and Expressions, Food Heritage, and Traditional craftsmanship. A lack of information and available data in these genres make it quite a challenge to carry out research.

Table 1

**1a: ICH Literature of Malaysia, 2001-2016**

Category/Year	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	Total
Social Practices, Rituals & Festive Events	2	-	1	2	2	2	4	5	4	8	8	12	9	9	8	2	78
Performing Arts	-	-	-	-	2	-	1	1	5	4	7	10	5	8	5	6	54
Oral Tradition & Expression	-	-	-	1	-	-	-	-	3	3	-	-	5	-	2	2	16
Traditional Craftsmanship	-	-	-	-	-	-	-	-	-	1	1	2	1	4	3	3	15
Food Heritage	-	-	-	-	-	1	-	-	-	-	-	1	1	-	3	2	8
Total	2	-	1	3	4	3	5	6	12	16	16	25	21	21	21	15	171

Table 1b: ICH Literature of Malaysia published in Malaysia and Internationally

Category/Year	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	Total
Malaysia	-	-	1	1	2	1	1	3	7	9	12	7	10	7	11	11	83
International	2	-	-	2	1	3	4	3	3	4	4	17	11	7	10	4	75
Not identifiable	-	-	-	-	-	-	-	-	2	3	-	1	-	7	-	-	13
Total	2	-	1	3	3	4	5	6	12	16	16	25	21	21	21	15	171

In 2007, Malaysia introduced the concept of University Research and strengthened the status of four local universities-Universiti Kebangsaan Malaysia (UKM), Universiti Sains Malaysia (USM), Universiti Malaya (UM) and Universiti Putra Malaysia (UPM) - as Research universities. This resulted in many publications in the form of books, journals, reports etc. Literature is one of the main outputs of the research conducted by the researchers of members of the Research Universities. This can be clearly seen in Graphs 1 and Graph 2: 2012-2016 shows the increasing number of publications in the domain of Social Practices, Rituals and Festive Events, Performing Arts, Oral Traditions and Expressions, Traditional Craftsmanship, and Food Heritage. Since the research is conducted by university professors, one of the requirements is that the publications should appear at international venues such as International Journal publications, International book presses, etc. This can be seen in the Graph 2, where the total number of international publications is almost the same as the number of local publications.

Graph 1: ICH Literature of Malaysia, 2001-2016 (by domain)

Literature on Intangible Cultural Heritage in Malaysia, 2001-2016

- Social Practices, Rituals & Festive Event
- Performing Arts
- Oral Tradition & Expression
- Traditional Craftsmanship
- Food Heritage
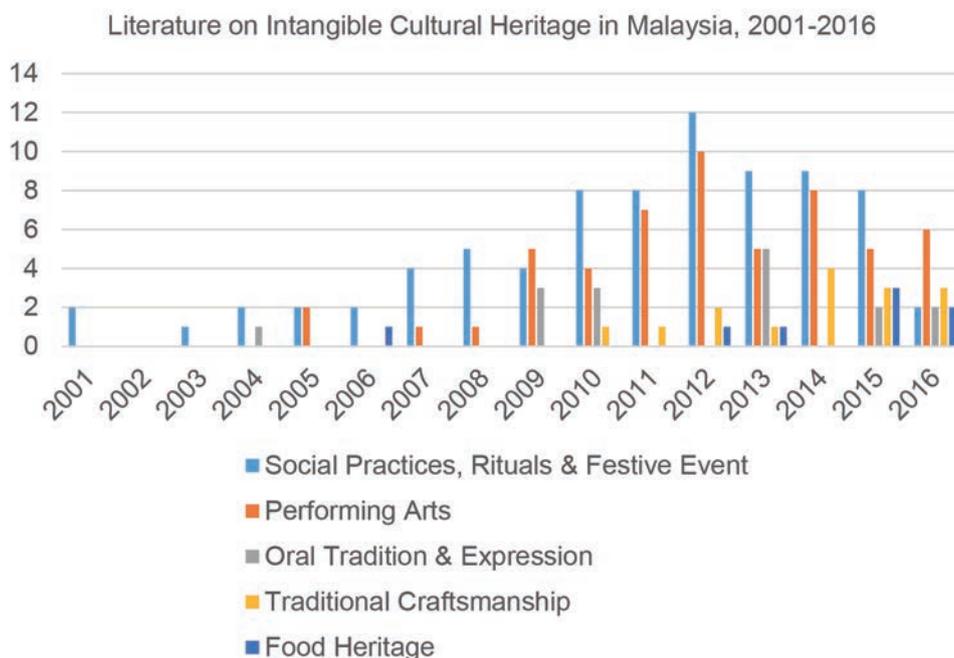
Graph 2: Literature of ICH-Malaysia – Published in Malaysia and Internationally

Paper Publication on Intangible Cultural Heritage in Malaysia, 2001-2016

- Malaysia
- International
- Not identifiable
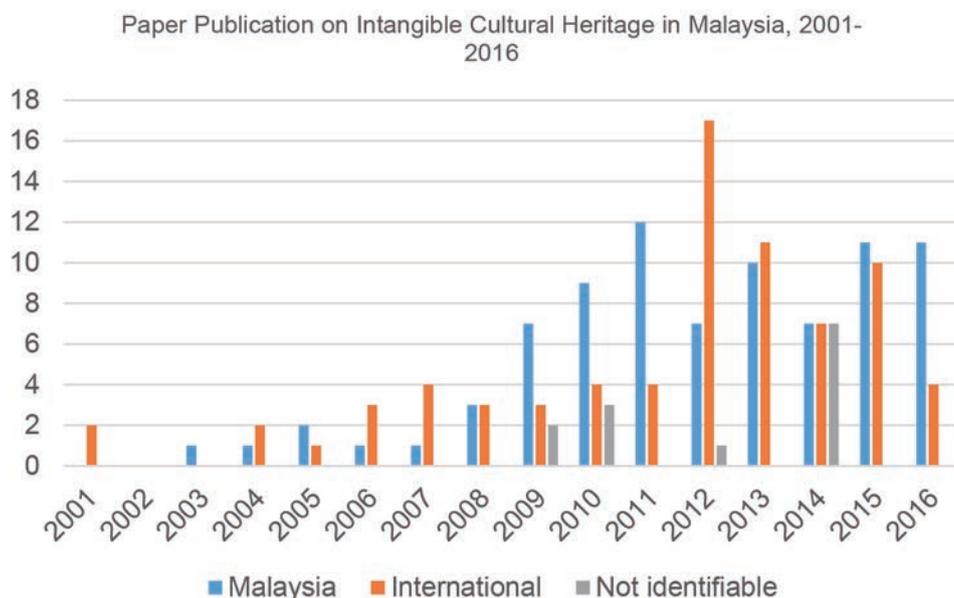
2-2. Safeguarding and non-safeguarding ICH Research and Publications in Malaysia

As discussed in the Introduction, this report presents the literature that according to ICH UNESCO Convention on safeguarding has been collected before 2005 and implemented in 2016. Therefore, awareness of the Safeguarding of the ICH started earlier, but awareness of the safeguarding of literature was enhanced after the ratification of the UNESCO's Convention on the ICH in 2006. The

spirit of safeguarding among researchers from the government and from non-government agencies existed in their research concepts and plan. However, the implementation of the research projects resulted in the forms of a report, a model for sustaining the tradition, publication in the form of books, journal papers, report, etc. By taking this consideration and tracing the aim and objectives of the research and publications, from 2001 until 2016, more than 90% of the publications show the awareness of safeguarding. There were 171 literatures items on different aspects of Malaysian heritage, and of these 163 items of literature were on the ICH safeguarding (Table 2a).

Table 2a: Literature on ICH Safeguarding in Malaysia, 2001-2016

Category/Year	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	Total
Social Practices, Rituals & Festive Events	2	-	1	2	2	2	4	5	3	8	3	12	9	8	8	2	71
Performing Arts	-	-	-	-	2	-	1	1	4	4	7	10	5	7	5	7	52
Oral Tradition & Expression	-	-	-	1	-	-	-	-	5	3	-	-	5	-	2	2	18
Traditional Craftsmanship	-	-	-	-	-	-	-	-	-	1	1	2	1	4	3	2	14
Food Heritage	-	-	-	-	-	1	-	-	-	-	-	1	1	-	3	3	9
Total	2	-	1	3	4	3	5	6	12	16	11	25	21	19	21	16	163

Table 2b: Paper Publications on ICH Safeguarding in Malaysia, 2001-2016

Category/Year	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	Total
Malaysia	-	-	1	1	2	1	1	3	6	9	12	6	9	6	11	11	79
International	2	-	-	2	1	2	4	3	3	4	4	15	11	7	10	4	72
Not identifiable	-	-	-	-	-	-	-	-	1	3	-	1	-	7	-	-	12
Total	2	-	1	3	3	3	5	6	10	16	16	22	20	20	21	15	163

There are three domains of the ICH of Malaysia that have always been targeted for the research projects among researchers, i.e., social practices, rituals and festive events, the performing arts and oral traditions and expressions. This phenomenon can be seen from Graph 3. Graph 4 shows the publication of Malaysias ICH both internationally and locally.

