

Proceedings of the IRCI Researchers Forum on ICH Safeguarding in the Asia–Pacific Region

Progress and Challenges in the Research for the Safeguarding of Intangible Cultural Heritage —Towards a Sustainable Future—

29 October 2021

Online

Organised by

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



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage



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



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Edited by
Wataru Iwamoto, Yoko Nojima, Aina Inoue, and Mieko Okura

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2 cho, Mozusekiun-cho, Sakai-ku, Sakai City, Osaka 590-0802, Japan
Phone: +81-72-275-8050
Email: irci@nich.go.jp
Website: <https://www.irci.jp>

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P R E F A C E

The International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) was established in 2011 in Sakai City, Osaka, as a category 2 centre under the auspices of UNESCO and as one of the organisations of the National Institutes for Cultural Heritage of Japan. It is a great pleasure that IRCI marked its 10th anniversary in 2021, a remarkable opportunity for reflection for an institution.

IRCI's mission is to promote the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (the 2003 Convention) and its implementation, and to enhance the safeguarding of intangible cultural heritage (ICH) through instigating and coordinating research in the Asia-Pacific region.

In recent years, many elements of ICH have become endangered throughout the world. IRCI works in close cooperation with UNESCO and other related institutions, including universities, research institutions, governmental and non-governmental organisations, museums and communities in the Asia-Pacific region and beyond to safeguard ICH in the Asia-Pacific region. It has accumulated significant outcomes in the last 10 years by facilitating various research projects such as Sustainable Research Data Collection, Researchers Forums and International Symposia, Safeguarding Endangered ICH, ICH Safeguarding and Disaster Risk Management, Emergency Protection of ICH in Conflict-Affected Countries in Asia and ICH's Contribution to SDGs.

To commemorate its 10th anniversary, the IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region was held on 29 October 2021 as a half-day symposium entitled "Progress and Challenges in the Research for the Safeguarding of Intangible Cultural Heritage—Towards a Sustainable Future—". The forum reviewed a wide range of IRCI's achievements in its 10 years of life and explored the future of ICH research in general as well as IRCI itself. The forum was highly honoured by congratulatory speeches given by Mr NAGAFUJI Hideki, the Mayor of Sakai City, and Mr MATSUURA Koichiro, the Honorary Adviser of IRCI and former Director-General of UNESCO.

In consideration of the COVID-19 pandemic situation, the forum was held in an online format. Experts who have worked closely with us kindly agreed to contribute to the event as presenters and facilitators. Moreover, the forum attracted the online participation of 95 researchers and ICH-related individuals from 21 countries, including Japan, Myanmar, Nepal, the Republic of Korea, China, Indonesia, the Philippines and Kyrgyzstan. It was a meaningful opportunity for us to rediscover the potential of an online event such as this forum in enlarging the audience beyond the country borders.

In the sessions and panel discussion, various perspectives concerning research for ICH safeguarding, issues and challenges were discussed, such as the importance of linking research outcomes with the communities as well as the actual practice of ICH, sustainable development and the commercialisation of ICH, and the adaptation of ICH to on-going global changes. The contents of discussion are tremendously suggestive to us and encourage us to develop our future orientations. I am sincerely grateful to all the

participants for bringing the forum great success, and I hope the present volume will serve as a medium of sharing the forum's fruits widely with all those involved in ICH safeguarding. Moreover, I am convinced that the proceedings will be useful to all those who are interested in ICH research, which has increasing importance in today's world.

Finally, I would like to thank Japan's Agency for Cultural Affairs for jointly hosting the forum. My heartfelt gratitude goes to all those who have extended invaluable assistance to this memorable occasion.

March 2022

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

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ACRONYMS AND ABBREVIATIONS

COVID-19	Coronavirus Disease 2019
CRIHAP	International Training Centre for Intangible Cultural Heritage in the Asia-Pacific Region (China)
DRM	Disaster Risk Management
DRR	Disaster Risk Reduction
ICH	Intangible Cultural Heritage
ICHCAP	International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region (Republic of Korea)
IRCI	International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (Japan)
SDGs	Sustainable Development Goals
SFDRR	Sendai Framework for Disaster Risk Reduction
SIDS	Small Island Developing States
UNCED	United Nations Conference on Environment and Development
UNESCO	United Nations Educational, Scientific and Cultural Organization
2003 Convention	Convention for the Safeguarding of the Intangible Cultural Heritage

EXECUTIVE SUMMARY

The Third IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region was held on 29 October 2021, entitled “Progress and Challenges in the Research for the Safeguarding of Intangible Cultural Heritage—Towards a Sustainable Future—”. This was one of the events to mark the 10th anniversary of the foundation of the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI).

The purpose of the forum is to review progress on the research for the safeguarding of intangible cultural heritage (ICH) in the past 10 years, reflecting on IRCI’s research projects since its establishment and discuss the future direction of research. Nine researchers including one from IRCI and a UNESCO officer who have collaborated in the past and on-going IRCI projects participated in the event as presenters and facilitators. Given the difficulties of travel and holding in-person meetings because of the worldwide COVID-19 pandemic, an online format (Zoom Webinar system) was employed. The pre-registered audience, including researchers and ICH-related individuals from 21 countries in the Asia-Pacific region and beyond, joined the event online (total of 95 audience members).

The forum, held as a half-day academic symposium, consisted of two sessions and a panel discussion. For details on the presentations in sessions, see the Presented Papers section of this volume.

OPENING

The event began with two opening remarks by representatives of the organisers, followed by two congratulatory speeches by honorary guests (see Annex 1 for full speech transcription).

Opening Remarks

Mr IWAMOTO Wataru (Director-General, IRCI)

On behalf of IRCI, Mr Iwamoto welcomed and extended his gratitude to the co-organiser and guests, facilitators and presenters of the sessions and the audience. After briefly describing the 10-year history of IRCI and the background and purpose of the forum, he expressed his wishes for a fruitful discussion.

Mr TOKURA Shunichi (Commissioner, Agency for Cultural Affairs, Japan)

On behalf of the Agency for Cultural Affairs, the forum's co-organiser, Mr Tokura briefed the audience on the history of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage and the contribution that Japan has made towards its promotion. Reviewing IRCI's research activities conducted for the implementation of the Convention, he reaffirmed that IRCI's research outcomes have new significance now and will have, too, in the post-COVID-19 world to come.

Congratulatory Speech

Mr NAGAFUJI Hideki (Mayor of Sakai City)

Mr Nagafuji delivered his message in video format. He described the history of Sakai, which is famous for accommodating the Mozu-Furuichi Kofun Group, a UNESCO World Heritage Site, and the city with a rich tradition of ICH. The city has worked in collaboration with IRCI since the establishment of its office inside the Sakai City Museum. Mr Nagafuji heartily congratulated IRCI on its 10th anniversary and hoped for further collaboration to pass on the inherited history and culture to the next generation.

Mr MATSUURA Koïchiro (Honorary Advisor of IRCI; Former Director-General of UNESCO)

Mr Matsuura, former Director-General of UNESCO, described when the Convention was adopted at the General Conference of UNESCO in 2003. Currently, 180 members have ratified the Convention, which is almost comparable to the 194 members of the World Heritage Convention. Conventions on World Heritage and ICH are two major drivers to safeguard cultural diversity. In conclusion, Mr Matsuura hoped that the forum discussions would contribute further to IRCI's research activities.

**SESSION 1:
PROGRESS OF THE MAJOR ISSUES IN ICH SAFEGUARDING,
REFLECTING ON MAJOR RESEARCH PROJECTS BY IRCI**

Session 1 was dedicated to discussing progress in the field of research for ICH safeguarding in the Asia-Pacific region in the past 10 years. Four researchers who have worked on IRCI's major research projects were invited to present their views and reflect on IRCI's research activities in the last 10 years. They were Ms NOJIMA Yoko, IRCI, Japan; Ms Harriet DEACON, University of Cape Town, South Africa; Ms Meredith WILSON, Heritage Consultant, Australia and Mr Hanafi HUSSIN, University of Malaya, Malaysia. This session was facilitated by Mr TERADA Yoshitaka, Professor Emeritus, National Museum of Ethnology, Japan.

IRCI's Research Activities: Achievements and Challenges

NOJIMA Yoko (IRCI)

Ms Nojima showed the timeline of IRCI's research activities in the past 10 years, extensively carried out with various organisations within the Asia-Pacific region based on inter-disciplinary cooperation, referring mainly to major research projects since 2013, when the present two activity focuses framework entered into operation. Projects under Activity Focus I have been carried out to promote research for safeguarding ICH, which have successfully led to providing sustainable frameworks for deepening academic and inter-disciplinary discussions on ICH. Major projects composing Activity Focus II have been dedicated to a variety of case studies and, in recent years, to issues related to disasters. Ms Nojima's presentation formed the basis for the forum discussion.

Research for the Safeguarding of Endangered Intangible Cultural Heritage: Reflection on the Last Decade

Harriet DEACON (University of Cape Town)

In the First IRCI Researchers Forum held in 2012, Ms Deacon had stressed the importance of bibliographies in ICH-related studies. Returning in 2021, she analysed the development of data collection by IRCI and commended the outcomes of its research projects, including the projects on legal systems and disaster risk management. She then suggested some key areas remaining for further research exploration, such as the link between sustainable development and ICH safeguarding, where IRCI can play a significant role. She also introduced insights from the project in India, aiming at helping communities plan sustainable development through ICH, which developed heritage-sensitive intellectual property and marketing strategies (HIPAMS) to maximise the benefits while minimising the risks of community engagement with the market.

Intangible Cultural Heritage and Disaster: Reflections on the IRCI Project 2016–2020

Meredith WILSON (Heritage Consultant, Australia)

Touching on IRCI's research project, ICH Safeguarding and Disaster Risk Management in the Asia-Pacific Region conducted in Vanuatu and other areas in the Asia-Pacific region from 2016 to 2018, Ms Wilson highlighted the need for further promoting ICH's role in the community-based disaster risk reduction (DRR) and recovery process. To prioritise ICH safeguarding and sustainability in an increasingly disaster-prone world, she emphasised the need to develop models that address emerging composite risks such as disaster, climate and health. The models should address natural hazards within the broader context of other forms of emergency and expand the scope for response by combining models of DRR

and climate change adaptation. It is also necessary to invest in both the safeguarding and adaptation of ICH elements that are most vulnerable to disasters and most valued by communities.

IRCI Research Data Collection for the Safeguarding of Intangible Cultural Heritage: Issues, Challenges and Future

Hanafi HUSSIN (University of Malaya)

Mr Hussin described the development and outcomes of IRCI's three major data collection projects: Mapping Research for the Safeguarding of ICH in the Asia-Pacific Region; Literature Survey on ICH Safeguarding Research in the Asia-Pacific Countries and Sustainable Research Data Collection for ICH Safeguarding in the Asia-Pacific Region, for which the latest outcomes and analysis of the survey in partner countries are complemented. Pointing out the challenges that these projects faced and the positive aspects that can be explored further, he concluded with recommendations for future research on ICH safeguarding, such as the improvement on methodologies, assessment of research on the safeguarding initiatives through the database and collaborative work by all researchers and governmental/non-governmental bodies to produce comprehensive data.

SESSION 2: RECENT INTERNATIONAL TRENDS AND SCOPE FOR THE SAFEGUARDING OF ICH: FROM THE VIEWPOINT OF THE 2003 CONVENTION AND OTHER PERSPECTIVES

In Session 2, the discussion was deepened around the theme of recent international trends in the field of research for ICH safeguarding, which should lead to the exploration of the future of ICH research. The talks included highlights of the latest research perspectives and approaches as well as the on-going projects deployed by UNESCO. Presentations were given by experts who have collaborated in recent IRCI's research projects: Mr SATO Masahisa, Tokyo City University, Japan; Mr IIDA Taku, National Museum of Ethnology, Japan; and Ms Himalchuli GURUNG, UNESCO Beijing Office. This session was facilitated by Mr ISHIMURA Tomo, Tokyo National Research Institute for Cultural Properties, Japan.

Intangible Cultural Heritage and Human Security in an Age of SDGs

SATO Masahisa (Tokyo City University)

Mr Sato delivered a strong message that ICH needs to be reconsidered in the context of 'human security'. He elaborated on the analytical framework of the human security approach and applied it to analyse the ICH in sustainable development. This reconsideration contributes to the integration of different purposes such as ICH safeguarding, inclusive social development, inclusive economic devel-

opment, environmental sustainability, and peace and security. It further contributes to the promotion of policy integration, multi-stakeholder partnership, and adaptive collaborative governance. Also, Mr Sato described the importance of the community participation structure in the area of ICH safeguarding.

Heritage Studies as Public Ethnology: Recent Trends and the Issues Concerned with Intangible Cultural Heritage

IIDA Taku (National Museum of Ethnology, Japan)

Mr Iida provided an overview of recent trends common to tangible and intangible heritage studies, focusing on people's practices. Exploring the contrasting nature of ICH, 'fluidity vs. solidity' and 'communicativity vs. group identity', he emphasised the importance of fluidity and communicativity, as ICH is a processual phenomenon constantly recreated by communities and groups, and serves as a resource for understanding other cultures. He concluded his presentation with the suggestion that heritage studies should promote and facilitate dialogues between researchers/practitioners and the general public based on the public ethnology approach.

Recent International Trends and Scope for the Safeguarding of ICH: Research and the 2003 Convention

Himalchuli GURUNG (UNESCO Beijing Office)

Ms Gurung touched on research identified in the 2003 Convention as one of the measures to ensure ICH safeguarding and 'inventorying and research' in UNESCO's Overall Results Framework approved in 2018. She also showcased UNESCO's five ICH safeguarding initiatives/projects along with their objectives and impacts, then introduced the latest operational principles and modalities for safeguarding ICH in emergencies. In response to a question from Mr Ishimura, she provided an explanation of why and how the term 'living heritage' came to be used in UNESCO.

PANEL DISCUSSION: CURRENT ICH RESEARCH AND ITS CHALLENGES—SUGGESTIONS ON FUTURE RESEARCH

The panel discussion further explored issues raised in previous sessions. All the presenters and facilitators of the sessions participated as panellists. Mr IWAMOTO Wataru of IRCI served as the discussion moderator and took up topics on the research on ICH and the IRCI itself, around which panellists actively exchanged ideas and opinions from various perspectives.

Research and community: making research outcomes relevant to the practices of safeguarding ICH

The first topic was how research outcomes can be linked with the community, the main actor or stakeholder of ICH, and how researchers should link research outcomes to the practice of ICH safeguarding to empower the community.

As an anthropologist, Mr Terada noted that, although it might be efficient to reach the community through governmental channels, researchers with anthropological backgrounds can identify the key players in a community in a different way. Emphasising the role of the community in the research process is an important point, but he cautioned that it is critical to understand the nature of the community group to work with, as the community is not necessarily unified.

Mr Sato pointed out that participatory action research, which involves community members in setting research plans to work together, is an important research methodology. Mr Hussin clarified that research for academic purposes might place more emphasis on creating a methodology or theoretical framework as research outputs, while researchers who focus on the safeguarding of endangered traditions may see the post-research programmes as more important. In the latter, communications with communities are continued, and the relationship between the researcher and community is long term. Mr Iida added that including communities in the research process should naturally make research outcomes relevant to the people.

The HIPAMS project in India, where Ms Deacon has been involved, addresses heritage, intellectual property and marketing strategies. It aims to help communities make sustainable livelihoods from their heritage crafts and performances. Ms Deacon described that, in the course of the project, it has been proved that research can play a role as a solver of problems experienced by the community. Not all ICH research should be of this sort, but certain research outcomes could help the community develop and implement the strategies.

An example was given by Mr Terada. It often happens that a certain ICH element is appreciated by only a small segment of a community and ignored by or not known to the majority of its members. When discussing researchers and the community, we need to pay close attention to such cases, which are easily pushed out of the framework otherwise. Ms Deacon and Ms Wilson agreed that we should not underestimate the role of archival resources that help communities strengthen and revitalise traditions. Archival research has potentiality. Mr Hussin also gave an example of the re-documentation of a ritual that is no longer performed in a community in Malaysia. This contributes much to the community in terms of sharing its past with younger generations. Mr Iwamoto added that

the concept of ICH is very fluid and communities are, too.

Function of ICH: establishing identities and nurturing mutual respect

Subsequently, the function of ICH related to the issues of identity and mutual respect was discussed. ICH helps an individual or a group of people like a community to establish an identity. However, the creation of identity may differentiate oneself from others, or it may not encourage the establishment of mutual respect, as Mr Iida noted in his presentation. The question here is to know how ICH can contribute to fostering mutual understanding and respect.