Graph 3: Literature on Safeguarding in Malaysia, 2001-2016

Literature on ICH Safeguarding in Malaysia, 2001-2016

- Social Practices, Rituals & Festive Event
- Performing Arts
- Oral Tradition & Expression
- Traditional Craftsmanship
- Food Heritage
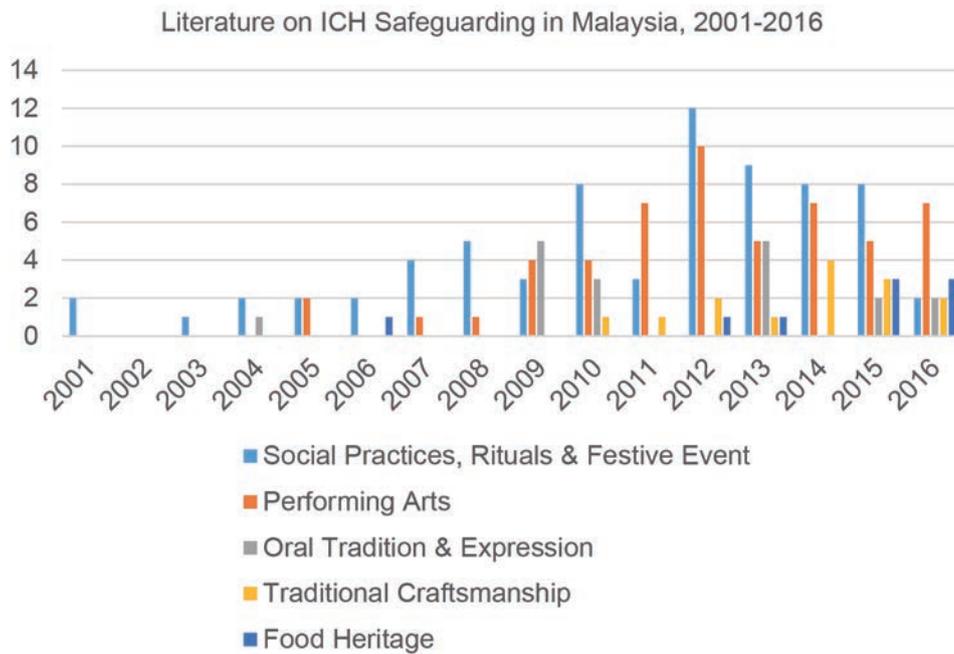
Graph 4: Publication of Literature on ICH Safeguarding in Malaysia, 2001-2016

Paper Publication on ICH Safeguarding in Malaysia, 2001-2016

- Malaysia
- International
- Not identifiable
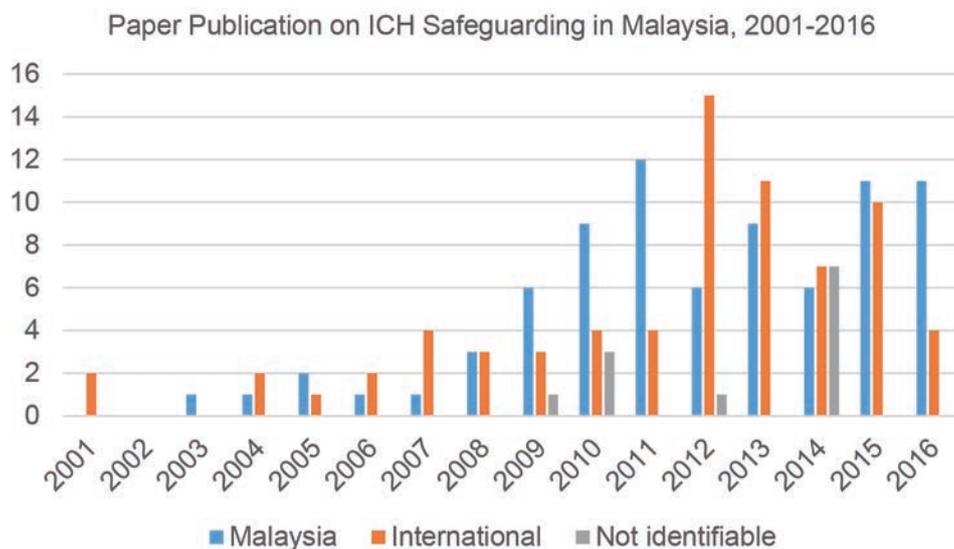
This report is based on the criteria of UNESCO's CSICH. It finds that there were many kinds of literature that did not meet the "safeguarding" criteria. There were only eight kinds of literature considered "non-safeguarding" ICH literature in this survey (2001-2016) as can be seen in Table 3a. Those eight kinds of pieces of literature were published both at international and local publication houses can be seen in Table 3b. Graph 5 shows the trend and the domains for the ICH Non-safeguarding projects through Literature from the year 2001 until 2016. Graph 6 shows the venue for

the publication of ICH Non-safeguarding project awareness. It shows that both local and international publication venues are equally important.

Table 3a: Literature on ICH Non-Safeguarding in Malaysia, 2001-2016

Category/Year	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	Total
Social Practices, Rituals & Festive Events	-	-	-	-	-	1	-	-	1	-	-	3	1	-	-	-	6
Performing Arts	-	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-	1
Oral Tradition & Expression	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Traditional Craftsmanship	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	1
Food Heritage	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Total	-	-	-	-	-	-	-	-	2	-	-	3	-	1	-	-	8

Table 3b: Paper publication on ICH Non-Safeguarding in Malaysia, 2001-2016

Category/Year	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	Total
Malaysia	-	-	-	-	-	-	-	-	1	-	-	1	1	1	-	-	4
International	-	-	-	-	-	1	-	-	-	-	-	2	-	-	-	-	3
Not identifiable	-	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-	1
Total	-	-	-	-	-	1	-	-	2	-	-	3	1	1	-	-	8

Graph 5: Paper Publication on ICH Safeguarding in Malaysia, 2001-2016

Literature on ICH Non-Safeguarding in Malaysia, 2001-2016

- Social Practices, Rituals & Festive Event
- Performing Arts
- Oral Tradition & Expression
- Traditional Craftsmanship
- Food Heritage

Graph 6: Paper Publication on ICH Non-Safeguarding in Malaysia, 2001-2016

Paper Publication on ICH Non-Safeguarding in Malaysia, 2001-2016

- Malaysia
- International
- Not identifiable
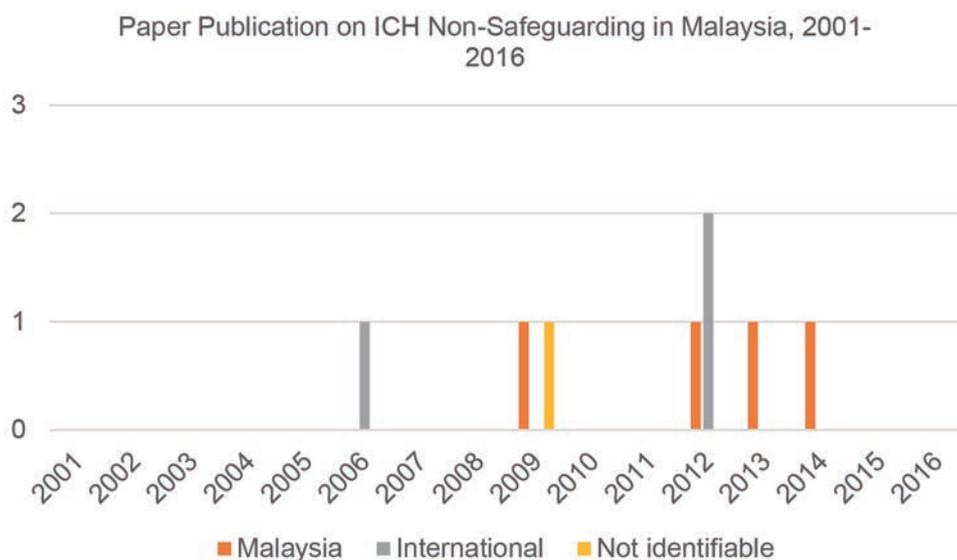
III. Strengths of Current Research on ICH Safeguarding

3-1. Participatory Approaches to ICH Research

The NHA clearly lays down the responsibilities and roles of the government and the releavant institutions for the protection, conservation and preservation of Malaysian heritage. The NHA also urges for generating research and promoting various aspects related to heritage (Abdul Aziz Hussain 2011). The findings of the survey as seen in Table 1 clearly show that there is a growing awareness amongst the heritage scholars, researchers, postgraduate students, government agencies, and NGOs,

etc. to conduct research and publish their research findings. With all the encouragement and support of research and publication, rapid change can be observed from 2010 until 2016.

The provisions of Section 60(1) describe how the owner of intangible heritage should take appropriate action to develop, identify, send, and to facilitate the ease of research on ICH by the guidelines and procedures in the provisions. This is directed at the community or the beholder of the intangible heritage, to participate and own the safeguarding process.

Half of the survey shows that the community is involved in the research process. In some research in the genre of music, dance, and theatre, academics and researchers have been working closely with key community members in the process of data collection, data processing, analysis, and report writing. The community is also involved in the process of developing and protecting their ICH, which can easily be transmitted to the younger generation. The research among this focus group is the most effective method for selecting important informants and provides ease in the documentation, analysis, and interpretation of the data. The research process, in other words, can be properly and effectively carried out. The academic research by the scholars proves to be high quality because the documentation, data analysis, and report writing were done scientifically, with proper methodology and within a clear theoretical framework. This will ease the process of transmitting ICH to the younger generations. The high quality of research output, especially those works published internationally will reach larger local and international audiences as shown in Table 2.

3-2. Holistic and Contextual Approaches to ICH Research and the availability of Research Findings

The years from 2010-2016 showed extensive research activities on ICH. Overall, this particular research evolved to fulfill the requirements of a research grant, specifically to have an output that contributes to the country. Consequently, more and more research is trying to meet this demand. The need for a holistic approach to research has been emphasized to avoid the pitfall of generalizations. The findings should be included in a larger theoretical framework, and the research should be molded into a broader study, based on a holistic research approach. This phenomenon also parallels with the need for papers to be published in journals. The journal publications normally require extensive study to make the papers readable. This will make it easy for the papers to get citations, and it will ensure that the researcher will receive merit through a good ranking.

IV. Challenges to the Current Research on ICH Safeguarding

4-1. Time consuming

Since Malaysia has many ethnic cultures, safeguarding of the ICH is not easy job, though not impossible. Although Malaysia has just embarked on cultural mapping as a prelude to the process of inventory, this exercise is time-consuming.

4-2. Validity of the data/resources

Most of the elderly and knowledgeable respondents are aged, which is a factor to because some of these repondentsmay not be around for the whole duration of the research. To rectify this matter, the National Heritage Department should embark on a proper five-year action plan to identify the ICH to be safeguarded and draw programs for development as well as for inventory purposes.

4-3. Relevance of the significance or impact of the Research on Safeguarding

Almost all of the research on ICH were conducted with a special purpose, that is, as academic research, or postgraduate theses, etc. The trajectories of this type of research is mainly to produce papers for publication in a journal, book, or thesis. These high-quality research papers, however, did not solely concentrate on safeguarding matters. Therefore, more research should be done specifically on safeguarding ICH as a priority and the impact on a safeguarding program.

4-4. Raw Data Limited Accessibility

Another challenge in safeguarding the ICH is the availability of data. Data from other studies are also needed by other researchers to be used for other research purposes. Researchers can only access other studies through final reports and publications. Those materials sometimes do not reflect the real state of ICH.

V. Recommendations for Improving Future Research on ICH Safeguarding

5-1. Improvement on methodology

As discussed in 4.3, all research projects about the ICHshould be addressed to the aim and objectives to safeguard particular the ICH. This aim and objectives can be achieved by identifying and performing suitable methodologies, especially data gathering and research results dissemination. Inventory-making methodologies are another area to be addressed as each intangible heritage is different, and

therefore needs a distinctive treatment. Appropriate methodologies have to be invented, developed, and adapted to suit the situation, as needed. However, such exercises may be lengthy and time-consuming, immense value can be brought to humankind by such efforts in the preservation of our vast intangible cultural heritage.

5-2. Assessment Research on Safeguarding Initiatives

The purpose of research on the ICH varies. Some research is on lighter topics, very and some is on serious academic research. It will be good if the country has a centralized database for literature and raw data. This way, all the data and literature could be accessed by all researchers for their further research. It would help the planning and strategy of future National ICH safeguarding programs.

5-3. Audio-Visual, Multimedia, and the Sharing of ICH

ICH belongs to the beholders of a particular community. Audio-visual material should be properly recorded from the beginning of the research program and can be shared with the public. It is recommended that all researchers, agencies, and academic institutions work together to produce comprehensive audio-visual documents. This agenda should sit well with the community. Sharing necessary audio-visual clippings with the public through multimedia (audio, video, film, websites) could help to sustain the program. This will make the community aware of the traditions of their community, which will be a valuable tool for the transmission of the ICH to the beholder. This may also keep traditions alive among the younger generation. This shared knowledge through multimedia will also enable other researchers to understand particular traditions very well. Furthermore, this will sustain the traditions within and among the members of the community.

VI. Conclusions

In the NHA, conservation of the ICH is a good step towards a right direction. The need for conservation through legislation is crucial that will safeguard and protect theICH. The ICH sustains tradition as people change over time. The government should formulate complete and comprehensive legislative help and support toward the conservation and protection of heritage. Comprehensive and holistic provision has indirectly been raised and strengthened the position of safeguarding the ICH even though the death of the practitioners and community attitudes of the heritage fans changes. The NHA and the of heritage law enforcement agencies conservation regarding protection should not become extinct and destroyed so that it can be enjoyed by future generations. Enforcement of the NHA should also supported and assisted by the authorities of the agencies related to heritage. Assistance and support provided to add more firmness to the NHA will provide the conservation of intangible culture heritage in facing conflicts, and claims regarding property.

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Survey Summary Report: Iran*

Atousa MOEMENI**

I. Background: Research on the Safeguarding of Traditional Culture, Folklore, and Intangible Cultural Heritage in Iran

Available resources in Iran indicate quite a long history in conducting research on preserving popular culture. As all scholars of anthropology affirm, studies on folklore began with influence from the West since the 6th Century B.C. when new ground was broken for developing such ideas. Homer and Herodotus attracted the world's attention to the importance of cultural forms and differences in their customs, rituals, and beliefs; thus, early encyclopedic knowledge about different cultures was acquired. More than one thousand years later in the early 8th Century A.D., the mighty Islamic civilization stretched from Andalusia to Central Asia, confronted Christian Europe, and revolutionized knowledge about ethnic groups due to its huge expansion. Abu Reihan Biruni, Ibn Battuta, and Ibn Fadlan began to introduce intangible heritage, which was referred to as forms of popular culture (Persian: عامه صور فرهنگ) at that time, of nations of the known world as well as that of Iranian people. In the 13th century, Venetian merchant traveler Marco Polo traveled to China and his souvenir was his memoirs through which Europeans got to know Oriental civilizations. He broadened the horizons of those who were unfamiliar with the Eastern world. In 17th and 18th Centuries, European travelers kept venturing forth into the distant and unknown lands, and it was then that a desire for describing the morality of the inhabitants increased dramatically.

While colonization was extensively spreading all over the world and anthropological and ethnological studies were in their early stages, European archeologists and anthropologists visited Iran in the Safavid and Qajar eras and recorded information about its culture and history, thus anthropology like other social sciences entered Iran more or less.

Iranian contemporary intellectuals have also studied their own culture from an anthropological point

of view. Ali Hanibal dedicated his life to collecting traditions, expressions, songs, myths, Ta'ziah and Zoorkhāneh rituals and he had had an active role in establishing the Museum of Anthropology in Tehran in 1935. Sadegh Hedayat was a pioneer in the field of anthropology in Iran; he has recorded some of the oral traditions and expressions in his book, "Avsaneh and Neirangestan", published in 1931.

Anthropology and what we today refer to as intangible heritage have been introduced to Iranian academics through the course of Elm al-Ejtema' in 1934 at Daneshsaray-e Ālee for the first time. The state soon took another step forward and established a responsible government agency, the Department of Anthropology, but changed its name to The National Institution of Anthropology shortly afterward. Training of young researchers initiated in 1958 and thus systematic anthropological studies of Iran began with their investigations. When these investigations were planned, there already existed a discipline of anthropology, with an organized body and two journals (Journal of Anthropology and Journal of Arts and Humanities) in Iran. Another government agency, The National Research Center for Anthropology and Folklore developed from a department of the Ministry of Culture and Arts in 1973 and drew international attention as an academic center. It had conducted research projects on biological and historical anthropology (particularly on Iranian nomadic tribes and urban populations) in collaboration with foreign researchers before the Islamic revolution of 1979. The most important achievements of this center were: (a) it succeeded in publishing many books and articles about anthropology in Iran, such as those published in the "Journal of Anthropology and Folklore", (b) it collected oral traditions and expressions from different regions of Iran, and (c) it gave hundreds of Iranian students grants to study abroad.