It is difficult to link identity and mutual respect, Mr Sato said. When members of communities with different attributions work together, they should recognise their own differences, strengths and characteristics. In this sense, cross-border communication needs to be promoted. Mr Iwamoto added that individuals may recognise ICH as a symbol of identity. Understanding that there are naturally other people in the world who hold other ICH as their identity symbol consequently may lead to the establishment of mutual respect. This relates to the issue of tolerance that UNESCO seeks.

Mr Iida explained that the concept of communicativity of ICH is included in the 2003 Convention. In practice, people tend to consider some ICH continuous from the past, thereby solidifying the group identity. However, it is not in accordance with the spirit of the 2003 Convention. It is necessary to politically disseminate the communicativity that ICH holds. Ms Deacon explained that under Article 2.1 of the 2003 Convention, an institution like IRCI should focus on ICH that promotes mutual respect and comply with human rights. Moreover, to maximise the positive effects of certain aspects of cultural heritage, it is important for IRCI not only to examine its practices but also to conform to human rights standards. Mr Iwamoto reminded that, although SDGs do not include any specific goal on culture, culture is mentioned as a driver and enabler of sustainable development in view of promoting intercultural understanding or teaching cultural diversity.

IRCI's research activities in the future

Then the discussion moved to the future of ICH research. To begin the discussion, Ms Nojima introduced the highlights of the online questionnaire survey that IRCI conducted in July through August 2021 to mark its 10th anniversary. They are as follows (see Annex 3 for the details of the survey):

- The top three of most mentioned terms as the research themes/topics that IRCI should address are: safeguarding endangered ICH, climate change adaptation, and disaster risk management. It is also notable that there seems to be a growing interest in shared heritage.

- As to the evaluation of the progress of IRCI's activities over 10 years, Ms Nojima shared the list of comments by respondents expressing further expectation, encouragement or challenges, in which she noted the emphasis on communities, and pointed out that linking research with safeguarding practice on the ground might be an important task for IRCI.

As a collaborator with IRCI on projects related to education, Mr Sato expressed his expectation for IRCI to continue contributing to bridge-making between different fields of activities such as education and culture. Reflecting on the summary of the survey, the discussion was further deepened on IRCI's future activities. Mr Iwamoto reaffirmed that IRCI should conduct research activities always respecting mutual understanding. Also, as was raised by Ms Deacon, IRCI's data collection is crucial for many of IRCI's clients including the Member States and research institutions, since periodic reporting to UNESCO on the implementation of the 2003 Convention has been introduced on a regional basis.

Invited to update the periodic reporting system, Ms Gurung confirmed that the outputs of IRCI's research activities are beneficial to the other two East Asian category 2 centres, ICHCAP and CRIHAP, as well as those around the world. IRCI has already obtained valuable research findings relating to DRR, emergent issues such as COVID-19 and the climate change, which contribute to developing annual project plans and reports. As three category 2 centres in East Asia have high expertise in their fields, they can bring together promising findings out of their respective activities with UNESCO's facilitation. Ms Gurung added that the research areas IRCI should address further are 'endangered ICH' and 'shared ICH' noting that these two are not competing with each other. The focus of the 2003 Convention is the promotion of international collaboration and cooperation—that is, peacebuilding in human minds. Joint nomination has been enhanced recently and becoming the area of focus in the Asia-Pacific region.

Adaptation as a future main field of research

Finally, the issue of adaptation was raised, as it drew much interest from the panellists and audience.

Ms Wilson found it interesting that climate change and disaster risk management were among the top three most frequently mentioned themes in the survey responses. Under notable climate change, people transform their ICH practices more quickly. Climate change is going to become a very important area, as people are forced to adapt in ways that they have never imagined. Therefore, looking at the relationship between adaptation and safeguarding will be an important area for us and IRCI in the coming years. Ms Nojima added an example, though not in the context of climate change. IRCI has already set out a

research project on the impact of the COVID-19 pandemic. ICH practices have been changing under the current pandemic, and they may change again when COVID-19 is over. The research should inform the transformation/adaptation of ICH in a changing situation.

Mr Iwamoto said that we might clarify more on the nature or meaning of ICH for the community through the analysis of ICH concerning natural hazards. Ms Deacon agreed with Mr Iwamoto, saying that thinking about adaptation and changes helps clarify the conceptual perception of ICH safeguarding. Also, research on adaptation in the context of disasters can help us understand the response to commercial forces, for example. Changes are encouraged in a balance of power within the community, where gender equality becomes more important, and it is beneficial to have conversations across these frames and topics of discussion. To conclude the talk on this topic, Mr Iwamoto noted that ICH might be directly linked to the livelihood of the community but should never be over-commercialised. Not damaging the essence of ICH but also not keeping it in a secret manner—balancing these two perspectives is essential. Adaptation is indeed the keyword for IRCI’s future research activities.

Other Q&As

In addition to the discussions summarised above, questions were raised from the audience and between panellists as follows:

–How has IRCI coped with the worldwide spread of COVID-19 in terms of research?

Ms Nojima described positive outcomes obtained from research activities conducted in the context of the COVID-19 pandemic. For example, in the Research on ICH Safeguarding and Disaster Risk Management, a set of worksheets prepared for the project counterparts turned out to be a good tool. Also, the present online forum, with participants from across the world, shows the advantage of the online format in enlarging potential audiences.

–How can lessons and knowledge from community-based DRR apply to human-induced disasters like pandemics?

According to Ms Wilson, the resilience of ICH elements can depend on the causes and the type of exposure to them. It is important to look at the impacts caused by natural hazards, pandemics and conflict situations together, to understand the picture of resilience and adaptation of ICH elements. She also stressed the importance of posing research questions that address what we need to do to look after the community as well as what the community can do to look after themselves in order to ensure sustainability.

–How can gender studies help ICH safeguarding?

Ms Deacon clarified that the gender issue was recognised in the 2003 Convention, but further conversations are needed to understand gender issues in ICH management and in terms of human rights. It was pointed out that gendering of ICH practices can create disadvantages for certain groups, for instance, if they are not allowed to participate in a part of ICH activity for gender reasons. There is still a big gap.

–Are there any fellowship programmes for researchers at IRCI?

Mr Iwamoto noted that currently at IRCI, no such fellowship programme is available, but IRCI hopes to start fostering young researchers in the Asia-Pacific region shortly.

Comments

Before concluding the panel discussion, the facilitators of the two sessions were invited to make comprehensive comments on the programme.

Mr ISHIMURA Tomo (Tokyo National Research Institute for Cultural Properties)

As a resume of today's discussion on research, Mr Ishimura proposed to classify ICH research into three categories. The first category consists of research on ICH itself, which is naturally scientific or academic, and includes historical analysis, documentation and so on. Secondly, there is so-called applied research/science on ICH. Examples of this domain are how to safeguard ICH against natural disasters, how to utilise ICH to achieve SDGs and human security. The third category includes critical or reflective research. Critical theoretical approaches are associated with heritage studies. Issues such as gender as related to ICH and so on are handled in this research category.

Among these three categories, IRCI has carried out the second type of research and has accumulated significant outcomes. As for research in the first category, IRCI could promote it further by facilitating comparative studies of ICH research between countries, which may encourage the multi-national nomination of ICH onto the representative list. Regarding the third type of research, relatively few critical studies have been carried out in the Asia-Pacific region as this type of study is mainly initiated by Western researchers. It could be beneficial for IRCI to encourage researchers in the region to pursue or incorporate this type of approach.

Mr TERADA Yoshitaka (National Museum of Ethnology, Japan)

Firstly, Mr Terada congratulated IRCI on its 10 years of achievements in the research field of safeguarding ICH. Regarding the steps that IRCI will take for the near future, given the high expectations seen in the summary of the survey on

IRCI's research activities, he expected that IRCI would grow into a substantial, mature research institution for rigorous research activities.

In the same survey, many respondents expressed the need for IRCI to increase its interaction with communities. From this perspective, IRCI can play a role in mitigating top-level operations down to the community by enhancing collaboration with local institutions such as museums, archives and non-governmental organisations. In terms of IRCI's identity, though it is structurally situated as a category 2 centre of UNESCO, Mr Terada expressed his hope that it could maintain a certain level of independence and continue to serve as an important channel between UNESCO and local communities.

Key findings from the discussion

To close the whole discussion, Mr Iwamoto wrapped up the major points as follows:

- It is important to acknowledge the community's roles in safeguarding ICH and link research with the community.
- We should understand the nature of the "community" we work with, which is multi-layered. ICH itself is living and fluid.
- Aspects of identity, communicativity and mutual respect should be taken into consideration when promoting research. These concepts relate to the spiritual value of ICH.
- Adaptation is an important viewpoint to understand ICH in relation to sustainable development. Human security is also a new perspective that could advocate for the role of culture in the context of sustainable development and adaptation.
- IRCI's data collection could play a more important role under the reformed regional reporting system of UNESCO.

CLOSING

Representatives of the organiser delivered remarks to close the programme and expressed their gratitude to all those involved in the event.

Closing Remarks

Mr SHIMATANI Hiroyuki (President, National Institutes for Cultural Heritage)

(See Annex 1 for full speech transcription)

Mr Shimatani expressed his appreciation for the remarks and speeches given in the opening session as well as the presentations and discussions by the presenters and facilitators. He was also grateful to receive opinions from UNESCO's perspective and the audience online from various parts of the world.

He hoped the forum would contribute to disseminating the importance of research on ICH for ensuring a sustainable society, and he asked all the participants for their continued support for the further development of IRCI.

Mr Iwamoto then declared the close of the forum. He appreciated the ‘birthday presents’ offered for IRCI’s 10th anniversary, which were the enlightening and positive comments and instructive advice presented in the forum. Extending his gratitude to all those who contributed to the forum’s success, he expressed his wishes that the encouraging comments would inspire IRCI to become a more resilient, relevant and reliable research institution.



Participants of the IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region

PRESENTED PAPERS

The background features a minimalist design with several overlapping geometric shapes in various shades of gray. A large, light gray shape occupies the upper right and middle sections, while a darker gray shape overlaps it from the bottom left. Another light gray shape is visible at the bottom right, partially overlapping the darker one. The overall effect is a clean, modern, and abstract composition.

SESSION 1

PROGRESS OF THE MAJOR ISSUES IN ICH SAFEGUARDING, REFLECTING ON MAJOR RESEARCH PROJECTS BY IRCI

IRCI'S RESEARCH ACTIVITIES: ACHIEVEMENTS AND CHALLENGES
NOJIMA Yoko (IRCI, Japan)

RESEARCH FOR THE SAFEGUARDING OF ENDANGERED
INTANGIBLE CULTURAL HERITAGE: REFLECTING ON THE LAST
DECADE

Harriet DEACON (University of Cape Town)

INTANGIBLE CULTURAL HERITAGE AND DISASTER: REFLECTIONS
ON THE IRCI PROJECT 2016–2020

Meredith WILSON (Heritage Consultant, Australia)

IRCI RESEARCH DATA COLLECTION FOR THE SAFEGUARDING OF
INTANGIBLE CULTURAL HERITAGE: ISSUES, CHALLENGES AND
FUTURE

Hanafi HUSSIN (University of Malaya)

Facilitator:

TERADA Yoshitaka (National Museum of Ethnology, Japan)

IRCI'S RESEARCH ACTIVITIES: ACHIEVEMENTS AND CHALLENGES

NOJIMA Yoko¹

INTRODUCTION

The International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) was established in October 2011 within the National Institutes for Cultural Heritage of Japan, and simultaneously, as a category 2 centre under the auspices of UNESCO.

There are four category 2 centres for safeguarding intangible cultural heritage in the Asia-Pacific region. These are the International Training Centre for Intangible Cultural Heritage in the Asia-Pacific Region (CRIHAP) in China, International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region (ICHCAP) in Korea, Regional Research Centre for Safeguarding Intangible Cultural Heritage in West and Central Asia (Tehran ICH Centre) in Iran and IRCI in Japan. The three centres in East Asia divide their tasks as follows: CRIHAP specialises in trainings and capacity building, ICHCAP focuses on information and networking and IRCI undertakes research as a means of safeguarding ICH.

The status of IRCI as a category 2 centre of UNESCO is based on an agreement between the government of Japan and UNESCO²; according to which, the objectives of IRCI are stipulated as follows (Article 5.1):

- (a) to promote the 2003 Convention and its implementation in the Asia-Pacific Region;
- (b) to enhance safeguarding of the intangible cultural heritage in the Asia-Pacific Region, while developing and mobilizing research as a tool for safeguarding the intangible cultural heritage in the sense of Article 2.3 of the 2003 Convention; and

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

2 'Agreement between the government of Japan and the United Nations Educational, Scientific and Cultural Organization (UNESCO) regarding the continuation, in Japan, of an international research centre for intangible cultural heritage in the Asia-Pacific region under the auspices of UNESCO (Category 2)'

- (c) to foster, coordinate and develop scientific, technical and artistic studies, as well as research methodologies, in the sense of Article 13(c) of the 2003 Convention, in the Asia-Pacific Region.

To achieve these objectives, IRCI extensively works with various organisations within the region, including universities, research institutions, government sections and NGOs. Working with these organisations is extremely important for IRCI, not just because IRCI is a small organisation, but because inter-disciplinary cooperation is necessary for ICH research. More importantly, such cooperation could serve as a means of linking ICRI's research with the promotion and enhancement of ICH safeguarding in countries where the project was implemented.

RESEARCH PROJECTS OF IRCI OVER THE PAST 10 YEARS

Figure 1 depicts major research projects conducted by IRCI over the past 10 years. Since its establishment, IRCI has implemented a wide range of research projects in accordance with its long-term (10 years) and medium-term (5 years) programmes. Ten years of research conducted by IRCI can be divided into the following three phases:

- (1) 2011–2012, or the first two years since the establishment of IRCI
- (2) 2013–2015, in which the revised long- and medium-term programmes were applied

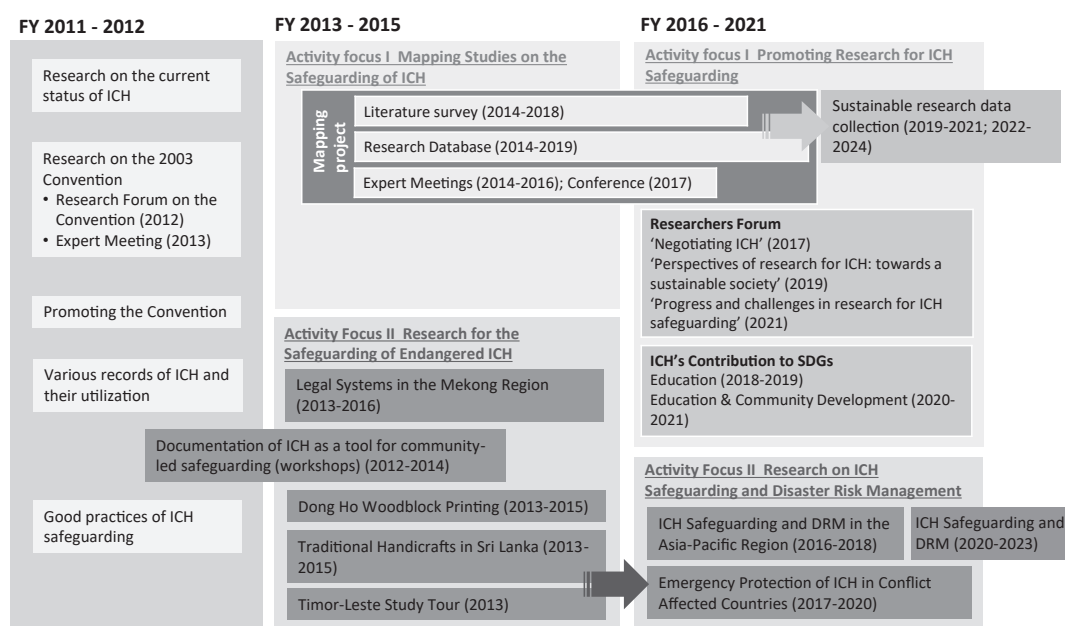


Figure 1 Development of IRCI's research projects over the past 10 years

- (3) 2016–2021, the implementation of projects under the Medium-Term Programme (2016–2021)³

The most notable change is in the transition from 2012 to 2013, when the existing research framework was reviewed and re-structured in relation to two major lines of activities, which were termed Activity Focuses I and II. These two pillars were maintained till date, although specific projects within each Activity Focus have transformed over time.

Activity Focus I aimed at promoting and instigating research for ICH safeguarding, and the Mapping Project, including three components or sub-projects, was at the core. Expert meetings held under this project were subsequently elaborated as the Researchers Forum. Some of the opinions expressed during the expert meeting led to the development of projects concerning the contribution of ICH to the sustainable development goals (SDGs) at a later stage. The development and management of the IRCI Research Database and the literature survey component of the Mapping Project were succeeded by the Sustainable Research Data Collection project. While Activity Focus I tried to understand or map out research related to ICH safeguarding in entirety, Activity Focus II accommodated a variety of case studies focusing on specific issues or ICH practices. From 2013 to 2015, various projects were implemented in relation to the overall theme of Research for the Safeguarding of Endangered ICH. From 2016 onward, the theme of Activity Focus II shifted to the Research on ICH Safeguarding and Disaster Risk Management, considering disasters to be a factor that threatens ICH, and two major projects, one on natural hazards and another on post-conflict, were implemented.

Starting-up of IRCI: 2011–2012

The first two years were a preparatory stage in which the IRCI sought direction for its research. During this period, major research activities were structured under the five pillars following the initial long-term programme of IRCI, in which one of the missions of IRCI was defined as ‘facilitating research and studies on intangible cultural heritage in the Asia-Pacific Region’, focusing on the following themes:

- (1) the current status of ICH, in particular, research and studies on ICH in urgent need of safeguarding
- (2) the Convention for the Safeguarding of Intangible Cultural Heritage

³ IRCI’s Medium-Term Programme (2016–2020) and the Long-Term Programme (2013–2020) were both extended to be effective until the end of FY 2021 with the approval of the Governing Board of IRCI, due to the emergency situation associated with the COVID-19 pandemic.

- (3) promoting the Convention for the Safeguarding of Intangible Cultural Heritage
- (4) various records of ICH and their utilization
- (5) good practices in safeguarding ICH

During this period, IRCI hosted two international expert meetings on the Convention (IRCI, 2012a, 2013). Basic research activities were performed in several countries to understand the current status of ICH and its safeguarding; some of these activities led to the development, in the following years, of projects and case studies that were related to the Safeguarding of Endangered ICH. The project, Documentation of Intangible Cultural Heritage as a Tool for Community's Safeguarding Activities (2012–2014) started with a researchers meeting focusing on the communities and the 2003 Convention (IRCI, 2012b).

A challenge faced by IRCI at the very beginning was understanding the nature of IRCI as a category 2 centre of UNESCO, so that its research should be consistent with the objectives of UNESCO and the 2003 Convention. To align its activities more clearly with UNESCO's strategic objectives and the Agreement, as well as to improve its coordination with UNESCO, IRCI revised its long- and medium-term programmes in 2013.⁴

Working with a New Framework: 2013–2015

In fiscal year 2013, IRCI started working with the revised Medium-Term Programme (2013–2015), in which two major activity focuses were set in the 'Specific Contents of Activities' section as follows:

- (1) Mapping of researchers and research institutions that are engaged in research on current status and various methodologies of safeguarding endangered intangible cultural heritage in the Asia-Pacific Region, with special attention to contribution to the Major Programme IV, Strategic Objective 2, MLA 2, Paragraph 4024 of UNESCO's Quadrennial Programme and Budget 37/C5 (2014–2017)
- (2) Research on current status and safeguarding measures of the endangered intangible cultural heritages in the Asia-Pacific region due to factors such as conflict, climate change and natural disasters, in accordance with the Article 13 (c) of the 2003 Convention and Strategic Objective 7 Paragraph 121 and 122 of UNESCO Medium-term Strategy 37C/4
(Medium-Term Programme 2013–2015)

⁴ This revision was approved at the 2nd Governing Board Meeting of IRCI held on 21 October 2013.

Table 1 List of major research projects in FY 2013–2015

Activity Focus I: Mapping Studies on the Safeguarding of ICH	Mapping Research for the Safeguarding of ICH in the Asia-Pacific Region (Mapping Project) <i>International Experts Meeting/Researchers Forums</i> (2013–16); <i>International Conference</i> (2017) <i>Literature Survey on ICH Safeguarding Research in the Asia-Pacific Countries</i> (2014–18) <i>Research Data Collection on ICH Safeguarding in the Asia-Pacific Region and Optimisation of its Use / IRCI Research Database</i> (2014–19)
Activity Focus II: Research for the Safeguarding of Endangered ICH	Documentation of ICH as a Tool for Community-Led Safeguarding (2012–2014)
	Safeguarding the ICH for the Promotion of Cultural Identity and Community Resilience in Timor-Leste (2013)
	Study of Legal Systems related to Intangible Cultural Heritage in the Greater Mekong Region (2013–2016)
	Research for Endangered Traditional Handicrafts in Post-Conflict States (Sri Lanka) (2013–2015)
	Research for Safeguarding Intangible Cultural Heritage on the Verge of Extinction: Vietnamese ICH Element Dong Ho Woodblock Printing (2013–2015)

The first item corresponded to Activity Focus I: Mapping Studies on the Safeguarding of ICH, and three interrelated activities of Expert Meetings, Literature Survey on ICH Safeguarding Research in the Asia-Pacific Countries, and IRCI Research Database were conducted as part of the Mapping Project. The second part corresponded to Activity Focus II: Research for the Safeguarding of Endangered ICH for which various case studies were implemented (Table 1).

The Mapping Project was considered a core project of IRCI. The initial objective of the project was to identify or map what sort of research had been done, where it had been done and by whom, as well as to understand the present condition of research for ICH safeguarding in the Asia-Pacific region. This part was facilitated by the Literature Survey, and the information that was collected was shared through the IRCI Research Database, which is available online.⁵ The project was implemented to understand the state of the ICH research and identify key issues in safeguarding ICH in the Asia-Pacific region by analysing collected information with ICH experts and holding Expert Meetings involving researchers who undertook surveys in different countries.

It was not easy for IRCI to conduct these tasks at that time, as its network among ICH researchers in the Asia-Pacific region was not as extensive as it is today; however, IRCI gradually expanded the geographic coverage of its literature survey by identifying researchers to join the project. The Mapping Project allowed IRCI

⁵ <https://www.irci.jp/ichdb/>

to expand its network among the ICH researchers in the region. Many issues were raised in the Expert Meetings; among them was the differential understandings of the concepts of 'intangible cultural heritage' and 'safeguarding', which reflect how the Convention has been implemented in different countries. It proved difficult to distinguish 'research on safeguarding' from 'research on ICH'. This differential understanding of key concepts and each researcher's field of study significantly affected the kind of research information that was collected and analysed. Despite these difficulties and challenges, IRCI began to initiate region-wide discussions on the research for ICH safeguarding, which was further elaborated in the following years (IRCI, 2016, 2017). At this relatively early stage of IRCI operations, the Mapping Project set out activities that were continued and further elaborated in later years. The IRCI Research Database, which was at first merely a by-product of the Mapping Project, became a focus of further elaboration, and information on resources in various languages was intensively collected and gradually enriched with a high number of accumulated entries.

While Activity Focus I dealt with research for the safeguarding of ICH, the projects implemented under Activity Focus II included various case studies on safeguarding endangered ICH and its revitalisation (see Table 1). Some of them were comparative studies that focused on the methodologies of safeguarding ICH, such as legal systems and community-based documentation, whereas others, such as the projects on Dong Ho woodblock printings and the revitalisation of traditional handicrafts in Sri Lanka, were case studies that focused on particular ICH elements/domains and conducted in collaboration with its counterparts in target countries (i.e. Vietnam National Institute of Culture and Art Studies, Craft Revival Trust in India and National Crafts Council of Sri Lanka). During this period, some projects were implemented in response to requests from the target country, as was the case for the Dong Ho project. Similarly, a study tour for Timor-Leste cultural officials was requested by the UNESCO Jakarta office.

Development of IRCI under the Medium-Term Programme 2016–2021

From 2016 to 2021, IRCI worked under the second medium-term programme, in which the Activity Focus was defined as follows:

- (1) Promote research for the safeguarding of intangible cultural heritage, through conducting the following activities regarding the practices and methodologies of safeguarding, in cooperation with research institutions and researchers working in the Asia-Pacific region:
 - (i) Instigate research activities and develop the researchers' community through international conferences, experts meetings, and publications;
 - (ii) Examine and develop strategies for optimizing the use of research

- data, while collecting research information.
- (2) Conduct research on the current status and the cases of the safeguarding of intangible cultural heritage in the Asia-Pacific region that are endangered by disasters such as natural hazards, as well as research on the role of ICH for disaster preparedness and in the post-disaster recovery process, in consideration of UNESCO's focus in the Medium-Term Strategy (37C/4) on the response to post-conflict and post-disaster situations (PCPD).

(Medium-Term Programme 2016–2021)

Over the last six years, there has been a significant development in research conducted by IRCI. Continuing the Mapping Project, Activity Focus I was re-defined as Promoting Research for ICH Safeguarding. The literature survey and research database components of the Mapping Project were further elaborated and moved forward to seek a sustainable mechanism for collecting and sharing of research information. An international symposium held in 2016 under the Mapping Project was the first collaborative initiative with a Japanese university (Center for Glocal Studies & IRCI, 2017), which accelerated institutional collaboration through a new framework for academic and inter-disciplinary discussions in the form of the IRCI Researchers Forum held in Japan in 2017 and 2019 (IRCI, 2018, 2020b). The present symposium is the third such event.

In contrast, the Activity Focus II was specifically dedicated to disaster, and two major projects were implemented during this period, one on natural hazards and another on post-conflict situations (Table 2).

The new project, Research on ICH Safeguarding and the Disaster Risk Management in the Asia-Pacific Region attracted considerable attention, in parallel with the development of discussions of UNESCO on the theme of ICH in emergency. Partly reflecting UNESCO's interest, this project pursued two aspects of ICH in the context of disasters:

- (1) disaster is a risk threatening ICH, so ICH should be safeguarded from disasters; and
- (2) ICH has an active role to play in disaster risk management (DRM), and thus, ICH should be promoted in this context.

For the first two years, basic data collection and case studies were conducted in five countries, namely, Fiji, Myanmar, Philippines, Vanuatu and Vietnam (Iwamoto, Ohnuki, & Nojima, 2018). IRCI staff members, including the author, were actively involved in the research process. IRCI was engaged in this project not merely as a project coordinator but as a researcher and actively interacted with various stakeholders, including communities, which enabled IRCI to better

Table 2 List of research projects in FY 2016–2021

Activity Focus I: Promoting Research for ICH Safeguarding	Mapping Project <i>International Experts Meeting/Researchers Forums</i> (2013–2016); <i>International Conference</i> (2017) <i>Literature Survey on ICH Safeguarding Research in the Asia-Pacific Countries</i> (2014–2018) <i>Research Data Collection on ICH Safeguarding in the Asia-Pacific Region and Optimisation of its Use/IRCI Research Database</i> (2014–2019)
	IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region <i>Negotiating Intangible Cultural Heritage</i> (2017) <i>Perspectives of Research for Intangible Cultural Heritage—Towards a Sustainable Society</i> (2019) <i>Progress and Challenges in the Research for the Safeguarding of Intangible Cultural Heritage—Towards a Sustainable Future</i> (2021)
	Multi-disciplinary Study of ICH’s Contribution to Sustainable Development—Focusing on Education (2018–2019)
	Research on ICH’s Contribution to SDGs—Education and Community Development (2020–2021)
Activity Focus II: Research on ICH Safeguarding and the Disaster Risk Management	Research on ICH Safeguarding and the Disaster Risk Management in the Asia-Pacific Region (2016–2017)(2020–2023)
	Asia-Pacific Regional Workshop on ICH and Natural Disasters (2018)
	Study of Emergency Protection of ICH in Conflict-Affected Countries in Asia (2017–2020)

manage the project implementation. The Asia-Pacific Regional Workshop on ICH and Natural Disasters in 2018 culminated three years of project activities, and it successfully ended with the adoption of the Statements and Recommendations for Safeguarding ICH in Disasters and Mobilising ICH for Disaster Risk Reduction (Iwamoto & Nojima, 2019). Following these recommendations, IRCI started Phase 2 of the project in 2020, and a survey is currently ongoing to estimate the potential risks and effective aspects of ICH. The project is intended to develop practical methods to incorporate ICH in community’s risk reduction by working closely with communities and enhancing collaboration between ICH and DRM researchers.

ICH’s Contribution to SDGs is a recent initiative by IRCI. For the first two years, the project focused on education, and two case studies: one on incorporating ICH in formal education in Vietnam, and another on the case of non-formal education in the Philippines; in both cases, guidelines were developed as an output (IRCI, 2020a). In 2020, the project started to investigate the linkage between ICH in education (SDG 4) and community development (SDG 11), in collaboration with NGOs in Bangladesh, Indonesia and Kyrgyzstan. The project is expected to provide valuable insights on inter-relatedness of SDGs, how ICH could contribute to SDGs, and how ICH can be promoted and safeguarded in this process.

Achievement, Challenges, and IRCI's Research in the Next 10 Years

Over the last 10 years, IRCI has expanded its cooperative ties within the region and beyond, which has gradually but significantly improved the performance of IRCI to implement various research projects with concrete outputs. This, in turn, contributed to the increased visibility of IRCI. Collaborative relationships and partnerships with various research institutions in the Asia-Pacific region are expected to become more important, as IRCI further develops as a research centre.

The first decade of IRCI since its establishment could be understood as a process in which the organisation gradually established its status as a UNESCO category 2 centre in the field of intangible cultural heritage, specialising in research in the Asia-Pacific region. There was a gap between what IRCI could do/should be doing and the expectation of the project partners, who frequently hoped that IRCI would provide trainings for safeguarding ICH. This issue was resolved by framing such activities as part of the case study. As activities of IRCI are research-oriented, the major challenge was and has been how to link project outcomes with actual practices of ICH safeguarding at both national and community levels. At the national level, it is important for research outputs to be reflected in the policies for safeguarding and promoting ICH. Considering that communities are the central actor for safeguarding ICH, enabling the research output to reach local communities and influence the practice of ICH on the ground is also critical. IRCI should undertake additional efforts to seek a reciprocal relationship between the research and communities.

IRCI is beginning a new decade with new long- and medium-term programmes. Most importantly, IRCI continues to promote research for safeguarding ICH by providing a common platform for discussions and information sharing. IRCI intends to further strengthen its cooperative ties with researchers and organisations in the region and its capacity as a research centre. In addition, IRCI will develop research projects under a new Activity Focus, ICH Safeguarding for Sustainable and Resilient Societies, by expanding on what it has done in previous SDGs and DRM projects. From a technical viewpoint, this is consistent with ongoing and interrelated international frameworks, namely, the 2030 Agenda for Sustainable Development (SDGs), Sendai Framework for Disaster Risk Reduction and Paris Agreement on Climate Change. Within this framework, IRCI implements various cases studies to produce practical outputs. It is important to emphasise that ICH is not just an instrument for achieving SDGs or DRM; they are excellent opportunities to recognise and promote safeguarding ICH. In implementing various case studies under this Activity Focus, IRCI should work in close collaboration with communities that are at the centre of the safeguarding of ICH with the intention that its research could benefit these communities. One important role of IRCI would be to bridge

global trends in safeguarding ICH through the Convention with the local ICH practices.

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RESEARCH FOR THE SAFEGUARDING OF ENDANGERED INTANGIBLE CULTURAL HERITAGE: REFLECTING ON THE LAST DECADE

Harriet DEACON¹

INTRODUCTION

In June 2012, IRCI and Maison des Cultures du Monde hosted the First ICH Researchers Forum meeting on the implementation of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (ICH). This initiative followed an earlier meeting in March of the same year about documentation as a tool for community-led safeguarding, which resulted in some guidelines on documentation activities.

At the June 2012 meeting, a number of influential speakers made interventions about the role and future of the Convention, including two former chiefs of what was then known as the ICH Section in UNESCO, Rieks Smeets and Lourdes Arizpe. At the end of the meeting, Chiara Bortolotto and the author of this paper presented a review of current research directions in the field of ICH, called 'Charting A Way Forward: Existing Research and Future Directions for ICH Research Related to the Intangible Heritage Convention' (Deacon & Bortolotto, 2012). Since then, a considerable amount of research has been done in the field internationally, including some research by IRCI itself on endangered ICH. A number of databases of ICH-related research have also been established and expanded, including by IRCI and more recently by the UNESCO Living Heritage Entity itself.

This paper will reflect on the research that has been done on ICH over the last decade since our 2012 paper, identifying key trends and some remaining gaps. It will also more specifically reflect on the outcomes of the project conducted by IRCI on Legal Systems related to ICH in the Greater Mekong Region in the context of other research on legal aspects of ICH safeguarding globally, and areas of further work including gender and sustainable development.

1 Honorary Research Fellow, Archives and Public Culture, Anthropology Department, University of Cape Town, South Africa

SETTING A RESEARCH DIRECTION: THE ROLE OF BIBLIOGRAPHIES

Bibliographies of ICH-related research can play an important role in sharing information with various stakeholders to make ICH safeguarding activities more effective, and demonstrating gaps and key areas for future work. Collecting useful information on ICH-related research for the purposes of informing is not a simple task, however. Histories, travel accounts, ethnographies and folklore studies have been written on cultural practices for many decades. However, these do not always relate to discussions on ICH safeguarding in the context of the 2003 Convention. Research activity is often both rather removed from the practical activities of community-led ICH safeguarding, and from government policy or the work of international agencies.