The Ministry of Culture and Arts was dissolved due to fundamental reforms after the Islamic revolution and The National Research Center for Anthropology and Folklore changed its name to The National Center of Anthropology that was affiliated to newly-founded and short-lived Ministry of Culture and Higher Education. It then kept on functioning as a department of the Ministry of Culture and Islamic Guidance until the establishment of the Iran Cultural Heritage, Handicrafts and Tourism Organization (hereafter ICHHTO). The Iranian Parliament, the Islamic Consultative Assembly, adopted the Constitution of ICHHTO in 1988. Three years later, the Council of Higher Education agreed on changing the National Center of Anthropology to a research center in 1990, thus, the Iranian Institute of Anthropology and Culture (IIAC) was established as a department of ICHHTO and has been functioning so far. Briefly, I would like to mention the status quo of ICH

safeguarding before and after joining CICH, separately.

1-1. A Brief Overview of ICH Safeguarding in Iran

In this section, the most important events related to what we today refer to as intangible heritage are highlighted in chronological order.

1-1-1. Before The Ratification of the CICH

At the beginning of 20th Century, on the verge of the Iranian Constitutional Revolution, popular culture drew public attention due to the need for encouraging people to participate in protests. There was a large number of non-governmental newspapers such as Sūr-e-Esrāfil, Soraya, Keshkūl, etc., which were publishing articles about rituals, oral traditions and expressions, myths and narratives. Inspired by European scholars, pioneer researchers such as Kūhi Kermāni began to collect Iranian myths and narratives. Independent experts such as Sādigh Hedāyat began to record traditional rituals (Avsaneh and Neirangestan).

Under a directive of the Ministry of Arts in 1937 (Persian: وزارت هنر و صنایع مستظرفه) teachers in villages and cities were obliged to collect paintings of traditional instruments and clothes as well as know-how, myths and narratives with the help of students and send them to the capital. The National Center of Anthropology was established in 1938 and rituals, know-how, skills, manners and customs related to food and clothing, dances, traditional performing arts etc. were collected in the archives. A Museum of Anthropology was established in every province in 1938. National Iranian Radio and Television (NIRT) organized a special group for popular culture.1 The National Archives Organization of Iran was established in 1970, aimed at collecting and preserving national Iranian records. An eighteen-year ethnological research project was started in 300 counties across the country in 1986.[2] Records of languages and dialects which were dying out and gradually left aside were documented and collected in archives in 1986. Iranian artefacts and crafts were documented and collected in archives in 1987.

1-1-2. After The Ratification of the CICH

The act of ratification to CICH was adopted by the Iranian Parliament in 2005 and Iran was acceded to the CICH as the fortieth country. The Tehran Intangible Cultural Heritage Center was established as a regional center with the approval of UNESCO in 2011. A total of 10 ICH items were registered

in UNESCO's lists from 2009 to 2012. Training courses were organized to build the skills and knowledge of preserving ICH at a national level in 2010. Guidelines were drafted as a set of methods for preserving ICH in 2011. Activities related to the identification, documentation, and promotion of ICH items were undertaken in different provinces of Iran in 2014.

Multinational candidature files (Nowruz, Chogān, Lavash, Kamanche etc.) have been prepared and programmes, projects, and activities for safeguarding ICH items (Nowruz, dolls and puppets, Chogān etc.) have been undertaken with collaboration of other countries in the region since 2011.

II. The Ratification Process of the CICH

Due to a wealth of ICH in the domains of oral tradition and cultural expression and the need for preserving them, Iran has focused on implementing UNESCO's instruments and taking advantage of the opportunities they represent. Several meetings were held to evaluate the impact and effectiveness of CICH at a national level after its adoption on 17th October 2003. These meetings led the Iranian Parliament to adopt the Act of Accession of Iran to the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage (i.e. CICH) on the 13th of December 2005. As a result of the Act, the Islamic Republic of Iran was acceded to CICH as the 40th country and committed to the implementation of the 2003 Convention. The Iranian Council of Ministers then issued Executive Regulations for the Act of Accession of Iran to CICH, consisting of 15 articles. The Regulations is a basis for the implementation of CICH in which ten culturally competent organizations are obliged to cooperate with ICHTO to achieve the goals of the CICH.

Despite all efforts at the inscription of ICH items in national inventories and UNESCO's lists, safeguarding methods and cultural rights are still underdeveloped as far as their efficacy, legal content, and enforceability are concerned. Since 2015, the Legal Division of ICHTO has set an agenda for dealing with the underdevelopment of these rights and methods in the hope that it will lead to adoption of supportive laws and policies for safeguarding of ICH.

III. Impacts of the Ratification of CICH

Recognizing what is identified as 'ICH' in a national inventory is the first step in the safeguarding the process and a prelude to inclusion of in UNESCO's lists. Once Iran was acceded to the CICH, the development and maintenance of a national registry became its first priority. As of 2016, 1350 elements have been listed on the National Registry of Intangible Cultural Heritage.

Table 1: Total number of elements in each domain of the Iranian National ICH Registry (2016)

Description	Elements
Social practices, rituals and festivals	531
Traditional Handicrafts	485
Performing Arts	155
Knowledge about nature and the universe	137
Folk literature	42
Total	**1350**

As Table 1 illustrates, ICHHTO has been very active in listing new ICH elements, with a majority of elements being in the domains of Social practices (39.4%) and Traditional Handicrafts (36.0%). The next three domains are the Performing Arts (11.5%), Knowledge about nature (10.1%), and Folk literature (3.0%). It is worth mentioning that some of the elements in the Traditional Handicrafts domain have had an important role in employment and have been a source of income for practitioners, but on the other hand, some of them are considered "in need of urgent safeguarding". Furthermore, despite the fact that they had been the focus of anthropological research and had been documented the most in Iranian Archives before ratification of CICH and establishment of Iranian National ICH Registry, oral traditions (i.e. Folk literature) have been neglected in being identified as an ICH element, if one compares Folk literature to other domains. Lack of a standard definition of oral traditions in national registration guidelines obscures their potential to be identified and to become a major domain in the Iranian National ICH Registry.

Table 2: Total number of elements in each domain, nominated by Iran and inscribed on the Representative and Urgent Safeguarding Lists

	Elements	Domains	Date of Inscription on National Registry	Date of Inscription on UNESCO's List
1	*Nowruz*	Ritual festive events	2007	2009
2	*Radif* of Iranian music	Performing Arts	2008	2009
3	Music of the *Bakhshis* of *Khorasan*	Performing Arts	2009	2010
4	Traditional skills of carpet weaving in *Fars*	Traditional Craftsmanship	2009	2010
5	Traditional skills of carpet weaving in *Kashan*	Traditional Craftsmanship	2009	2010
6	*Pahlevāni* and *zoorkhāneh* rituals	Ritual and Performing Arts	2008	2010
7	The ritual dramatic art of Ta'zīye	Performing Arts	2006	2010
8	Traditional knowledge of sailing in the Persian Gulf	Knowledge about nature and the universe	2010	2011
9	*Naqqāli,* Iranian dramatic story-telling	Performing Arts	2009	2011
10	*Qalisuyan* rituals of *Mashad-e Ardehal*	Ritual festive event	2010	2012

Table 2 shows the variety of domains present in the total number of Iranian ICH elements inscribed on the International lists, with a majority of elements in the domain of the Performing Arts. Although the research shows that Iran is very rich in oral traditions, it has no elements inscribed as ICH on the international lists in this domain.

IV. A Brief Mention of Previous Works on the Survey

In 2015, The International Research Center for Intangible Cultural Heritage in the Asia-Pacific Region (hereafter IRCI) invited the Tehran ICH Center (hereafter TICHC) to participate in a MAPPING PROJECT and Ramezanimir, a research expert from TICHC, was commissioned to write a survey summary report that is in progress. The report covers the research on popular culture, which has been conducted in Iran up to 2016, before and after the ratification of CICH, and the results have also been presented statistically.

I have been entrusted to conduct the complementary survey summary report, considering the need to answer following five questions:

1. What are the strengths and weaknesses of the research activities in the country?

2. What kind of ICH genres are predominant in available research?

3. What kind of methodological approaches for ICH safeguarding are predominant in available research?

4. How are the communities involved and who participated in the research activities?

5. What types of methodologies or approaches have to be strengthened?

In order to avoid duplicating work already being undertaken and to address the different approaches being adopted following the ratification of CICH, it was decided that I focus on the aforementioned time. We have observed that, in some cases, the implementation of research projects were quite efficient in safeguarding ICH and the results were striking. Thus, I will introduce those projects as "best practices" in ICH safeguarding. The Project of the *Gilān* Rural Heritage Museum, for example, is one of those successful approaches after the ratification. This museum will be discussed in 9th section.

V. Current ICH Research Trends in Iran

Anthropological research and documentation of oral traditions and cultural expressions in Iran, as mentioned earlier, was started a long time ago by humanities and social science researchers, in particular, anthropologists. Considering the high priority attached by the Iranian government to cultural heritage, relevant governmental offices have observed the process of preparing and adopting universally recognized instruments[3], and have made attempts to take advantage of the opportunities they represent. IIAC, in this regard, has set an agenda for documentation of cultural expressions since 1997. With moral and material support of the government (through ICHHTO), it paved the way for the identification, documentation, preservation, and transmission of various aspects of the ICH and has ensured somewhat the viability of the ICH through raising awareness.