In our 2012 paper, Chiara and I explored the landscape of research on ICH in order to identify gaps and possible future research directions that related to the work of the 2003 Convention. We created a database of over 600 papers on this topic using Google scholar and academic reference databases. We found that the following topics were particularly well represented in the research:

- The 2003 Convention, its history and philosophy or politics
- ICH and the law
- Tourism and ICH
- Museums and ICH (intangible values), and
- Management of ICH associated with sites (intangible values)

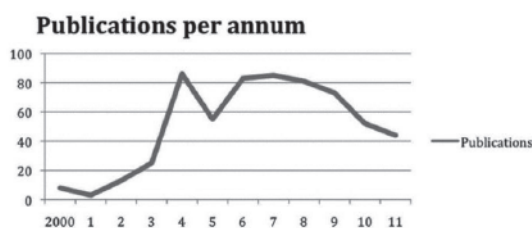
We suggested some future priorities for consideration:

- Community participation in heritage safeguarding
- ICH and mobility (e.g. migrants and refugees, shared and transboundary ICH)
- ICH and human rights (including gender)
- ICH and sustainable development, and
- ICH and State interventions

Some additional features of the research ecosystem were also of concern to us (Figure 1):

- Researchers often paid little attention to critical reflection on their own roles in the safeguarding process
- Comparative analyses were relatively rare
- There was a wide gulf between critical theory and practice, and
- Language and other factors created barriers between different bodies of research within the field

INCREASING NUMBER OF PUBLICATIONS



INCREASINGLY SELF-REFERENTIAL



LANGUAGE BARRIERS, DEARTH OF COMPARATIVE ANALYSIS, REFLEXIVITY SEPARATION BETWEEN THEORY AND PRACTICE

Figure 1 The research ecosystem (Two graphs from: Deacon & Bortolotto, 2012, p. 34)

The work we did on this paper had two main outcomes. First, the establishment of an ICH chapter or network within the Association of Critical Heritage Studies, formed in 2014. This is still operating, with over 1200 members and a monthly newsletter. It tries to bring together researchers from different countries and link them to the work of the Convention, as well as to other work being done in frameworks such as WIPO's Intergovernmental Committee on intellectual property rights associated with traditional knowledge.

The second main outcome was the establishment of a structure within the Living Heritage Entity of UNESCO for an online multilingual searchable database of research references relating to the work of ICH safeguarding in the context of the Convention, known as the 2003 Convention Research Bibliography.² The research bibliography we created had in the meantime been further updated by Maison des Cultures du Monde in France, under the direction of Séverine Cachat. The IRCI is represented on the editorial board of this initiative.

The IRCI in the meantime had also been busy creating its own research database under the projects Mapping Studies on the Safeguarding of ICH (FY2013–FY2019) and Sustainable Research Data Collection for ICH Safeguarding in the Asia-Pacific Region (FY2019–FY2021).³ It aimed to:

- Focus on the Asia Pacific region
- Focus on endangered ICH
- Promote researcher collaboration, and
- Promote community participation in research

² See <https://ich.unesco.org/en/2003-convention-and-research-00945>

³ See <https://www.irci.jp/ichdb/?c=detail&bid=447>

In developing this database, the IRCI noted similar challenges to the ones identified in our own research. It is hard to identify appropriate articles in the absence of wide awareness of the Convention, to find appropriate ways to classify the research, and to update it.

The online searchable database is currently at:

- 2,452 publications
- 200 institutions
- 2,612 researchers

THREE KEY AREAS IN CURRENT RESEARCH

There are a few areas which deserve specific attention in current research on ICH in the context of the Convention:

- Legal frameworks for ICH safeguarding
- Gender and ICH
- Sustainable development and ICH safeguarding

Although considerable research had already been done on law and ICH in 2012, as identified in our study, further work was needed especially to inform the development of national policies after ratification of the Convention. The IRCI undertook a Study of Legal Systems related to Intangible Cultural Heritage in the Greater Mekong Region (2013–2016). This investigated legal mechanisms for ICH safeguarding in the Greater Mekong region in Viet Nam, Cambodia, Myanmar, Thailand, Laos and other countries in Southeast Asia from a comparative perspective. The project concluded with recommendations and a checklist which was proposed to be part of a draft “tool kit for planning legal mechanisms”.

Increasing interest in exploring how ICH is incorporated into national law under the influence of ratifications of the 2003 Convention also informed the Osmose project, coordinated from France and Latvia. The project (which resulted in a book; Cornu et al., 2020) undertook comparative analyses of national legal frameworks for ICH safeguarding, covering 26 countries, based on in-depth historical and political analyses of specific court decisions, cases and legal frameworks. The study found that one of the key influences of the Convention on ICH-related legislation at the national level has been the principle of community participation in ICH identification and safeguarding. Interactions between ICH law and human rights, environmental and intellectual property (IP) rights law will probably be the basis of the most interesting future research questions in this field.

The human rights aspects of work under the 2003 Convention are very relevant to safeguarding of endangered ICH. Some of the pathbreaking research in this

field (Janse, 2020) has been done in Japan, so again Asia can play an important role in informing the debate. Janse notes the following points in her thesis on the topic (Janse, 2020):

- Heritage is gendered (Smith, 2008)
- Gender-discriminatory practices are often condoned or excused by reference to culture (Shaheed, 2014).
- Gender has been rather neglected in the work of the 2003 Convention (UNESCO IOS 2013)
- Gender is generally treated as a niche topic in heritage research (Wilson, 2018)
- The neglect of gender as an issue in ICH safeguarding can further endanger it.
- More research is needed on how gendered roles and restrictions in ICH (which may be perpetuated by safeguarding) are adversely affecting the lives of those denied participation, or specific categories of people (Janse, 2020).

Finally, more work needs to be done on the link between ICH and sustainable development, but particularly in regard to economic activities, which can make the difference between the survival and demise of endangered ICH.

Tensions between the commercialization pressures of tourism and tangible heritage conservation have been identified both in urban contexts (e.g. Erbas, 2018; García-Hernández et al., 2017; Nasser, 2003) and in rural development studies (Machowska, 2016). The ‘carrying capacity’ of tourist sites or ‘limits of acceptable change’ in regard to maintenance of heritage value (for example, Coccossis, 2009; Godwin, 2011) have been developed to understand the relationship between tangible heritage and tourism, but have not generally been applied to ICH. In fact, there has been relatively little serious academic analysis on understanding the relationship between intangible cultural heritage (ICH) and the market (Lixinski, 2018, 2020) in spite of longstanding market engagement coupled with concerns about its effect on the heritage and bearer communities.

Craft, traditional medicine, and performances or other practices that are considered heritage today have often been closely linked historically to markets for products and services. Gifts, sales and patronage have supported artists and performers for generations. Nevertheless, anthropologists and other actors, including local communities finding their cultural heritage misappropriated, have noted for some time that there may be negative effects of market pressures on ‘traditional culture’, ‘folklore’ or ICH practice (Comaroff & Comaroff, 2009). In the critical heritage studies literature, the market is usually considered a corrupting force affecting the relationship between communities and their intangible heri-

tage (e.g. Kirshenblatt-Gimblett, 2004, 2006; Bendix, 2018) or, at best, a necessary evil (see Bortolotto, 2020, 2021).

Debates in the framework of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2003; hereafter the Convention), have highlighted similar concerns about safeguarding, or protecting ICH practice and its practitioners from the dangers of the market. While the Convention states that ICH deserves international, as well as national or local, attention because it is an important driver of human development, identity and creativity, its *raison d'être* is that ICH is vulnerable to loss and damage (Preamble, UNESCO, 2003). The Operational Directives (ODs) of the Convention raise concerns about how decontextualization, over-commercialization or misappropriation of ICH by third parties for commercial purposes can affect the viability, value and meaning of ICH elements to bearer communities (UNESCO, 2020, paras. 102, 117, 171). Nevertheless, the Convention's texts currently give little practical guidance on how to identify the problem, and what to do about it. Resolving these concerns is essential if ICH practitioners are to be able to sustainably benefit from engaging in the market. There are also important theoretical and practical parallels between managing adaptations to ICH in the changing context of economic activities, and in the context of emergencies, such as climate change.

Research has a role to play in developing guidance what should be done to identify and mitigate any harmful effects for communities of placing ICH-related products and services on the market, and maximizing benefits from it if they do so. In expanding market opportunities, how can bearer communities maintain the viability of the heritage? How can they most effectively promote and protect their reputation and raise awareness about their art? How can they balance safeguarding heritage skills while promoting their work and innovating to reach new markets? How can they identify and protect their rights and interests when third parties use images of their work without permission or fail to attribute them?

A more theoretically robust and practically oriented conversation on heritage commercialisation can help communities planning sustainable development through ICH. To this end, I was involved in a project funded by the British Academy in 2018–2021, called 'Celebrating local stewardship in a global market: community heritage, intellectual property protection and sustainable development in India', led by Charlotte Waelde (Coventry University, UK) and Ananya Bhattacharya (Contact Base, India). The project worked with three different local communities making and selling ICH-related products or performances in West Bengal, India. The project developed HIPAMS (heritage-sensitive intellectual property and marketing strategies) to maximize benefits and minimize risks of community engagement with the market. HIPAMS were co-created by community artists, an Indian NGO (Contact Base / Banglanatak.com), and an academic team

based in Europe. Based on insights from the process the project team subsequently developed a HIPAMS planning toolkit that could be adapted and applied in other contexts.⁴

As we discuss in Deacon et al. (2021), developing HIPAMS involved diagnosing areas of concern identified by community members and then co-creating coherent strategies to address them. The HIPAMS conceptual model developed during the process is based on four interlinked areas of work: community empowerment, heritage skills repertoire and innovation, and reputation. The relationship between these areas can be considered across two axes: a stability and change axis (heritage sensitive repertoire-innovation) and an internal-external axis (community empowerment-reputation) (Figure 2).



Figure 2 The HIPAMS canvas (Edited by the Author. See www.hipams.org.)

The HIPAMS research highlighted the value of collective organisation and action to help bearer communities control the commercialization process. ICH bearers should be empowered to design and implement their own market strategies, if they wish to commercialize their ICH. In the HIPAMS project, community organizations and common online platforms helped bearers to engage in more collective marketing. Increased knowledge about intellectual property rights (such as copyright) provided by community workshops helped artists negotiate relationships with third parties (for example when people wanted to reproduce their designs for commercial purposes). It also helped them build the reputation of their goods in the market (for example through registration of geographical indications). Community art codes provided guidelines for ethical conduct by third parties such as gallery owners, event organizers film makers, and publishers (Deacon et al., 2021).

Reputation of ICH-related products and services has both internal and external value for bearer communities. To ensure ICH safeguarding as well as ongoing production and successful marketing of ICH-related goods and services, both the community of artists and those who buy their products or services need to

⁴ See www.hipams.org.

believe in, or be persuaded of, the cultural significance of the ICH, and its value in the market. This helps in ensuring fair pricing and market reach, as well as for encouraging transmission and practice within a community. In the HIPAMS project, promotional strategies were designed based on a market analysis and discussions about the heritage messages artists wished to convey, and to whom. Digital storytelling workshops were designed to help artists themselves to communicate this heritage information, and in some cases to correct misperceptions of consumers in the market (Rinallo, 2020). Reflecting publicly on the meaning and value of heritage in storytelling messages helped to promote the reputation of the products and services on the market, deepen the quality of heritage information communicated to outsiders, and maintain interest in the tradition within the community (Deacon et al., 2021).

Ensuring that bearer communities (as a group) can practice the full range of a tradition is more valuable for the long-term safeguarding of an ICH element than ensuring that each product created by an individual artist is in line with the tradition. Maintaining the skills and knowledge to perform an ICH practice (heritage skills repertoire) was thus a key area of discussion in the HIPAMS process. Bearer communities were encouraged to consider what they thought the 'roots' of their tradition were, how products produced for personal use or the market (the 'fruits' of the tradition) reflected this range of skills and knowledge, and what aspects were potentially being forgotten in the current product mix. Strategies were developed to increase the range of heritage references in market products, which encouraged renewed practice of those skills within the bearer community. Of course, ICH practice is constantly changing and developing; the innovations of today are often accepted by bearer communities and practitioners as part of tomorrow's tradition. The HIPAMS process thus also encouraged a discussion about changes in ICH practice over time, for example exploring historical practices such as the use of natural dyes and decorations as part of an eco-friendly turn in new products (Deacon et al., 2021).

The HIPAMS project showed how a mix of legal, organizational, promotional and safeguarding tools could be chosen through community dialogue, with support and capacity-building as needed, and combined in coherent strategies. The strategies aimed to increase community control over their engagement with the market, and thereby create more benefit for themselves, both individually and collectively (even in a time of COVID), and also encourage the continued practice and transmission of their ICH (Deacon et al., 2021). Further to the summary above, the evaluation of the project, available on the website, details the success of HIPAMS in doing so.⁵

5 See Deacon et al. 2021 and the HIPAMS Project final report, available at <https://www.hipams.org/evaluation-report>

CONCLUSION

The IRCI has played an important role in encouraging the development of bibliographies and academic networks on ICH, not just in the Asia Pacific region but also more generally. Its research has also supported further analysis of ICH-related policy at the national level in various countries of the region, complementing other work done in this area. IRCI's work on safeguarding of endangered ICH and responding to disasters and emergencies supports an important broader focus on how ICH can adapt and continue to benefit communities in changing contexts, including economic contexts. It thus links closely to work being done on the role of ICH in sustainable development, and how communities concerned can benefit socially, culturally, environmentally and economically from its safeguarding.

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INTANGIBLE CULTURAL HERITAGE AND DISASTER: REFLECTIONS ON THE IRCI PROJECT 2016–2020

Meredith WILSON¹

INTRODUCTION

In 2016, the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) launched a new research project *on ICH Safeguarding and Disaster Risk Management in the Asia-Pacific Region*. The focus of the project was the relationship between intangible cultural heritage and the spectrum of slow and sudden onset disasters that affect the region, from the vast cyclone- and flood-prone deltas of Bangladesh and Myanmar to the low-lying atolls of the Small Island Developing States (SIDS) of the Pacific, where sea-level rise is acutely felt.

The IRCI project was directly responding to the Sendai Framework for Disaster Risk Reduction 2015–2030 (SFDRR), the global agreement on national action for disaster risk reduction that replaced the Hyogo Framework for Action 2005–2015 (HFA). The SFDRR urges States Parties to understand the impacts of hazard exposure on cultural heritage; support the protection of cultural and collecting institutions and cultural places; and draw on ‘traditional, indigenous and local knowledge and practices’ as part of cross-sectoral approaches to disaster risk reduction.

In considering the impact of hazard-induced disasters on intangible cultural heritage (ICH), IRCI was breaking new ground. At the outset of the project, there were few models or tools in existence for operationalizing the calls to action set out either in the SFDRR or in the *Operational Directives for the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage* (VI.3.3), which identifies the importance of ‘strengthening resilience among vulnerable populations in the face of climate change and natural disasters.’ Previous disaster risk management and risk reduction activities in relation to cultural heritage had tended to focus on tangible heritage (collection materials; built heritage) rather than intangible knowledge and practices.

¹ Heritage Consultant, Canberra, Australia

The goals of the IRCI project were twofold: to consider the impact of hazard-induced disasters on ICH; and to explore the role of ICH in mitigating the impacts of disaster across each of the three main phases of a disaster cycle – preparedness, response, and recovery. The results of the project are published in a project report and workshop proceedings (Iwamoto et al., 2018; Iwamoto & Nojima, 2019).

This paper reflects on key learnings from a range of IRCI-led field missions and project workshops in which the author was involved between 2016 and 2018, each of which contributed towards the development of a final set of ‘Statements and Recommendations for Safeguarding ICH in Disasters and Mobilising ICH for Disaster Risk Reduction’ (IRCI, 2019, pp. 149–152). The paper concludes with reflections on progress made in related research and practice over the past five years and considers where attention might most usefully be focused in the future, particularly given the compounding pressures of climate change and the COVID-19 pandemic.

THE CENTRAL ROLE OF ICH IN DISASTER PREPARATION, RESPONSE AND RECOVERY

In 2016, IRCI led a reconnaissance field mission in Vanuatu to consider disaster responses following Cyclone Pam, a category 5 cyclone that devastated much of the Vanuatu archipelago in March 2015. Discussions were held with government officials working in the national disaster agencies, the Erromango Cultural Association, the Vanuatu Cultural Centre (VCC), and members of the community-based governance committee that manages the World Heritage site of Chief Roi Mata’s Domain.

During the mission it became evident that intangible cultural heritage (locally understood as *kastom save*, or custom knowledge) has not been integrated in any significant way into national disaster management policy and practice. Given Vanuatu’s status as the country consistently most at risk of disaster in the world, with a World Risk Index (WRI) of 47.73 (Bündnis Entwicklung Hilft, 2021, p. 6), there is much to gain from understanding how local communities have been responding and adapting to this high-risk environment over millennia.

An example of local DRM knowledge can be found in the vernacular architecture of Vanuatu. In many regions, the traditional meeting house (*nakamal* or *farea*), where community-based governance decisions are made, also serves as a multi-purpose Disaster Risk Reduction (DRR) measure, with locally-sourced materials and local design knowledge creating a structure that provides refuge and protects lives during cyclones, earthquakes, and ashfall caused by volcanic eruptions, and yet is relatively easily rebuilt during the recovery phase (UNESCO, 2017).

In the aftermath of Cyclone Pam, communities across Vanuatu were inundated with foreign aid in the form of building materials and construction technology. While this relief effort supported the short-term restoration of livelihoods, little consideration was given to its potential to undermine DRR knowledge and practices relating to food security, governance, settlement characteristics (architectural features; irrigation systems) and the environment that have been maintained, adapted and transmitted through time (Calandra, 2019, 2020).

The mission to Vanuatu also highlighted that disaster resilience can be unevenly distributed within communities. At Chief Roi Mata's Domain, the chair of the World Heritage committee discussed DRR knowledge that supports food security. His experience of successive cyclones had reinforced the traditional importance of planting cyclone-resistant crops (known as *kakae blong disasta* – or disaster food – in local pidgin). He and other members of the local community who had planted wild yam (*nalo*) in advance of cyclone Pam had enough food to sustain their families for several months. Those who didn't – due to breaks or blockages in knowledge transmission associated with disaster preparation – were almost entirely dependent on food aid in the aftermath of the cyclone. Food insecurity at Chief Roi Mata's Domain was further exacerbated by a range of compounding impacts, including weak governance; an El Niño-related drought after the cyclone that prolonged the period needed to regenerate garden crops; the destruction of garden seedlings by wild pigs; and human illnesses caused by water that had been contaminated following the cyclone (Ballard et al., 2020).

When ICH is not factored into DRM and DRR policy and practice across the three different phases of the disaster management cycle (preparation; response and recovery), the sustainability of tangible heritage, such as local disaster shelters and disaster foods, can also become threatened.

UNDERSTANDING THE LONG-TERM TRANSMISSION OF ICH IN A DISASTER-RICH CONTEXT

In January 2017, IRCI hosted an International Working Group session at the Tokyo National Museum. The session highlighted the need for detailed, first-hand accounts from communities to more fully understand the relationship between ICH and disaster preparedness, response, and recovery. In support of this aim, IRCI conducted a field program on the island of Gaua (Vanuatu). Two workshops were conducted with communities living at the villages of Namasari and Ontar, located on the eastern and western sides of the island respectively. As well as directly responding to the questions of the IRCI project, the workshops were an opportunity for participating communities to identify ICH that is impacted or mobilized in disaster contexts; consider how this ICH is being locally transmitted, adapted and safeguarded; and plan for future disaster events.

Participants at the workshops noted that sudden onset natural hazards tend to result in temporary disruptions to ICH practice rather than wholesale loss. To understand loss, and how to safeguard against it, we must document the full suite of social and environmental factors that interact with an ICH element over its life cycle.

Prior to the arrival of Europeans on Gaua and other Banks Islands, disaster resilience was embedded in a web of inter-island exchange that was underpinned by the *Suqe* (a system of grade-taking) and related ICH practices such as the distribution of *som* (shell money), pigs and other local produce. These ICH practices were integral to the spread of disaster risk across the islands of northern Vanuatu. Following a disaster, hard-hit islands could rely on this inter-island network for food security and other survival needs (Campbell, 1990).

From the mid-1800s, missionaries discouraged the practice of the *Suqe*, and movement between islands was discouraged by colonial authorities. At the same time, a rise in epidemics decimated local populations. Communities began to participate in the market economy, and *som* (shell-money) transactions dwindled. Diverse food systems were replaced by market crops that did not fare well in cyclones, increasing dependence on food aid. It is this kind of cumulative impact involving a range of factors, rather than a single hazard event, that leads to ICH transformation and loss, and an increase in disaster vulnerability.

The Gaua workshops also reinforced that most disasters are culturally constituted. Communities in Vanuatu have been living with, recalling, and adapting to physical phenomena over thousands of years. While natural hazards such as cyclones are often catastrophic at a national economic level, they are often regarded locally as familiar disruptions from which communities will inevitably bounce back.

Threats to ICH arise from unprecedented hazards for which appropriate responses are not already culturally embedded. Gaua communities identified slow-onset hazards resulting from climate change as the most insidious and impactful. New and unrecognizable garden pests, for example, are devastating food crops and there is no relevant custom knowledge (*kastom save*) to combat them. Equally challenging are those sudden or gradual onset hazards (volcanic eruptions and floods; sea-level rise and droughts) that force the displacement of communities whose ICH practices are founded on ancestral ties to the land (Aktürk & Lerski, 2021).

On Gaua, the 2009–10 eruption of Mt Garet led to the temporary resettlement of western village populations to the eastern side of the island, with associated disruption to certain ICH practices (e.g. the weaving of *gat*, a local basket). It was

only once forests had regenerated and people had the opportunity to return to the western side of the island 18 months later that suspended ICH practices, including the manufacture of *gat*, were able to resume. Given the scale of climate change, there is likely to be an exponential increase in permanent displacement and relocation of populations throughout the Asia-Pacific region in coming decades that will trigger the loss and adaptation of place-based cultural practices, languages and identities (Dunlop & Spratt, 2017; Kim, 2011).

The IRCI field mission on Gaua emphasised the importance of adopting a longitudinal perspective on the impact of single-event natural hazards, which feature as one amongst a combination of historical factors that can force changes to ICH and an associated recalibration of disaster vulnerability and resilience. The experience also highlighted the critical role of communities in defining disasters on their own terms, and identifying ICH elements that are fundamental to strengthening disaster resilience.

ICH AND ADAPTATION

In December 2018, IRCI hosted its final workshop in Sendai, Japan, with disaster and culture specialists from throughout the Asia-Pacific region. As part of the event, delegates visited the coastal village of Takenoura, Onagawa Town, Miyagi Prefecture, which was impacted by the tsunami that followed the Great East Japan Earthquake of 2011. The community performed the lion dance (*shishifuri*), which is commonly practiced at New Year to bring luck to people and drive away evil spirits. The lion dancers are accompanied by flute and drum musicians.

Two fundamental learnings emerged from this experience:

- 1) Disasters can lead to communities re-shaping their ICH to ensure their continuity. In the case of the *shishifuri*, roles traditionally performed by men became inclusive of women, as so many male practitioners lost their lives during the tsunami.
- 2) Decisions around whether to adapt an ICH practice, or fight for its survival, can depend on its relevance in a post-disaster world. While many of the tangible materials of the lion dance were destroyed by the tsunami, a makeshift lion head was crafted using rolled cushions, slippers, and soft drink cans so that the practice could continue. It was the performance of *shishifuri*, and not the nature of the materials used, that helped people to process and heal from their trauma (Kubota, 2019, p. 92).

All ICH is adaptable and in a constant state of evolution, which can be more pronounced and more visible during times of disaster. Much as the normal process of change in ICH is not planned for, there are very rarely plans in place

for the rapid adaptation of ICH in disaster contexts. As demonstrated in the case of *shishifuri*, and indeed other ICH elements in Japan following the 2011 earthquake and tsunami, practitioners and communities will collectively decide on the viability, utility and scope for modification of cultural practices, commensurate with the nature, scale and severity of the disaster. Populations under extreme pressure, including migratory and refugee populations, will often turn to their cultural practices in support of stability, adjustment and survival (Kim, 2011, p. 262; Wilson & Ballard, 2017; Chatelard, 2017).

REFLECTING ON THE KEY FINDINGS

At the conclusion of the 2018 Sendai workshop, delegates developed a set of statements and recommendations about ICH and disasters, drawing on key learnings from the various missions and workshops facilitated by IRCI over the course of the project. Four main recommendations were tabled:

- Continue building on our understanding of the nature of disaster impacts on ICH (including recording and monitoring the transmission or reproduction of ICH elements over long time frames and through successive disasters).
- Further explore and promote the role of ICH as part of the solution in community-based DRR and post-disaster recovery.
- Continue through the post-disaster recovery and preparation phases to promote community-based safeguarding and mobilization of ICH in DRR.
- Enhance dialogue and activity between ICH and DRR agencies and practitioners involved in planning and policy development at national, regional and international levels.

In light of the foundational work undertaken by IRCI since 2016, how might we now view priorities for ICH safeguarding and sustainability in an increasingly disaster-prone world?

The latest *Asia-Pacific Disaster Report* (ESCAP, 2021) describes the Asia-Pacific region as a ‘riskscape’, in which converging and cascading risks increase the likelihood of vulnerability and impede sustainable development. To help manage these composite risks, practitioners working at the intersection of culture and heritage must move beyond a ‘hazard-by-hazard approach’, develop models that rest within broader programs of ‘systemic national action’, and address the emerging ‘disaster-climate-health nexus’ (ESCAP, 2021, p. 2). Nation states will need to:

1. Address natural hazards within the broader context of other forms of emergency (including anthropogenic hazards, conflict and disease), as defined by the *Operational principles and modalities for safeguarding intangible cultural heritage in emergencies* (UNESCO, n.d.). As the IRCI project has demonstrated, natural hazards that affect ICH often heighten or compound risks already present over longer time frames through exposure to other natural and human-made hazards, conflict and disease.
2. Expand the scope for response by combining models of Disaster Risk Reduction (DRR) and Climate Change Adaptation (CCA). The key lesson from the Fifth Assessment Report (5AR) of the Intergovernmental Panel on Climate Change (IPCC) is that climate change has already placed us in a context of permanent crisis or emergency (IPCC, 2014).
3. Invest in both the safeguarding and adaptation of those ICH elements that are:
 - a) *Most **vulnerable** to disasters and most **valued** by communities.* Climate change is accelerating, and particularly impactful on communities whose cultural practices are intimately tied to vulnerable landscapes.
 - b) *Critical to strengthening **resilience**.* Reflecting a global responsibility to address issues of cultural rights and climate justice, communities, as the ‘first responders’ to disasters, need to be supported in identifying and strengthening ICH practices and elements that are a catalyst to building resilience.
4. Review National Action Plans (NAPs) and National Adaptation Programs of Action (NAPAs) to ensure that DRR and CCA policies and programs will serve to maximise the safeguarding of national ICH. While bespoke safeguarding plans for individual ICH elements have their place, a more holistic integration of actions that address the overall health of populations and environments underpinning ICH activity are critical. Such a review should not be led from the top-down but involve, and be informed by, ICH bearers and practitioners who are on the front-lines of emergencies and dealing with complex overlapping crises.

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IRCI RESEARCH DATA COLLECTION FOR THE SAFEGUARDING OF INTANGIBLE CULTURAL HERITAGE: ISSUES, CHALLENGES AND FUTURE

Hanafi HUSSIN¹

INTRODUCTION

International research centre for intangible culture heritage in the Asia-Pacific region (IRCI) effectively implements and enhances the safeguarding of intangible cultural heritage (ICH) in the Asia-Pacific region through instigating and coordinating research. This is to achieve the organisation's aim to promote the UNESCO 2003 Convention for the Safeguarding of the ICH. UNESCO has supported several programs to protect and preserve ICH (Cozzani et al., 2017). One of the programs in this regard is through research data collection, which has been implemented for about a decade. Up till now three projects are launched under this program namely;

- 1) Mapping Research for the Safeguarding of ICH in the Asia-Pacific Region, 2013,
- 2) Literature Survey on ICH Safeguarding Research in the Asia-Pacific Countries, 2015 and;
- 3) Sustainable Research Data Collection for ICH Safeguarding in the Asia-Pacific Region, 2019.

DEVELOPMENT OF DATA COLLECTION PROJECTS

The objectives of these projects were achieved through impressive data collection as the primary outcome. Few positive aspects that can also be tabbed from these projects are like the awareness on "safeguarding" can be strengthened among the scholars/researchers. So, their future projects on intangible cultural heritage can enrich the body of knowledge of the ICH elements and compelling impact to the beholder of the ICH, the community, government and to the international society.

1 Associate Professor, Department of Southeast Asian Studies, Faculty of Arts and Social Sciences & Universiti Malaya Cultural and Heritage Research Centre (UMCHRC), University of Malaya, Kuala Lumpur, Malaysia

1) Mapping Research for the Safeguarding of ICH in the Asia-Pacific Region, 2013

The mapping project was conducted for the Fiscal Year 2013 – FY 2019 entitled Mapping Studies on the Safeguarding of ICH (FY 2013 – FY 2019). This project is implemented since FY 2013 based on the collection and mapping of research information pertaining to ICH safeguarding in the Asia-Pacific region. The project aims to understand the status of research relating to the safeguarding of ICH, for promoting ICH research and contributing to the safeguarding of ICH in the Asia-Pacific region². Therefore, this project instigates research for ICH safeguarding in the Asia-Pacific region by analysing its current trends and challenges, the mapping project constitutes the core of IRCI's research activities.

This project also aims to identify the main issues that prevent ICH safeguarding and find solutions through research activities conducted by experts in the Asia-Pacific region. It has been implemented since 2016 with the mapping project and managed as an integration of three sub-projects comprised of international symposium/experts meetings, literature surveys, and the optimisation and use of research data with a research database.

Since the launch of the Data Collection project in 2013, IRCI has managed to conduct one of the subprojects, i.e., to organise the international symposium/expert meetings. As reported in the IRCI's news, the International Symposium/Experts Meetings has been organised as follows:

- 2013 Experts Meeting (Bangkok, Thailand)³
- 2014 Experts Meeting (Kuala Lumpur, Malaysia)⁴
- 2015 Experts Meeting (Bishkek, Kyrgyzstan)⁵
- 2016 Experts Meeting (Osaka, Japan)⁶
- 2017 International Symposium (Tokyo, Japan)⁷

The literature survey program that falls under this project has been extended as a project on ICH Safeguarding, which began in 2015 (discuss in item no.2, Literature Survey on ICH Safeguarding Research in the Asia-Pacific Countries, 2015). The mapping project is also intended to optimise and use research data with a research database. As a project's output, IRCI developed a research database in FY2014 to publish literature, experts, and research institutions related to

2 <https://www.irci.jp/research/research-data/>

3 <https://www.irci.jp/news/2014-0702/>

4 <https://www.irci.jp/news/2015-0325-2/>

5 <https://www.irci.jp/news/2016-0126/>

6 <https://www.irci.jp/news/2016-1130/>

7 <https://www.irci.jp/news/2017-0802/>

ICH safeguarding. Since then, the information has been updated with experts, national archives, libraries, and related institutions in the Asia-Pacific region. Subsequently, from FY2019, IRCI is working to establish a sustainable mechanism for data collection to further enrich the database by strengthening its collaboration with research institutions. This database can be accessed at IRCI’s website⁸.

2) Literature Survey on ICH Safeguarding Research in the Asia-Pacific Countries, 2015

The Literature survey project has been conducted since 2014 and ended in 2018. As of March 2018, data of 2097 reference materials, 111 experts, and 111 institutes has been collected. The details are as follows;

FY2014: Literature (255), Experts (111), Institutes (110)

FY2015: Literature (702), Institutes (1)

FY2016: Literature (833)

FY2017: Literature (307)

Overall, research trends in the collected data on the literature show an increase from the year 2010 onwards compared to previous years (2001–2009) based on the example of Malaysia (survey 2001–2016). An extensive literature on intangible cultural heritage was collected, consisting of (164) books, journal papers, chapters in the book, research reports, etc. Figure 1 below shows the ICH survey in Malaysia from 2001 to 2016.