For the purpose of the survey, due to the huge volume of research on safeguarding ICH that has been produced in Iran[4], a total number of 30 research reports were randomly selected, considering different ICH domains. Our random sample is chosen from the research that has been funded by Institutes, municipalities, even NGOs and from theses and dissertations. As shown in Table 3, in terms of ICH domains: 12 studies focus on social practices; 6 on oral traditions; 5 focus on performing arts; 4 focus on traditional knowledge; and only 3 focus on traditional handicrafts.

These reports provide valuable information about the identification, documentation, and promotion of ICH, although in many cases contextualized and descriptive approaches to ICH research and recommendations of the CICH are not followed.

Furthermore, there is much to be learned from comparing the number of research studies with the number of listed elements in the National ICH Registry (Table 1) in terms of domains:

- The social practices are the most in the former as it is expected from the latter.[5]
- The oral traditions are surprisingly high in the former, given their number in the latter.
- The performing arts and traditional handicrafts are the same in the former, despite their unequal ratio in the latter.[6]
- Finally, the knowledge about nature and the universe is the same in the former and the latter, and its number in the former roughly correlates with that in the latter.[7]

It is worth mentioning that the focus of recent research has been on ICH elements, which got listed on international lists.

VI. Strengths of Current Research on ICH Safeguarding

6-1. Contextual Approaches to ICH Research

Research on cultural expressions in Iran was aimed at raising awareness of the public until recently and most of the studies were descriptive. It is worth mentioning, as a strength of recent research on ICH safeguarding, although in a limited number of studies, that there is progress towards a more contextualized approach and more holistic understanding of ICH. More recently, Iranian researchers have decided to look deeply into the conceptual aspects of ICH, focusing on the grave threats of deterioration, disappearance, and destruction as well as intergenerational transmission. Research reports such as those published about *Nowrūz, Pahlevāni* and *zoorkhāneh* rituals, and the ritual dramatic art of Ta'zīye, have drawn attention to the valuable resource that ICH is for achieving sustainable development and have provided insight into the development of approaches and guidelines for ensuring the viability of ICH. Among the aforementioned examples, all of which are listed in UNESCO's representative list, *Nowrūz* has widely been studied as a multinational ICH.

6-2. Addressing the Relationship between Tangible and Intangible Heritage

Iranian research tended to ignore the interaction between tangible and intangible heritage. Even in the process of the identification and promotion of ICH, there had been no attempts to establish the relationship between ICH and instruments, objects, artefacts, and cultural spaces associated

therewith. One of the strengths of the research, in this regard, is that there has been an increasing emphasis on the relationship between tangible and intangible heritage and also on the notion of cultural landscapes. For instance, the research report about *Pahlevāni* and *zoorkhāneh* rituals, and the ritual dramatic art of Ta'zīye illustrate the close relationship between cultural space and related artefacts. The *Gilān* Rural Heritage Project, on the other hand, is one of the outstanding examples that establishes a relationship between intangible heritage and tangible values associated with cultural space, architecture, artefacts and instruments, thus ensuring the viability of the ICH due to the consideration of both tangible and intangible values. This approach indicates a move toward an emphasis on social structure that considers tangible and intangible heritage as the very fabric of the community. If there is no relationship between tangible and intangible values in ICH safeguarding research, the proposed safeguarding measures would be inefficient.

6-3. Participatory Approaches to ICH Research

The community-involved participatory approach is another strength of current ICH research (conducted after the ratification of CICH). Looking at the research on safeguarding ICH that has been produced in Iran, we found that most of the research has been undertaken by academic institutions, relevant governmental offices, and sometimes NGOs in collaboration with experts in fields such as anthropology, art, archeology, and handicrafts. Since they have a good knowledge of operational directives for the implementation of the CICH, they have often involved practitioners and communities of culture bearers in the research process and therefore ensured preservation and promotion of the ICH. For example, in the case of research on local dolls, women and girls played an important role in the documentation of skills, beliefs, and rituals associated with these local dolls. Participating practitioners and culture bearers in national and international festivals of local dolls have also provided increased awareness of ICH. The field research for the Linguistic Atlas of Iran is another example of this approach in which researchers have recorded interviews with the few remaining speakers of numerous endangered languages across Iran.

Involving practitioner communities in the research process and opening up negotiations between cultural mediators in academic institutions, relevant governmental offices and NGOs have played a vital role in the process of documentation, promotion, and transmission of ICH and in establishing a close relationship between tangible and intangible heritage and –ultimately- in ensuring the viability of ICH in Iran.

6-4. Accessibility of Research on ICH

Acquisition, preservation, organization, and the dissemination of information resources both written (print and manuscript, electronic) and oral produced in territorial Iran or by Iranians living abroad is one of the goals and objectives of The National Library and Archives of Islamic Republic of Iran (hereafter NLAI). NLAI, in this regard, keeps records of every research work which has been published according to the corresponding directives, and provides an easy access to the records. Searches for the title, author, publisher, subject, date of publication, and table of contents of the works in the database are possible through the NLAI website.[8] It is a big step toward raising awareness itself because it provides an opportunity to get the latest research on safeguarding ICH. Furthermore, not only does it provides full access to all works after going through a short approval process, but it also provides full online access to most of the research on ICH elements inscribed on national and international lists and even, in some cases, it provides access to audiovisual recordings. It indicates that there is a great emphasis on the accessibility of the research on ICH.

VII. Weaknesses of Current Research on ICH Safeguarding

7-1. Lack of Academic Coherence

While most of the research studies are funded by governmental offices and academic institutions, some of them have been carried out according to a self-defined methodology, regardless of recommendations of the CICH. Hence, they were not able to involve practitioner communities and ensure the viability of ICH. These studies can serve as a reference for future works, or as a graduation thesis. If these research centers or supervising professors impose requirements to ensure that its research is carried out in conformity with the guidelines of the CICH, the research will help to preserve the cultural diversity and heritage resources and will not serve merely as an approval of graduation or as a document in an archive.

7-2. Shifting Focus from Safeguarding to Identification and Description

One important finding of survey is that, in spite of a holistic and contextualized approach in some cases, researchers often tend to describe the ICH in isolation instead of addressing the means of transmission or safeguarding methods. They have focused on identification of heritage resources and their current interpretations and usage. For example, the research on skills in making latticework windows and doors (Orosi)[9] has only addressed different forms of the ICH rather than capacity-

building activities and means of transmission for safeguarding it. Another example is the research on *Yaldā* rituals. In spite of its nationwide practitioner community, the research only describes the element in isolation. It does not concern itself with how it has survived over centuries and how it can be safeguarded. Furthermore, it does not provide any approach to involving practitioners in the research process.

7-3. Lack of Needs Assessment Studies and Lack of Communication between Governmental Offices and Academic Centers

One of the fundamental weaknesses of research on safeguarding ICH in Iran is that the custodians of intangible heritage have not carried out a "needs assessment" study, in order to set the priorities of safeguarding and to turn weaknesses to strengths in the research on safeguarding ICH. This survey, in this regard, can pave the way toward an effective guideline for future development. On the other hand, lack of communication between cultural mediators (community representatives, practitioners, independent experts, officials etc.) in the field of safeguarding ICH has removed the access of independent experts and practitioners to decision-making in the area of cultural policy-making. Hence, every group of cultural mediators deal with its own subject-matter separately without having any needs assessment in common. There is also concern over duplicating works already being undertaken even, in some case, doing repetitive research. Thus, making a cultural policy with the participation of all interested parties is a necessary measure in the field of safeguarding ICH in Iran.

7-4. Lack of Monitoring and Evaluation

The constantly evolving and dynamic character of ICH requires a continuous monitoring and evaluation process that was absent in almost all studies that have been produced in Iran[10]; moreover, the CICH frequently stresses the requirement of keeping lists up to date. It is, therefore, impossible to evaluate the consequences of the interference that safeguarding activities produce in Iranian communities. Monitoring and evaluation of safeguarding practices, which is best in terms of social and cultural sustainability, will pave the way toward enjoying the best and the most successful safeguarding practices.

VIII. Recommendations for Improving Future Research on Safeguarding ICH
8-1. Drafting a Bill for Safeguarding ICH

Creating legally binding obligations on the governments of the countries ensures the preservation and promotion of different aspects of the ICH. As tangible heritage has been equipped with legal instruments in national and international levels, this approach will also provide efficient tools for safeguarding ICH. However, the legal instruments for intangible heritage should not be the same as those of tangible heritage. Thus, drafting a bill with the participation of ICH experts and lawyers would prepare a legal framework for safeguarding ICH in Iran.