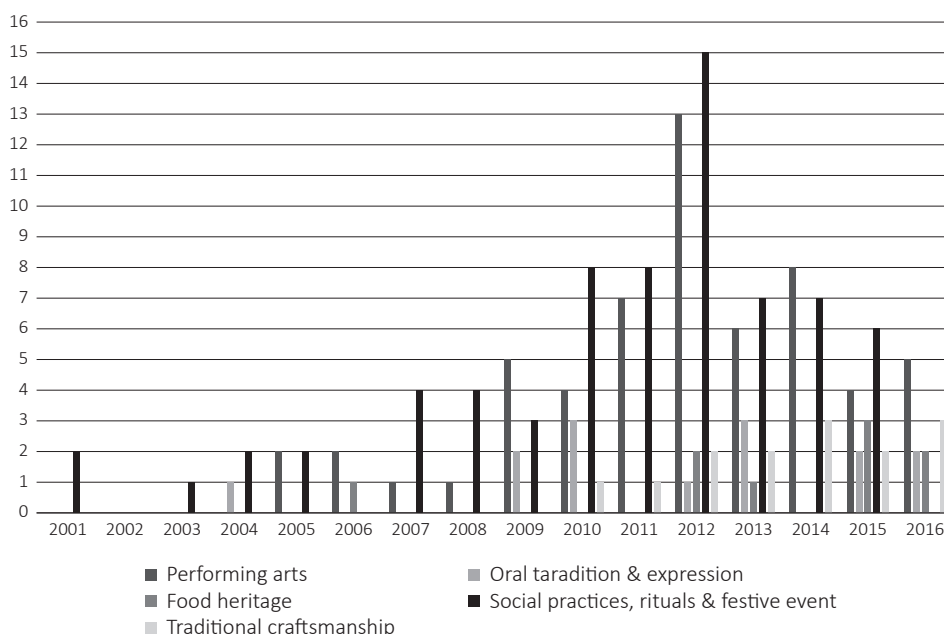


Figure 1 ICH survey in Malaysia (2001-2016) (Source: Hussin, 2016).

⁸ <https://www.irci.jp/ichdb/>

Many publications of ICH from Malaysia are published in international journals or books, as can be seen from 70 publications published in the international publication houses (43%). Figure 2 shows the segregation of these publications into local vs international publishers.

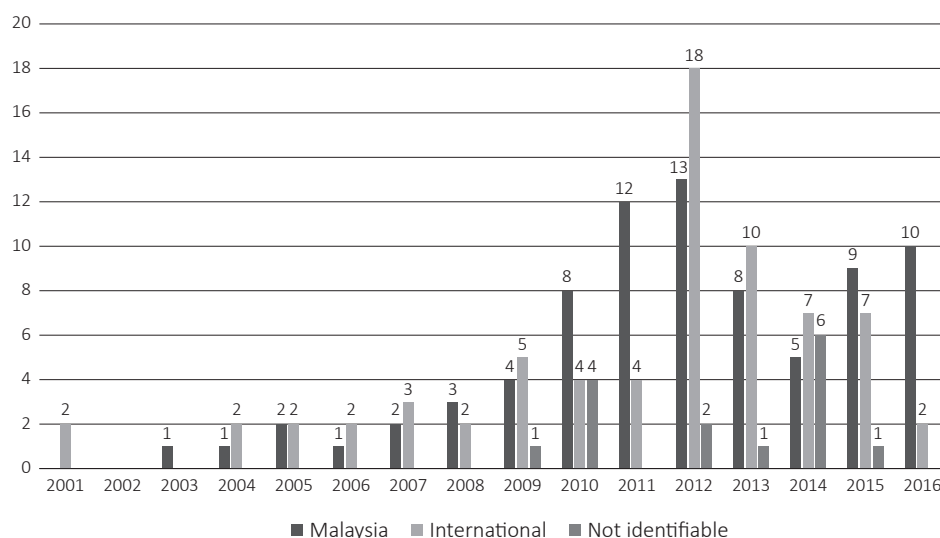


Figure 2 Publications of ICH of Malaysia (2001-2016) – local and international publishers (Source: Hussin, 2016).

Based on the analysis of the recent trend of research on ICH safeguarding in Malaysia and other countries like New Zealand, Palau, Nepal, Sri Lanka, Japan, Mongolia, Vanuatu, Myanmar, Cambodia, and Iran reported in 2016, IRCI Experts held a meeting on Mapping Project for ICH Safeguarding in the Asia-Pacific Region in Sakai, 18 to 19 November 2016. In that meeting, the importance and challenges on further promoting the ICH safeguarding studies in the Asia-Pacific region were emphasised. It also emphasised the necessity to lead participants to reacknowledge the significance of safeguarding ICH as an emerging research theme in the academic field and the need to promote further cooperation among researchers and research institutes where IRCI is expected to be a hub of the new stream of the ICH safeguarding studies (IRCI, 2016).

3) Sustainable Research Data Collection for ICH Safeguarding in the Asia-Pacific Region, 2019.

In order to address the issues and challenges faced by the research data collection identified in the “Mapping Studies on the Safeguarding of ICH” projects, IRCI established a sustainable means of collecting information further to enrich IRCI’s research database⁹. IRCI established a new cooperating mechanism for data

⁹ https://www.irci.jp/research/research-data/sustainable_research/

collection with research institutions (such as universities, museums and research centers). This will ensure the sustainable collection of research data, will promote a better understanding of the Convention and research as one of the safeguarding measures, and promote ICH research in the region. IRCI has targeted countries in the Asia-Pacific region and designated one organisation for each country to become its counterpart. These partner organisations are working with IRCI to collect data and contribute to building a mechanism through which systematic data collection is possible (IRCI, 2019a).

The Sustainable Research Data Collection Project for ICH Safeguarding in the Asia-Pacific Region was discussed in the Second Working Group Meeting of FY 2019 (Tokyo, 4–5 February 2020). In FY2019, IRCI invited each partner organisation’s representatives and held a kick-off meeting in Tokyo to introduce this project. Currently, the national counterparts in each Southeast Asian country play a central role in collecting information in collaboration with their national counterpart institutions. In FY2019, six universities and research institutions from six countries (Indonesia, Malaysia, Myanmar, the Philippines, Thailand, and Vietnam) has participated as national counterparts; in FY2020, a total of 11 institutions had participated in these activities.

In addition to this, international meetings and workshops inviting young researchers have been organised to discuss data collection issues and future plans. On 4 August 2020 a physical while on 29 November 2021, a virtual, the National Workshop on “Research on the Safeguarding of ICH in the Asia-Pacific Region: Establishing New Sustainable Mechanism for Systematic Research Data Collection” was held at the University of Malaya Kuala Lumpur which was co-organised by Universiti Malaya Cultural and Heritage Research Centre (UMCHRC) and IRCI. The progress and output of the running project was shared in the meeting, forum and symposium like Webinar on Sustainable Research Data Collection for ICH Safeguarding in the Asia-Pacific Region the Third Working Group Meeting in FY 2020 (February 2021) and the IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region (29 October 2021).

Outcome of Data Collection on Intangible Cultural Heritage Survey of Partner Countries

First Phase, 2019

University of Malaya researchers have published 12 Research articles relevant to intangible cultural heritage from 2015 to 2019. Among those 12 papers, 8 papers were related to oral traditions and language, 2 papers were relevant to social practices, rituals and festive events, and 2 papers were from the performing arts genre of the ICH. Research mainly concerned with oral traditions and language have discussed oral monophthong vowels of the Acehnese spoken Malacca

Portuguese Creole (MPC), Indonesian Acehnese, Malaysian Acehnese, their similar qualities and their differences (Pillai, Soh, & Yusuf, 2015). The main aim of these studies is to gain a picture of the sociolinguistic situation of the minority languages like Bidayuh and Mah Meri (Besis) in their rural homelands and to assess their ethnolinguistic vitality (Coluzzi, 2016; Coluzzi, Riget, & Xiaomei, 2017). High degree of endangerment of these minority languages and factors that seem to help in the protection of these local heritage languages have also been discussed, which include encouraging endogamy largely by means of ensuring the community that does not become too dispersed, upholding traditional values, widespread support for multilingualism, and maintaining religious beliefs that are distinct from the dominant ones (Hussin, 2020).

Research articles concerned with social practices include Malay gestures, which Malay speakers use for various manual pointing and other bodily actions involving gaze, torso and head movements, which communicate distinct functions, although some gesture forms and functions are shared among Malay speakers and other cultural groups, some direction-giving pointing behaviours are Malay specific (Mechraoui & Noor, 2017).

Research papers relevant to performing arts reveals the musical style of the Mak Yong, dating from the early 20th century to current times, noting the musical features of periodic formal structures, resultant rhythms and complex melodic content that bind this genre to aspects of an ancient Southeast Asian musical style (Matusky, 2015). These studies reveal the emergence of quite a number of festivals that veers away from the nature of traditional ones in the southern Philippines and East Malaysia. A review of the tourists' events of festivals of Sama/Bajau culture in the Kamahardikaan and festival of Bongao, Tawi-Tawi province, Philippines and the Regatta Lepa festival of Semporna, Sabah, Malaysia, in the southern Philippines and East Malaysia reveals the emergence of quite a number of festivals that veers away from the nature of traditional ones (Hussin & Santamaria, 2015).

It is also found that in many aspects of life, particularly traditional healthcare practices Javanese community still retains the ways to maintain their identity while at the same time keeping the Malay image intact (Rofil, Hamzah & Syed, 2015). These studies have also found that intangible cultural heritage, especially food and traditional performing arts, has significantly contributed to branding 'Malaysia Truly Asia' and tourism development (Hussin, 2018a, 2018b).

These research articles are related to the following academic fields; anthropology, ethnomusicology, ethnochoreology, folklore, heritage management (including heritage law), cultural studies, mythology etc. The main research focus of these collected data in the form of research articles is Language endangerment,

Heritage management (including heritage law), natural language protection, culture management, policymaking, tourism, documentation, heritage law, comparative studies of Indonesia, Malaysia and the Philippine and disaster prevention (Hussin, 2020).

In Indonesia, the most popular genres of ICH studied in the past three years are ethnomusicology, social practices and oral tradition. Traditional medicine/ ethnobotany is also considered important research to know about how local people use and the application of the traditional way of healing and treatment. Limited research related to ICH is conducted in Thailand due to the unavailability of funds from the government or any other agency. Among limited work related to ICH, the majority focus on identifying ICH reflecting the state of ICH-related development, interests, and studies in Thailand. Vietnam scholars focus on the concept, inventory, safeguarding, and management of ICH elements of ethnic groups in terms of aesthetic aspects and techniques, not much on how the expressions are seen as ICH elements for the custodian communities. The researchers have emphasised the role of museums, the role of the elderly people in a village in keeping the traditional cultures and their transmission to young people and the role of mass media in determining the direction and authority of the state agencies about raising awareness of people on the safeguarding of ICH to keep their heritage alive. Research work in Myanmar focuses on the genres such as traditional craftsmanship, social practices knowledge and practices concerning nature because of local societies' desire for their local culture to be included in the nominated ICH national list and UNESCO's list (Hussin, 2020).

From this collected data of Malaysia, Indonesia, Thailand, Vietnam and Myanmar, it can be concluded that genres of ICH studied vary from country to country, but the most common genre studied in all these countries is about their social practices. Many ICH genres like knowledge and practices concerning nature and the universe; traditional craftsmanship; local knowledge, sports, local wisdom and performing arts are the neglected areas of ICH in these countries, so there is a huge gap between studying these dimensions of ICH for which collaboration can be built with other Malaysian universities. Similarly, the international level of collaboration is also required to do comparative studies of different dimensions of intangible cultural heritage to learn from each other's experiences. One country focuses more on one genre and other countries on another genre. For example, in Malaysia, oral traditions and minority languages protection, in Indonesia social practices, in Thailand performing arts, in Vietnam, social practices and Myanmar also social practices are widely studied areas of ICH. Through international collaboration, a mechanism can be developed to study the ignored genres of ICH and similarly can also seek help from each other from their expertise of genres studied that will help highlight the key similarities and differences among their cultures that will help take measures to protect endangered ICH genres (Hussin, 2020).

Second Phase, 2020–2021

The second phase of the data collection was on the Intangible Cultural Heritage survey of the partner countries, Malaysia (40), Indonesia (50), Thailand (20), Vietnam (50) and the Philippines (10). This was the first-year data collection for the Philippines. The data was collected based on publications published mainly in journals (Figure 3). Therefore, most journal articles are relatively recent publications (Figure 4) because they are available online. The articles published in the journal are written either in English or in local languages (Figure 5) like Malay Language (Malaysia), Thai Language (Thailand), Vietnamese (Vietnam), Indonesian (Indonesia), and Filipino (the Philippines). The researchers gathered the local language data because the abstracts were translated into English. The researchers also translated into English if the abstracts in English are not available.

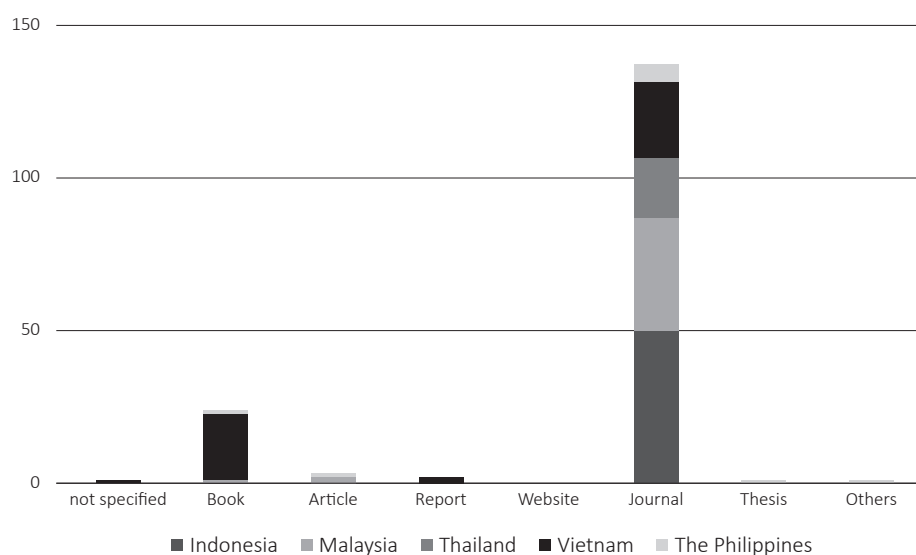


Figure 3 Publication category of the ICH data of Southeast Asian countries (Source: partner countries data, 2021)

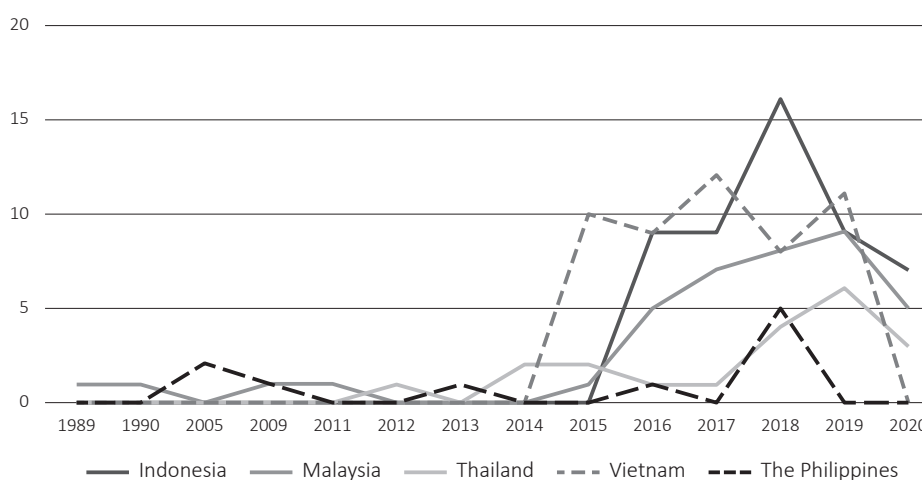


Figure 4 Year of publication of the ICH data (Source: partner countries data, 2021)

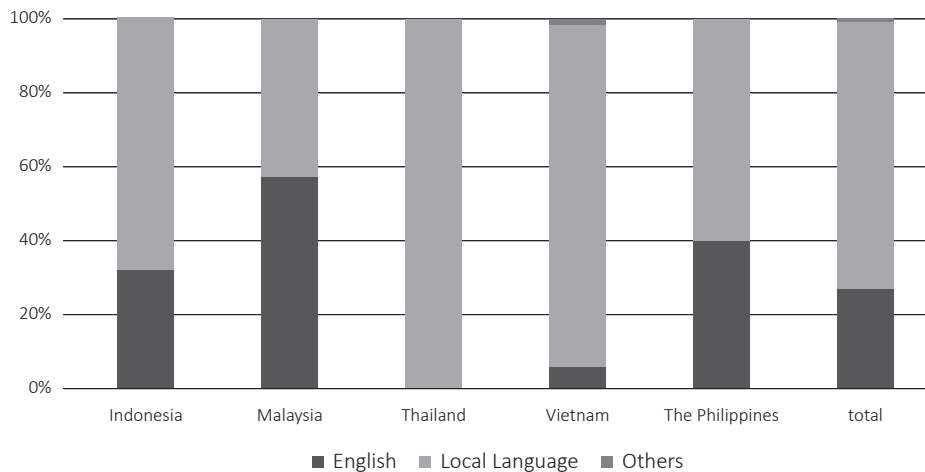


Figure 5 The language style of the published data
(Source: partner countries data, 2021)

The research trend or focus is based on the data collected in the report of the second phase of the project following the similar pattern of the first phase project. The focus of Southeast Asian researchers on ICH genres is found in their publications, as shown in Figure 6.