8-2. Establishing a New Academic Discipline and a National ICH Research Institution

As preservation of tangible heritage has almost reached its full significance in Iran, the findings of research on fields such as archeology, architecture, cultural landscape etc., enrich the field of tangible heritage preservation. Establishing a new discipline in academic institutions, and training students in different aspects of ICH will therefore serve the purpose of the efficient safeguarding of ICH through producing theoretical and practical insight into the field of safeguarding ICH. This initiative will manifest itself at the regional level, if only to provide positive results at the national level.

Thus, the first step toward establishing this new discipline should be taken at a national level, by the Ministry of Science, Research and Technology, and not by a regional center such as TICHC.

8-3. Launching a Channel for Raising Awareness about ICH

There are numerous TV channels in Iran with a focus on topics such as sports, health, the economy, industry, culture, etc. ICH is of particular importance in Iranian public opinion and plays a vital role in achieving sustainable development and maintaining cultural identity. Hence, lunching a TV channel with a focus on ICH will encourage the Iranian people to participate in safeguarding processes, and it will be a turning point in awareness-raising and capacity-building programmes in Iran.

It is worth mentioning that numerous TV programs with a focus of ICH have been produced and sporadically aired on different TV channels of Iranian broadcasts, but the expected result has not be achieved due to a lack of coordination and planning.

8-4. Developing a New Cultural Policy Instrument in the field of Safeguarding ICH and a Twenty-Year Vision Plan

As mentioned earlier in 7.3, the process of safeguarding ICH requires a needs assessment or analysis as well as a vision plan, in order to develop a national cultural policy in Iran according to the CICH

with the participation of groups, communities, and relevant NGOs. In this regard, negotiations between cultural mediators, including individual experts and academic centers, and Iranian policy makers will play a vital role in organizing a coherent and well-established framework and avoiding duplicating works that have already being undertaken in the field of safeguarding ICH.

8-5. Conducting Research with Results that can be applied to the Social and Cultural Life of Communities

Emphasis should be placed on research with applicable results in the process of safeguarding ICH. If the research is carried out only to prove or disprove theories in academic institutions, this research will have no major impact on safeguarding ICH. Hence, increased support should be provided to research practical issues in the field of safeguarding ICH. The findings of this research should serve to "revitalize intangible creations and place them back into the circuits of live transmission".[11]

The *Gilān* Rural Heritage Project provides an incomparable example of applied research in the field of safeguarding ICH in Iran. Therefore, it has to be considered as the most appropriate model for research on safeguarding ICH in Iran.

IX. Introduction of the *Gilān* Rural Heritage Museum Project as the "best practice" in research on ICH safeguarding

The Gilan rural heritage museum project has all the aforementioned strengths, and it has turned the weaknesses found in the survey into strengths. Establishing a close relationship between tangible and intangible heritage, evaluation and monitoring, academic rigor, high accessibility of the research (some of it is translated into French and English), applicability of results, and focus on safeguarding, have all been combined together and presented in this project. It has been carried out to preserve the existing cultural resources of Gilān Province. The methodology, policy making, and scoping of this distinctly different research project were a significant milestone in the preservation of intangible cultural heritage in Iran.It drew national and international attention to the cultural properties of local people in Gilān Province. It has protected and restored their cultural resources, and also provided a new and effective pattern for transmission of cultural properties in the regional level.It has also created life in a desolate landscape and revitalized the social life and the cycle of transmission in an original way in this region. It has added tangible heritage with intangible heritages and created new economic opportunities for local livelihood as well.

Furthermore, it has restored endangered social practices and rituals, traditional craftsmanship, knowledge about nature and the universe, oral traditions and the performing arts of local people in that region and established an original relationship between these intangible aspects and physical spaces and tangible items associated with them.

The idea of establishing an open air museum to exhibit the rural heritage of Gilān was first introduced by Mahmoud Tāleghāni, professor of sociology at Tehran University, after the 1990 Manjil-Rudbar earthquake. The aim of the Gilān museum project was in fact to safeguard the tangible and intangible heritage of the local people.

The launch of Gilan Rural Heritage Museum was guided by a team of experts from ICHHTO and Tehran University, under the supervision of Taleghani. It has built in an area of 263 hectares in Saravan Forest Park. The museum's construction started in 2004 and was completed in 2005.

A sizable number of research studies were carried out on cultural diversity, heritage forms, traditional knowledge of architecture, and vernacular patterns of Gilān province, and consequently, the Gilān cultural-architectural area was categorized into 9 classes, regardless of political divisions. These classes were categorized according to environmental factors (topography, climate, etc.), agricultural activities, culture (religion, dialect, language, etc.), and the type of rural vernacular architecture.

A total number of 80 structures were dismantled and re-erected at the site. First, field research on the typology of buildings belonging to each class and existing intangible heritage was carried out before transference of the buildings to the site and putting them back into the circuit of transmission. A sample of movable buildings were then built according to the architectural typology of rural dwellings and existing heritage forms that were identified from the research project itself and were dismantled, transferred, and finally re-erected at the site of museum. The main objective for the construction of this museum was the development of a sustainable architecture in harmony with surrounding nature and the revitalization of traditional social life in the Gilān region. The purpose of the Gilān rural heritage museum was not merely the transference of rural buildings into the site, but it was also the preservation of folk culture, know-how, and a tacit knowledge of the rural population of Gilān.

Accessory buildings such as silkworm cocoon and rice warehouses, barns, and vegetable gardens were constructed in every house in order to revitalize the traditional social practices. A tea garden, Toutestān and Naringestān were also planted in the site to represent the means of livelihood of rural populations in Gilān. The production of livestock and poultry is also a common activity in Gilān Rural Heritage Museum. These activities, as a whole, exhibit the social and cultural life of these

populations.

Holding numerous traditional festive events and performing folk music, local games and performances in the museum serve the purpose of the preservation and transmission of these aspects of ICH.

An outstanding achievement of architectural and anthropological studies in this research project has been the identification and documentation of masterpieces of oral heritage of Gilān, and their results were published in the anthropological and architectural literature.

It is worth mentioning that the Gilan Rural Heritage Museum has won numerous awards and certifications from national and international institutions.

Table 3: Summary of Research on Safeguarding ICH Elements

Elements	Date of Pub.	Publisher	Measures	Domains	Participatory?	Availability
1. Overview of Folk Medical Science in Iran	2011	Tehran university medical science faculty	Documentation, Awareness raising, Education	Traditional Knowledge about Nature and the Universe	Yes	Only available in NALI upon request
2. Recognition of the Culture and Tribes of Iran	2011	Acecr (jahade daneshga-hi)SID	Identification, Education, Awareness raising	Social practice, Ritual , Oral traditions	No	Online
3. Sweet Be-hbahanian Proverbs and slangs	2011	Zoohoor	Identification, Documentation, Awareness raising, Transmission,	Oral Traditions	Yes	Only available in NALI upon request
4. Nowroo Land: The background of ritual and Custom	2011	Roodaky cultural and artistic foundation	Identification, Documentation, Transmission, Awareness raising	Social practice, Ritual, Traditional customs	No	Only available in NALI upon request
5. Khorasan Fables	2006	Mahjan	Identification, Document, Awareness raising, Transmission	Oral Tradition and Folk Literature	Yes	Only available in NALI upon request
6. Nowrooz rituals and customs in Fars	2010	Farsology foundation	Identification, Document, Awareness raising	Social practices, Ritual and Oral traditional	Yes	Only available in NALI upon request

7. The culture of Ilam local games	2004	samira	Identification, awareness raising, transmission	Social practice, local games	Yes	Only available in NALI upon request
8. The charlang bakhtiyari tribe rituals, Customs and Pop culture	2006	Tahoori	Identification, Document, Awareness raising, Transmission, Participation	Social practice, ritual and oral tradition	Yes	Only available in NALI upon request
9. Ghalishuy-an, Symbolic Ritual of Ghalishoy-an in Mash-had Ardehal		Cultural Researcher Office	Identification, Documentation, Awareness raising, Intangible Tangible Interface	Festive events, ritual, Social Practice	Yes	Online
10. Ghsabe Qanat of Goabad	2010	East planning and develop company	Identification, Documentation, Awareness raising, Education, Transmission, Tangible – Intangible Interface	Traditional Knowledge about Nature and the Universe	Yes	Only available in NALI upon request
11. Taft Ghanats	2003	ICHHTO	Identification, Documentation, Awareness Raising, Education, Transmission, Tangible Intangible Interface	Traditional knowledge about nature and the universe	Yes	Only available in NALI upon request
12. The history of carpet weaving art in Iran	2005	Niloofar	Identification, Documentation, Awareness raising	Traditional Craftsmanship	No	Only available in NALI upon request
13. The principle education of vocal tahrirs in Iranian traditional music	2010	Iyrick	Performing arts	Education, Transmission	No	Only available in NALI upon request
14. Galam zani-sustainable art	2013	Mirdashti	Identification, Documentation, Education	Traditional Craftsmanship	Yes	Only available in NALI upon request

15. Wood and woddy art Iran	2015	Markabe Sefid , Alzahra university	Identification, Documentation, Education	Traditional Craftsmanship	Yes	Only available in NALI upon request
16. Training of Iranian Traditional Music		Raze Nahan	Identification, Education, Transmission	Performing art	No	Only available in NALI upon request
17. Idioms, Allusions, Proverbs And Humors in Gazi Language	2008	Hashtbe-hesht	Identification, documentation, awareness raising, trans mission	Oral Tradition	Yes	Only available in NALI upon request
18. Lalabies, Songs, Fables and Children's Games of Isfahan	2006	ICHHTO	Identification, Documentation, Awareness raising, Transmission	Oral tradition, Oral expression, Social practice	Yes	Only available in NALI upon request
19. Anthropol-ogy And Popular Culture (based on people's popular culture)	2012	Hampa	Identification, Documentation, Awareness raising	Social practice, ICH in general	No	Only available in NALI upon request
20. Ritual, Cus-toms and Structure of Ancient Sports	2005	Sabz-khame, Ordered by the In-ternational Zoorkhan-di Sports Federation	Identification, Documentation, Awareness raising, Intangible-Tangible interface	Performing Arts, Oral Tradition	Yes	Only available in NALI upon request
21. The collection of Inter-national conference articles on Moha-ram and people's culture	2004	ICHHTO	Identification, Documentation, Awareness Raising	Social practice, Festive events, Ritual	No	Only available in NALI upon request
22. Spiritual Heritage	2010	Shoora-farin	Identification, Documentation, Awareness raising, Transmission	Oral Tradition, Ritual- Folk Literature,	No	Online

23. Traditional Medicine Baharestan Quarterly	2011	Museum and Document Centre in Par Leman Islamic Republic of Iran	Identification, Documentation, Awareness Raising Education	Knowledge about Nature and the Universe	Yes	Online
24. Sistan and Baluchistan clothing and trim	2013	Taftan	Identification, documentation, awareness raising	Traditional Craftsmanship, Oral tradition, Rituals	Yes	Only available in NALI upon request
25. Transient Ritual in Iran (Comparative Survey on Iranian Ritual in Historical and Geographical Region)	2005	Roshanan	Identification, Documentation, Awareness raising	Social practice, Ritual	No	Only available in NALI upon request
26. Forty speech in meybod anthropology	2011	Sobhan	Identification, Documentation, Awareness- raising, Transmission, WIPO	Traditional knowledge about nature and universe	Yes	Only available in NALI upon request
27. Dayee Ramezoon	2011	Kerman culture service	Identification, Documentation, Awareness Raising, Transmission	Folk literature, Oral Tradition	Yes	Only available in NALI upon request
28. North of Khorasan Musician	2002	Peters	Identification, Documentation, Awareness- raising, Transmission	Performing Art, Oral Tradition	Yes	Only available in NALI upon request
29. Spritual Heritage	2011	ICHHTO	Social Practice, ICH in General	Performing art, ritual, oral tradition, social practices	No	Online
30. Water, ritual and relevant believes in popular culture	2008	Soorosh	Identification, Documentation, Awareness- raising, Transmission	Social Practice, Ritual, Oral Tradition	No	Only available in NALI upon request

1. 17000 active voluntary staff have been mobilized to prepare radio and television reports about ritual, oral traditions, and manners and customs related to food and clothing across the country.
2. 10 villages were studied in every county and all ICH items related to their cultures were reported in a series of monographs.
3. Criterion VI in the World Heritage Convention of 1972, the UNECO Recommendation on the Safeguarding of Traditional Culture and Folklore of 1989, the Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity, and finally, the UNESCO Universal Declaration on Cultural Diversity of 2001.
4. There exists approximately 1000 research reports from 2003 to 2016.
5. It can be concluded that oral tradition is not a well-known domain in preparation of cases for the National ICH Registry and there is no contextualized account of ICH elements in this domain.
6. The ratio of traditional handicrafts to performing arts in the National ICH registry is 2:1. It does not correlate with this ratio of research studies.
7. This domain requires particular attention because it contributes a low proportion of the total number of research studies and listed elements in the National ICH Registry.
8. http://www.nlai.ir.
9. It is in need of urgent safeguarding.
10. The *Gilān* Rural Heritage Project, on the other hand, is an example that does not suffer from this weakness and is cited as the best safeguarding practice in this survey.
11. Kristin Kuutma, 'Concepts and Contingencies in Heritage Politics' Ch.1 in Lourdes Arizpe and Cristina Amescua, eds., *Anthropological Perspectives on Intangible Cultural Heritage* (2013, Springer).

Annexes

Annex I : List of Participants

Chairs	
Name	**Title**
Noriko AIKAWA-FAURE (Ms)	Former Director/ Chief of the Intangible Heritage Section, UNESCO, Advisor for Intangible Cultural Heritage, Agency for Cultural Affairs, Japan
Janet Elizabeth BLAKE (Ms)	Associate Professor Department of Islamic Law, Faculty of Law, Shahid Beheshti University, Iran

Surveyor/ Presenters		
Region	**Name**	**Title**
East Asia	Saruul ARSLAN (Ms)	ICH Specialist, Centre of Cultural Heritage, Mongolia
	Hiroyuki SHIMIZU (Mr)	Lecturer, Ibaraki Christian University, Japan
South-East Asia	Hanafi Bin HUSSIN (Mr)	Associate Professor, Department of South East Asian Studies, Faculty of Arts and Social Sciences, University of Malaya, Malaysia
	Sokrithy IM (Mr)	Deputy Director, Angkor International Research Center and Documentation, APSARA Authority, Cambodia
	Nang Lao Ngin (Ms)	Director, Department of Archaeology and National Museum, Ministry of Culture, Myanmar
South Asia	Anura MANATUNGA (Mr)	Director/ Professor, Centre for Asian Studies, University of Kelaniya, Sri Lanka
	Yadab Chandra NIRAULA (Mr)	Chief Librarian, Nepal National Library, Nepal
West Asia	Atousa MOEMENI (Ms)	Director General, Scientific Studies and International Cooperation Office of Iranology Foundation, Iran
Pacific	Meked BESEBES (Ms)	Cultural Anthropologist/ Ethnographer, Bureau of Cultural and Historical Preservation/ Palau Historical Preservation Office, Palau
	Sandra MORRISON (Ms)	Associate Professor, Faculty of Maori and Indigenous Studies, University of Waikato, New Zealand
	Richard SHING (Mr)	Senior Archaeologist, Vanuatu Cultural Center, Vanuatu

Presenter of Regional Survey Summary Report	
Name	**Title**
Hanhee HAHM (Ms)	Professor, Department of Archaeological and Cultural Anthropology, Chonbuk National University, Republic of Korea
Resource Persons	
Name	**Title**
Don NILES (Mr)	Acting Director and Senior Ethnomusicologist, Institute of Papua New Guinea Studies, Papua New Guinea
Tomiyuki UESUGI (Mr)	Professor, Department of Cultural History, Faculty of Arts and Literature, Seijo University, Japan
Cholponai USUBALIEVA-GRYSHCHUK (Ms)	Researcher and Project Coordinator, Aigine Cultural Research Centre, Kyrgyzstan
Observers	
Name	**Title**
Himalchuli GURUNG (Ms)	Programme Specialist for Culture, UNESCO Beijing Office
Yasue HAMADA (Ms)	Deputy Director, Office for International Cooperation on Cultural Properties, Traditional Culture Division, Cultural Properties Department, Agency for Cultural Affairs, Japan
Organiser	
Name	**Title**
Wataru IWAMOTO (Mr)	Director-General IRCI, Japan
Misako OHNUKI (Ms)	Deputy Director-General IRCI, Japan
Tetsuya TANAKA (Mr)	Associate Fellow IRCI, Japan
Yurika SUGINO (Ms)	Associate Fellow IRCI, Japan
Shigeaki KODAMA (Mr)	Research Assistant IRCI, Japan
Fuyuki DOI (Mr)	Research Assistant IRCI, Japan

Annex II : Programme Schedule

Day 1: 18 NOVEMBER:

9:45-10:00   **Opening of The Meeting**
Address by:
   Ms. Yasue HAMADA, Deputy Director, Office for International Cooperation on Cultural Properties, Traditional Culture Division, Cultural Properties Department, Agency for Cultural Affairs, Japan
   Ms. Himalchuli GURUNG, Programme Specialist for Culture, UNESCO Beijing Office
   Mr. Wataru IWAMOTO, Director-General, International Research Centre for Intangible Cultural Heritage in Asia and the Pacific Regions (IRCI), Japan
   Self-introduction of Experts