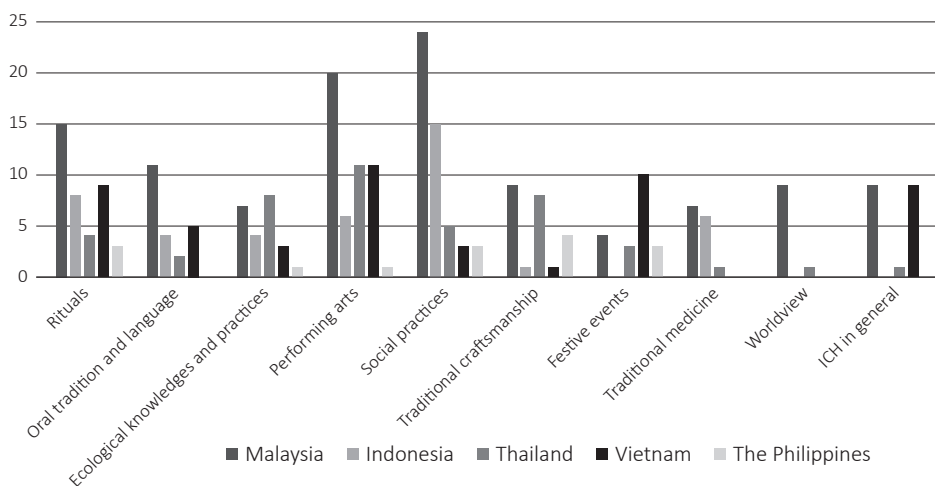


Figure 6 Comparison of partner countries focus on ICH Genres in their publication
(Source: partner countries data, 2021)

Among forty papers selected from Malaysia, seven papers are about the rituals performed during different religious events and food prepared during those rituals performed in the Iban community in Limbang (Sabak), Pakan (Leka Timang), Kapit and Betong (Miring). Four papers are about oral traditions and language of Bidayuh Language in Sarawak and Cantonese Hokkien dialect group

of Chinese in Klang valley and folklores Malay syair. Four papers are about ecological knowledge and practices of indigenous people of Malay, Orang Asli resettlement villages in the state of Terengganu and Bidayuh Bau-Jagoi community. Seven papers are about the performing arts like music and dance of Wayang Kulit Kelantan, Makyung dance, the tradition of performing Bangsawan in theatre, Gamelan Sarawak and Kuda Kepang dance of Malay-Muslim communities. Traditional Malay theatre 'Main Peteri' is believed to have healing effects on physical, psychological and emotional states, qualifying it as a form of drama therapy. Six papers are about the social practices performed by the Orang Asli, Javanese, Bajau and Malay Communities in the form of traditional herbal medicine derived from the traditional flora and fauna as an alternate way of treatment. Three papers are about the traditional craftsmanship of kelingkan embroidery on veils in Sarawak, Selangor, Kelantan, Terengganu and Negeri Sembilan, of Malaysia, kelingkan embroidery on veil in Pontianak, Ketapang, Daik, and Palembang, Indonesia and earliest textile technique of ikat tunggal and ikat ganda for weaving sulam and pakon. Wood carving on the hilt and sheath (taguban) of parang (machete) created by the Bajau craftsmanship in Kota Belud of Sabah is also discussed. Five papers are about heritage management of traditional communities of Sarawak and Sabah, other states of Malaysia, and the heritage legislation act of National Heritage, 2005. Four papers are about local wisdom in preparing traditional Malay food in Saribas and wisdom traditions in their thought patterns in Sarawak Iban pua kumbu.

Rituals that are covered in these papers are from the Peranakan Chinese community's belief in sacred spirits and deities that are performed in Kampung Pasir Parit, in conjunction with the Datok Janggut (sacred spirit) site transfer which took place on 5 January 2018 (Yan & Suboh, 2019). Rituals performed by Chinese communities in Malaysia, Broga in Negeri Sembilan and Machap Baru in Melaka. Rituals performed by Iban community in Limbang (Sabak), Pakan (Leka Timang), Kapit and Betong (Miring). From the Bajau, Sabah traditional ritual in the community of Bajau Semporna, which is Magombo, is the ritual that honours their ancestors' spirits (Marinsah & Ramli, 2017). Catastrophe rejection ritual practised by the people of Petalangan to avoid disaster either for individual, society, or the village. Then, this ritual was also called "village." The element of Islam was added in such a way which was wrapped by religious fiesta for the repulsive reinforcement. Due to the community's lack of understanding of Islamic teachings and low level of education and strong psychological relationship with the surrounding community, this ritual still persisted (Hasbullah, Toyo, & Pawi, 2017).

Languages that are included in these studies are Bidayuh language, spoken in Sarawak, East Malaysia and Hakka, Cantonese and Hokkien dialect groups who had successively become the leading forces among the Chinese in the Klang Valley from 1860 (Riget & Campbell, 2020; Wei & Tze-Ken, 2019). Traditional

knowledge of natural resources by the Orang Asli in Terengganu, Malaysia. Indigenous Knowledge (IK) within Bidayuh folk narratives or *dondan* is explored among Bidayuh Bau-Jagoi community. These two types of IK are analysed within the context of the *Gawai* which is the cultural celebrations of the Bidayuh community (Campbell, Ghazali & Sahuri, 2016; Abdullah et al., 2020).

In Performing arts Malay-Muslim communities Mak Yong and Kuda Kepang are studied as a medium of education, medication and worship. Therapeutic aspects of the traditional Malay theatre 'Main Peteri', which is believed to have healing effects on physical, psychological and emotional states is studied. Therapeutic properties identified in the Main Peteri are explored and described in terms of their effects as healing agents (Abd Rahman & Ahmad, 2017). The tradition of performing *Bangsawan* in Sarawak theatre's, stage structure, and other elements is also discussed (Abdullah, 2017).

Social practices studied in these articles are relevant to mantras among Bajau women's beauty in Sabah (Ghani, Ahmad, & Kahn, 2019), embroidered *Tepak sirih* used in wedding ceremonies of Kampung Seri Kedah, Sungai Leman, Sekinchan Selangor (Salleh & Kim, 2016), herbal medicine of Javanese and other Malay communities. Plants and herbs known to be medicinal to the indigenous tribes in Peninsular Malaysia and traditional knowledge and usage of medicinal plants among the Semai at a village in the state Perak, Malaysia are studied (Yunos, 2015, 2016). Traditional craftsmanship covered in these studies are the gold and silver embroidery on veils in Sarawak, Selangor, Kelantan, Terengganu and Negeri Sembilan, of Malaysia (Sarkawi, & Rahman, 2016), *kelingkan* embroidery on veil in Pontianak, Ketapang, Daik, and Palembang, Indonesia (Zainal Amri, Haron, & Samian, 2018) and Malay earliest textile techniques of *ikat tunggal* and *ikat ganda* for weaving *sulam*, weaving *pakon* (Ismail, 1990). Wood carving on the hilt and sheath (*taguban*) of *parang* (machete) created by the Bajau craftsmanship in Kota Belud of Sabah (Badaruddin et al., 2019).

The data collected shows that the performing arts and social practices are the major focus of researchers related to ICH genres. These genres were given attention because they are easy to access and widely practised by society or community. The other genres that are also getting attention from researchers in Southeast Asia are rituals, oral traditions and language, ecological knowledge and practices, traditional craftsmanship, festive events, and traditional medicine and worldview. This pattern is almost the same for the third phase in the data collected (example of Malaysia).

Third Phase, 2021–2022

Since the third phase of the data collection is still in the process, therefore, the available data was collected only from Malaysia, the University of Malaya as a

partner country and the national collaborators, Universiti Malaysia Sarawak (UNIMAS), Universiti Kebangsaan Malaysia (UKM) and Universiti Malaysia Kelantan (UMK). More than Seventy papers have been published on intangible cultural heritage from 2016 to 2020 by Malaysian researchers from UM, UNIMAS, UKM and UMK. The data mainly is collected from journal articles, some book chapters that cover intangible cultural heritage elements like performing arts, rituals, oral traditions and language, drama, traditional craftsmanship, social practices, textile, traditional medicine, festive events and ecological knowledge and practices.

Performing arts that are covered in these papers include Bangsawan art, which is categorised as an urban theatre; due to the rapid urbanisation in the cities the art form has been performed (Deenerwan & Said, 2021). Traditional Selangor Buginese “Poja” dance and its reconstruction are linked to the “Pakurru Sumange” dance in South Sulawesi, Indonesia (Zainudin & Samsuddin, 2021). Rituals and ceremonies of the Bidayuh tribes in Sarawak Borneo, which are taken from Bajo asal (traditional songs), girite Bidayuh damba (stories and legendary), are explored to authenticate manifestation of the Bidayuh culture and tradition in the numerous Bidayuh society areas in Bau, Padawan, and Serian division of Sarawak (Paw, & Ungang, 2021). Similarly, Sayaw barong is one of the traditional performances for the Bajau Sama ethnic in Kota Belud, Sabah. It is a symbolic performance that represents the war dance in Bajau martial arts locally and is used as an offensive and defensive technique (buah/jurus silat) that merges in different streams (aliran) of silat such as silat kuntau, silat sping/sprint, silat betawi, and silat Nusantara (Badaruddin et al., 2021).

Nobat, is the royal court musical ensemble performed in the Malay courts of Kedah, Selangor, Perak, Terengganu and Brunei (Halid, 2018). Traditional Kelantanese dance drama makyung or Mak Yong which was previously banned by the Kelantan state government and is recently allowed to be performed in public after adhering to the state’s Islamic code of performance (Chong & Azlan, 2018). Dikir barat, a popular folk art form and ain pateri or main teri, a healing ritual involving the use of music and theatre are also covered which are similar to makyung (Suan & Rudyansjah, 2018). The kuda kepang dance performance is covered which is practiced among the Javanese community in the state of Johor. Malaysian musical instruments also looked into the sape, a chordophone played by the orang ulu community in Sarawak. Musical instruments of Dusun Tindal in Kampung Tinuhan in Sabah. Are discussed which belongs to the larger Kadanzandusun ethnic majority of the state (Suan, 2016). Lundayeh dance forms performed in Tenom, Sipitang and Long Pa Sia, along the west coast of Sabah and the Bisaya dance tradition in Beaufort are studied (Chong, 2015). The Kuntau performance is a form of martial art of the Iban community in longhouses in Sarawak, performed only by the men called “bujang berani”. However, as the

years went by, the Kuntau is performed as a form of entertainment during festive seasons such as the Gawai Dayak festival (Gerry & Osup, 2021).

The traditional dance including the Ngajat, a traditional dance which synonym with the ethnic of Iban in Sarawak. This dance is usually performed in festive such as the Gawai Dayak and matrimony (Kiyai, Tugang, & Seer, 2020). In Sabah, an instruments and genres of Makiang group music suggest evidence of diffusion from Sama'-Bajau and Suluk musical practices, including the morunsai vocal dance genre and the performances of the ensembles sampasang no gabang and sampasang no kulintangan. It illustrates evidence for the processes of cultural convergences through which east coast Sama'-Bajau musical practices that have been absorbed into interior cultures and transformed over time (Pugh-Kitingan, 2019). The "usungan/tandu" parade is a unique traditional practice and is still performed by coastal communities of Sarawak at the "khatam" al-Quran event. It is a tradition to celebrate their children's success who have just completed the Holy al-Quran recitation (Mat, 2021). Another research is about musical compositions of Tazul Izan Tajuddin, the focus has mainly been on the musical analysis of the composition itself. Encapsulated within Tazul's *Kabus Pantun* (2018), it attempts to elucidate how John Rink's idea of a performer's creative process can contribute to the preparation of a performance on works that push pianistic possibilities to the limit, if not beyond (Kent, 2019).

Local wisdom and customs opted during the different activities, ceremonies, and in the rule of life including the rewards and punishments according to their respective offences. Local wisdom discussed in these studies include the practice of tahlil (recital ceremony for the dead) and tunggu kubur (grave waiting) from the perspective of the principles of Islamic jurisprudence. In the Malay community, tahlil is a form of psychological and emotional support to the deceased's family while the practice of tunggu kubur (grave waiting) is an approach to protect the buried corpses from thefts and mystical activities (Yusof & Ramli, 2021). Traditional knowledge regarding the usage of gunpowder is explored from the texts documented in the manuscripts. It provides a clearer picture of the textual dynamics of gunpowder knowledge to highlight its importance to enhance the understanding of Malay gun technology (Hasbullah, Hussain, & Balwi, 2021). Pemali (taboo) tradition of Indonesian people, which represents twelve different ethnic groups living in East Kalimantan Province of Indonesia, is studied for their safety, health, prosperity, marriage mate, and education. Rituals and taboos practiced in various life activities in the Iban community settlement in Sungai Passai, Sibuluan Sarawak are also discussed (Kaharuddin, 2021).

Customs opted during the British North Borneo Chartered Company, BNBB rule against the Dusun community in Kimanis, Sabah. Challenges faced by the Orang Asli community officials and preachers in carrying out the activities planned by

MUIP around Pahang Indigenous villages regarding the custom of Da'wah which is an obligation for every Muslim (Rahman & Mustapha, 2020). The evolutionary process of Malay clothes, especially the trend among men's Baju Melayu in Malaysia due to social change and transformation of a new trend among Baju Melayu (Zakaria, Aris, & Nawawi, 2020). The contradiction of Custom and Islamic Law in the Practice of Marriage in Murut Tahol Community, Nabawan District Sabah is the other research on custom (Min & On, 2021). Linguistic taboo is also a custom in which societies determine the verbal rules to be accepted as dogma in daily life. The creation of linguistic taboo is not an arbitrary decision but one based on two main ideas of the Relevance theory (Liddy & Wahab, 2021). The custom of 'Tepung Tawar' is also covered, which is believed for generations to provide well-being and happiness to the sprinkled individual (Bohari & Magiman, 2020). Another custom in Sarawak is a 'Ngayau'. Ngayau (headhunting) is a head-hunting practice based on the custom practiced by the Iban community and it is their legacy (Kiyai, 2021). Conservation of 'Jerat Sembat' of indigenous Temuan tribe in Kampung Gapam, Jasin, Melaka. 'Jerat Sembat' is commonly used to trap animals in living conditions. 'Jerat Sembat' must be maintained to uphold the local wisdom of the indigenous people (Rohir & Yusoff, 2020).

Craft traditions covered in these papers include creating blowpipe symbols regarding small businesses operated by the Orang Asli communities (Manaf & Salleh, 2021). Kelarai pattern designs found on woven mats and the philosophy used, to enhance understand and appreciate the art in mat weaving which has been gradually forgotten, and there is uncertainty on the fate of this Malay art heritage (Mariam & Marzuki, 2021). Boat-shaped coffin artefacts found in the Painted Cave of Niah, Sarawak. It discusses the past's design, function, and use of boat-shaped coffins (Kimwah, Ibrahim, & Arus, 2020). Techniques to produce creative design of traditional Malay handicrafts of batik and songket which are prominent in Kelantan and Terengganu, are discussed. The 'kelingkan' embroidery is also a traditional Malay art passed on from generation to generation, specifically in Kelantan and Malaysia in general (Rahman & Majid, 2021). 'Kain Telepuk' which is the most glorious Malay textile in the state of Selangor. Telepuk textile is a rich fabric usually worn by royalty and nobility members over 300 years ago. This study document and compile the aesthetic and philosophical values of treasure of the Telepuk textile as the Selangor Malay traditional royal court fabric. Philosophy of art motifs and design published about Bunga terung which are a symbol synonymous with the Iban ethnic group in Borneo. In Sarawak, the bunga terung is worn by Iban men who have attained puberty to signify entry into adulthood (Amin & Aziz, 2019).

These studies have explored traditional medicines and medicinal plants used by the Malay community, including medicinal plants in the Kampung Orang Asli Donglai Baru, Hulu Langat, Selangor, Malaysia and population status ethnomic-

inal plants in the home gardens of Kampung Masjid Ijok along with its associated traditional knowledge. These studies discuss the Malay heritage of making medicine, treating, preparing materials, acquiring knowledge from the range up to the cultivation of plants for medicinal purposes (Ramli et al., 2021; Ramli, Milow, & Malek, 2021). Role of fruits in curing diseases used by the Malay community is also discussed (Jelani & Muhammad, 2021).

Folks beliefs and customary rituals covered include berburung, a belief of animism that existed in the Iban community before the advent of Christianity and Islam. In the birding belief, the Iban people use seven types of birds named as Ketupung, Beragai, Bejampung, Pangkas, Papau, Embuas and Nendak (Mulok & Osup, 2021). The “Miring” ceremony plays an important role for Sarawak’s Iban community. Miring ceremonies held during the annual festivals, paddy cultivation, early phase of house construction and any activities that are considered need to be carried out the ceremony by the practitioner’s group in Sarawak (Echoh, Gapor, & Rahman, 2020).