10:00-12:00   **Session I:** presentation by four experts

Co-chaired by
   Ms. Noriko AIKAWA-FAURE, Former Director/ Chief of the Intangible Heritage Section, UNESCO, Advisor for Intangible Cultural Heritage, Agency for Cultural Affairs, Japan
   Ms. Janet Elizabeth BLAKE, Associate Professor, Department of Islamic Law, Faculty of Law, Shahid Beheshti University, Iran

Speakers of Session I: 20-mins Presentation and 10-mins Q&A
   Ms. Sandra MORRISON (New Zealand)
   Ms. Meked BESEBES (Palau)
   Mr. Yadab Chandra NIRAULA (Nepal)
   Mr. Anura MANATUNGA (Sri Lanka)

12:00-12:15   **Tea Break**

12:15-13:15   **Session II:** presentation by three experts
Co-chaired by **Ms. Noriko AIKAWA-FAURE** and **Ms. Janet Elizabeth BLAKE**

Speakers of Session II: 20-mins Presentation and 10-mins Q&A
   Mr. Hiroyuki SHIMIZU (Japan)
   Ms. Saruul ARSLAN (Mongolia)
   Mr. Richard SHING (Vanuatu) : to be distributed

13:15-14:15   **Lunch**

14:15-16:15   **Session III:** presentation by four experts
Co-chaired by **Ms. Noriko AIKAWA-FAURE** and **Ms. Janet Elizabeth BLAKE**

Speakers of Session III: 20-mins Presentation and 10-mins Q&A
    Ms. Nang Lao Ngin (Myanmar)
    Mr. Sokrithy IM (Cambodia)
    Mr. Hanafi Bin Hussin (Malaysia)
    Ms. Aousa MOEMENI (Iran)

16:15-16:30   **Tea Break**

16:30-17:15   **Session IV: Regional Survey Summary Report** (45-mins presentation)
Co-chaired by **Ms. Noriko AIKAWA-FAURE** and **Ms. Janet Elizabeth BLAKE**

    Ms. Hanhee, HAHM, Professor, Department of Archaeological and Cultural Anthropology, Chonbuk National University, Republic of Korea

17:15-17:45   **Discussion**

Day 2: 19 NOVEMBER

9:00-11:00   **Session V: Overall Discussion**
Co-chaired by **Ms. Noriko AIKAWA-FAURE** and **Ms. Janet Elizabeth BLAKE**

    1. Discussion on the Literature Survey
    Results of Assessment of the Survey Methodology in 2015-2016
    (to be presented by IRCI)
    Discussants' Comments: **Ms. Hanhee HAHM, Mr. Tomiyuki UESUGI, Mr. Don NILES**, and **Ms. Cholponai USUBALIEVA-GRYSHCHUK**

    2. Future Orientation of the Mapping Project
    Discussants' Comments: **Ms. Hanhee HAHM, Mr. Tomiyuki UESUGI, Mr. Don NILES**, and **Ms. Cholponai USUBALIEVA-GRYSHCHUK**

    3. Wrapping Up of the Meeting

11:00-11:10   **Concluding Remarks**
Mr. Wataru IWAMOTO

12:00-13:00   **Lunch**

13:30-17:00   **2016 International Symposium**

17:00-19:00   **Reception**
at *Restaurant Sun Sun* (**1ˢᵗ Floor, A Building, Sun Square Sakai**)

Annex III : Discussion on the Literature Survey (from 2015 to 2016)

These slides were shown at the section 1 on 19 November 2016.

1. Do you assess your literature survey by pointing out percentages as a whole of the existing literature on ICH safeguarding in the target country?

Answer: Yes   %   ➡ **50 %**

If you assess the survey at less than 100%, kindly clarify the main elements that prohibit inclusion of the rest of the literature survey? (More than one answer is possible)

⭐] Shortage of Time   ➡ **60 %**
⭐] Lack of Budget
[ ] Lack of Human Resources
[ ] Lack of Intellectual Infrastructure: such as Libraries, Archives, Museums, etc.
[ ] Lack of Accessibility due to a Weak Digital Environment or Government Restrictions
[ ] Other

1

2. How do you assess the literature survey's targets in the target country? Should we continue to survey the following four elements next year? Kindly choose your answer from each sub-question and note the reasons why.

(1) Publication by NGOs:
Yes [ ] No [ ]   **75 %: Yes**

(2) Methodological or theoretical approaches in each work of literature:
Yes [ ] No [ ]   **75 %: Yes**

(3) Research focusing on communities:
Yes [ ] No [ ]   **100 %: Yes**

(4) Publication written in languages other than English: **85 %: Yes**
Yes [ ] No [ ]

2

3. How do you assess the survey summary report [See "Survey Summary Report"], especially minimum required five analytical questions, in the target country?

[ ] Perfectly Organized   **75 %: Yes**
[ ] Need More Elements/ Questions
[ ] Reduce Some Elements/ Questions
[ ] Not Effective
[ ] Anything Else   Better to identify "who is doing what", and classify the main actors involved in the research process. Some questions seems overlapped. [Uzbekh 2015]

3

4. How do you assess the IRCI Literature Annotation Sheet for the literature survey?

[ ] Perfectly Organized   ➡ **60 %: Yes**
[ ] Need More Elements
[ ] Reduce Some Elements
[ ] Not Effective
[ ] Anything Else   ISBN/ ISSN number [Sri Lanka 2016]
Websites, audiovisual materials [Thailand 2015]
Photos as references [Myanmar 2015]

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Annex IV : Future Orientation of the Mapping Project

These slides were shown at the section 3 on 19 November 2016.

[Session V]
Date: 19 November 2016, IRCI

Mapping Project on the Safeguarding of ICH

< Mapping Project 1>
IRCI International Conference on the Convention for the Safeguarding of Intangible Cultural Heritage

< Mapping Project 2>
Literature Survey on ICH Safeguarding Research in the Asia-Pacific Countries

< Mapping Project 3>
Research Data Collection on ICH Safeguarding in the Asia-Pacific Region and Optimization of its Use

- **International Conference** — discussions on current trends and challenges on research for ICH safeguarding; researchers' network
- **Literature Survey** — collecting information; identifying research trends and challenges
  - Research information
- **Research Database** — sharing research information through databases

→ **Instigating research activities for ICH safeguarding**

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Literature Survey

FY 2014	Preliminary Literature Survey conducted by IRCI				
FY 2015	2015 Literature Survey		Total Number of countries surveyed: 18		
	Japan	Republic of Korea	China	Thailand	Malaysia
	Vietnam	Myanmar	Cambodia	Laos	Bangladesh
	India	Kyrgyzstan	Tajikistan	Uzbekistan	Kazakhstan
	Fiji	Australia	Iran		
FY 2016	2016 Literature Survey		Total Number of countries surveyed: 11		
	Japan*	Mongolia	Myanmar*	Cambodia*	Malaysia*
	Nepal	Sri Lanka	Iran*	Palau	New Zealand
	Vanuatu		Overlapped with 2015th survey		
FY 2017?	Remaining countries to be surveyed (21)				
	Indonesia	Pakistan	Singapore	Bhutan	Papua New Guinea etc

Research Database

FY 2014	520	FY2015	750	FY 2016	800

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Experts' Meeting = **Literature Survey**

International Experts' Meetings/Forums under the Mapping Project since FY 2013

1. **Preliminary meeting at UNESCO, Bangkok** (FY2013; 19-20 February 2014)
   Identification of key issues
2. **International Experts' Meeting, Kuala Lumpur**
   (FY2014, 26-27 January 2015)
   Case studies of ICH safeguarding
   Plans for FY2015-2016
   >>> literature survey
3. **2015 IRCI Experts' Meeting, Bishkek**
   (FY 2015, 8-9 December 2015)
   Literature Survey: 17 countries in Asia-Pacific
   Revising the guidelines of the survey
   (community involvement suggested)
4. **2016 IRCI Experts' Meeting, Osaka**
   (FY 2016, 18-19 November 2016)
   Literature Survey: 11 countries in Asia-Pacific
   Revising the guidelines of the survey
   Future Orientation of the Mapping Project

April
May — Starting contracts with surveyors
  Shortage of time
Sep. — Submitting results of the literature survey
Nov. — Organizing the experts' meeting
  Lack of quality control
Jan. — Publishing the proceedings of the meetings
March — Putting information about the literature into the Database

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Future Orientation of the Mapping Project

Instigating research activities for ICH safeguarding

★Fostering Researcher's Linkage

- **International Conferences** → Leading Research Institutes / Key Researchers
- ★Setting a suitable agenda → Building the capacity of young researchers
- **Literature Survey** → Researchers in the Asia-Pacific region
- ★Committing the literature survey for longer length (one full year)
- **Research Database** → Digital Archive Experts → Strengthening the basis of academic discussion

★Integrate research information on ICH safeguarding and guarantee the right of information

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United Nations
Educational, Scientific and
Cultural Organization

Intangible
Cultural
Heritage

International Research Centre
for Intangible Cultural Heritage
in the Asia-Pacific Region