Folklores grow from generation to generation and are conveyed orally until they are known as archipelago folk narrative literature. The folklores included in these studies are folklores at Mukim Bebar Pekan, Pahang and oral stories of Jakun Orang Asli in Rompin, Pahang. The oral stories that exist among the Jakun Orang Asli community are declining, gradually disappearing, and threatened with extinction. This will affect the continuity of oral stories as part of the oral traditions that shape the identity of the Jakun Orang Asli community, so it need conservation (Hanipah, Jamal, & Abdillah, 2021; Yusoff et al., 2021).

The social practices of the Kampung Malay community regarding the garden elements and their landscape abide by the Malaysian Garden Concept’s (MGC) basic guidelines. Highlight that the elements of landscape and garden seem unattractive to the designers and are no longer a priority for the homeowners to inherit. Findings also indicate that most of the ‘kampung’ landscape elements do not significantly impact supporting guidelines by the National Landscape Department (NLD) (Zakaria, Hussein, & Dali, 2021).

OUTPUT (DATABASE)

IRCI has been publishing information on literature, experts, and research institution related to ICH safeguarding through the IRCI research database since 2014. This database aims to enhance research pertaining to ICH safeguarding in the Asia-Pacific region. The Partnership Programme supports this database for Intangible Cultural Heritage, the Agency for Cultural Affairs, Japan¹⁰. In FY2018, a

10 <https://www.irci.jp/ichdb/>

survey of universities and libraries in Myanmar was conducted to investigate the needs for the database functions and their current situation. In FY2019, the database's data and functions have been reviewed and improved.

The database can be retrieved at the IRCI's website which divide intangible cultural heritage element as "ICH GENRES", i.e, oral tradition, performing arts (music, dance, drama), social practices, rituals, festive events, ecological knowledges and practices, worldview, traditional craftsmanship, sports/games, food culture, traditional medicine, ICH in general and others. Currently (as of March 2021), the database contains 2,453 items of data¹¹.

ISSUES, CHALLENGES AND FUTURE

Since 2013, three projects have faced a few challenges in their implementation, such as difficulty grasping the whole picture of research activities in the Asia-Pacific region because this is a new domain. A basic understanding such as the definition of ICH has not been popularised thoroughly among the research institutions and government officials and the legal system is yet to be streamlined.

Second, the outcomes are published in the local languages and/or not distributed widely (IRCI, 2019b). Third, researchers are also confused and misunderstand the "safeguarding" concept and the importance of ICH. Fourth, The ICH research output data is scattered and not properly documented (Hussin, 2016).

Other challenges also affected the quality of the data output. Uneven distribution of research resources at the local level, variation in the quality of collections due to different understandings of ICH, limited information sharing among the research institutions and a high risk of loss of archived research data due to poor storage conditions and limited access.

Some improvement in Data collection (with new guidelines)

This will ensure research data collection process, promote a better understanding of the ICH Convention and research as one of the safeguarding measures, and further promote ICH research. After the first phase of the project, each Counterpart is expected to function as the focal point in their own country to expand the cooperating mechanism.

It is expected that the collected information will widen the focus of the research, thereby contributing to the region's safeguarding through academic activities and promotion of the ICH Convention. The collected information will be added to the

¹¹ <https://www.irci.jp/ichdb/>

online “IRCI Research Database” that aims to share the multilingual literature information widely.

CONCLUSION AND RECOMMENDATIONS

Based on the report presented to the IRCI regarding the second phase of the project, there are a few suggestions from the counterpart (Malaysia, Indonesia, Thailand, Vietnam and the Philippines) on 1) areas that need to be explored by the Southeast Asian researchers, 2) Improvement on methodologies, 3) collaboration (national and international) in aspects on genres for ICH research, documentation and safeguarding.

1) Southeast Asian researchers need to explore ICH areas

Table 1 Common recommendations by the participants: Areas that need to be explored by Southeast Asian researchers (Source: countries partners-meeting, 2021)

No.	ICH Genre	Malaysia	Indonesia	Thailand	Vietnam	Philippines
1	Knowledge and practices concerning nature and the universe	√				
2	Traditional craftsmanship	√	√	√	√	
3	Local knowledge	√				
4	Local sports	√	√	√	√	√
5	Festive events	√	√	√		
6	Worldview		√	√	√	√
7	Ecological knowledge and practices		√		√	√
8	Oral traditions and language			√		
9	Social Practices				√	
10	Traditional medicine				√	√
11	Performing arts					√

2) Improvement on methodologies

Assessment research on the safeguarding initiatives through the database, collaborative work by all researchers, government and non-government agencies and academic institutions to produce comprehensive data.

Documents should also include audio-visuals, which will help and support the conservation, protection and safeguarding of the ICH.

3) Researchers are encouraged to explore collaborations with different countries for comparative studies

Explore the further intangible cultural heritage genres at local, regional and International Universities, example Malaysian universities collaborate with local collaborators and also working together with international collaborators in doing ICH research and safeguarding.

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SESSION 2

RECENT INTERNATIONAL TRENDS AND SCOPE FOR THE SAFEGUARDING OF ICH: FROM THE VIEWPOINT OF THE 2003 CONVENTION AND OTHER PERSPECTIVES

INTANGIBLE CULTURAL HERITAGE AND HUMAN SECURITY IN AN
AGE OF SDGS

SATO Masahisa (Tokyo City University)

HERITAGE STUDIES AS PUBLIC ETHNOLOGY: RECENT TRENDS AND
THE ISSUES CONCERNED WITH INTANGIBLE CULTURAL HERITAGE

IIDA Taku (National Museum of Ethnology, Japan)

RECENT INTERNATIONAL TRENDS AND SCOPE FOR THE
SAFEGUARDING OF ICH: RESEARCH AND THE 2003 CONVENTION

Himalchuli GURUNG (UNESCO Beijing Office)

Facilitator:

ISHIMURA Tomo

(Tokyo National Research Institute for Cultural Properties)

INTANGIBLE CULTURAL HERITAGE AND HUMAN SECURITY IN AN AGE OF SDGS

SATO Masahisa¹

INTRODUCTION

Human Security is regarded as a foundation for human beings. It seeks to establish participatory solutions and a social-eco system that protect and empower all people. For the protection and empowerment of all, United Nations stress the importance of consideration which includes: people-centered approaches, a comprehensive manner, context-specific activities and a prevention-oriented system. In an age of SDGs, poverty, hunger, disease, threats from fear and violence, and sanitation are no longer separate problems, rather they are very connected and intricate as “global problematique”. Safeguarding and inheriting intangible cultural heritage (ICH) needs to be recognized under the “global problematique”, and be considered in the context of Human Security. Human Security has a great potential to build on its unique position to facilitate integrated and collective actions to achieve the SDGs in a more people-centered, comprehensive, sustainable and inclusive manner. Furthermore, Human Security serves as both an analytical lens and a programming framework that complements and enriches mechanisms to attain the SDGs. In this paper, the author discusses protecting and inheriting ICH in the context of Human Security in VUCA (Volatility, Uncertainty, Complexity and Ambiguity) world.

GLOBAL PROBLEMATIQUE AND COMING AGE

In the 2020s, many problems can be seen at the world level, which include: global financial and economic crisis, governance, poverty gap, aging, social justice, obesity, deprived of work by AI, loss of biodiversity, food and water issues, natural disasters, conflict, energy issues, quality education, labor issues of youth, climate change, and cultural decline. They are forming “global problematique”. The age of globalization could be considered as an era of “internalizing” corporate activities and human living and so on, that have been “externalized” of has been the cases with non-economic reasons. In this age without “externalities”, poverty-social exclusion problems and environmental problems are no

1 Tokyo City University, Japan

longer separate issues; rather they have an intricate and reciprocal relationship. Today, linking these issues and integrated problems solving are very much expected for the achievement of SDGs. When considering the coming age, the author raises points to be considered, they are: great acceleration, globalization without externalities, planet age, age of hybrid culture, and VUCA world. Cultural decline should not be considered as a single problem, rather it is regarded as a part of “global problematique”.

SDGS, THE TWO ROOTS

Based on his experiences and related documents of a series of international discussions, the author shows Figure 1: SDGs, the Two Roots and Human Security and ICH. According to Figure 1, SDGs are rooted in two development approaches for solving both poverty-social exclusion problems and environmental problems. International actions have met in the year of 1990s, in particular by the UNCED in 1992. At the UNCED, indigenous peoples, environmentalists, business people, activists, and the heads of state gathered in the venues of Rio de Janeiro, Brazil, and attended the United Nations Conference and the Global Forum. It can be said that UNCED was able to put the integration of different agendas, i.e., environment, economy, society and culture, and the promotion of participation by different stakeholders in addition to openness and transparency in decision-making processes.

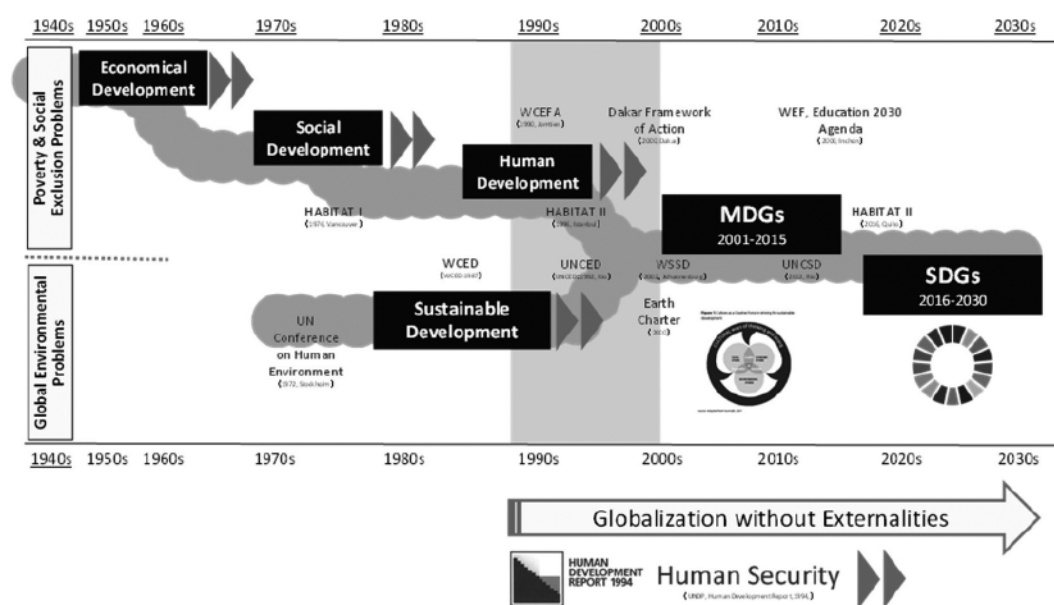


Figure 1 SDGs, the Two Roots and Human Security and ICH

HUMAN SECURITY AND UNESCO CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Human security

The term “Human Security” was used in the UNDP Human Development Report (1994) within the UN system. In this document, Human Security can be characterized as: universal, people-centered, interdependent and early prevention. It further outlined seven elements of inter-connectedness: economic, food, health, environmental, personal, community and political. In 1999, UN Trust Fund for Human Security (UNTFHS) was established for strengthening its response to multi-dimensional and complex challenges. In the same year, the Human Security Network (HSN) including 12 countries was formed for promoting the concept of human security as a feature of national and international policies. As the global goals of the new millennium, i.e., the MDGs (2001–2015), Human Security was located to better respond to challenges under the slogans of “freedom from fear”, “freedom from want” and “freedom to live in dignity”. Then, an independent commission on human security was established in 2001; final report entitled Human Security Now was published in 2003 by the commission to mobilize support and provide a concrete framework for the application. According to General Assembly Resolution 66/290, it is said that “human security is an approach to assist the Member States in identifying and addressing widespread and cross-cutting challenges to the survival, livelihood and dignity of their people”. It calls for: (1) people-centered; (2) comprehensive; (3) context-specific; and (4) prevention-oriented responses that strengthen the protection and empowerment of all people (UN, 2012; Table 1; Figure 2).

Table 1 Proven Analytical and Planning Framework of Human Security as a Powerful Approach (UNTFHS, n.d.-b)

- **From coordination to integration:** The application of human security advances comprehensive responses that address the multidimensional causes and consequences of complex challenges. As such, it calls for integrated actions among a network of stakeholders to ensure lasting responses to the most difficult deficits in peace and development.
- **Promoting multi-stakeholder partnerships:** Human security draws together the expertise and resources of a wide range of actors from the United Nations system, Governments, private sector, civil society and local communities. This allows for seizing synergies that capitalize on the comparative advantages of various stakeholders.
- **Localisation and ‘leaving no one behind’:** Recognizing that the root causes and manifestations of challenges vary significantly across countries and communities, human security promotes responses that are grounded in local realities. It helps localise international and national agendas to ensure that no one is left behind.
- **Prevention and resilience:** Prevention is the core objective of human security. It addresses the root causes of vulnerabilities, focuses attention on emerging risks and emphasizes early action. It strengthens local capacities to build resilience, and promotes solutions that enhance social cohesion and advance respect for human rights and dignity.



Figure 2 Human Security, Four Dimensions (UNTFHS, n.d.-a)

Human Security was further located in the context of the SDGs (2016–2030). UNTFHS expresses the Human Security in the context of Agenda 2030, states that the Agenda calls for development strategies that result in more resilient societies where people are safe from chronic threats such as abject poverty, hunger, disease, violence and repression, and protected from sudden and hurtful disruptions in their daily lives. UNTFHS states that the human security approach helps clarify how diverse issues—ranging from deprivation in all its forms to violence and environmental degradation—interact and require comprehensive, context-specific solutions. Further, it states that human security, based on its core vision to achieve freedom from fear, want and indignity, can help address challenges stemming from and resulting in persistent conflicts, marginalization and abject poverty. It emphasizes the triangular relationship between peace and security, development and human rights, highlighting their indispensable connections (UNTFHS, n.d.-a; Figure 2).

ICH in sustainable development

The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage sets out the framework for safeguarding toward sustainable development at the global level. In that document, it is stated that ICH is transmitted from generation to generation, is constantly re-created by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of continuity (UNESCO, 2003). The importance of the ICH as a mainspring of cultural diversity and a guarantee of sustainable development was

recognized by the Convention. The 2030 Agenda for Sustainable Development shows a plan of action addressing the three dimensions, i.e., economic, social and environmental, with the 17 goals set as highly interdependent spheres of action that inform development pathways at all levels, and respecting the three fundamental principles of human rights, equality and sustainability.

UNESCO (2015) points that ICH can effectively contribute to sustainable development along each of its three dimensions, as well as to the requirements of peace and security as fundamental prerequisites for sustainable development. The potentials of ICH for sustainable development are categorized: (1) inclusive social development; (2) environmental sustainability; (3) inclusive economic development; and (4) peace and security.

Runnalls (2007) expresses that the culture as a creative force in striving for sustainable development (Figure 3). Duong (2020) also points that culture in general has also been increasingly recognized as an enabler for sustainable development. Duong further says that culture-sensitive approaches have demonstrated concretely how one can address both the economic and human rights dimensions of poverty at the same time, while providing solutions to complex development issues in an innovative and multisectoral manner.

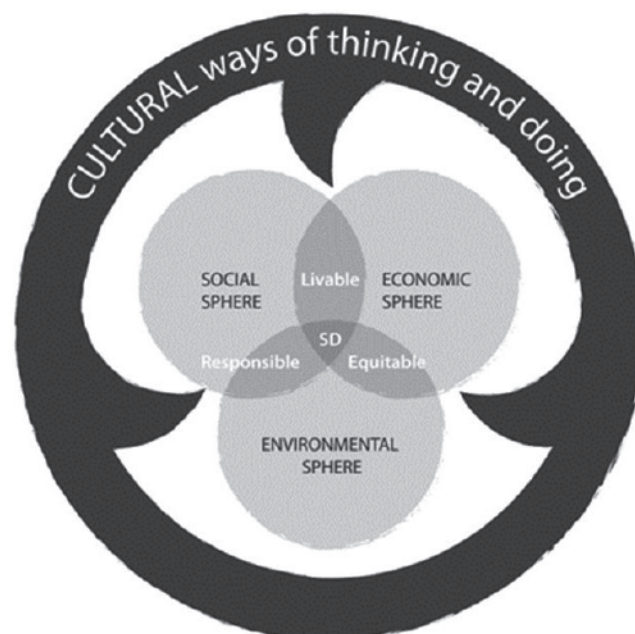


Figure 3 Culture as a Creative Force in Striving for Sustainable Development (Runnalls, 2007)

CONCLUSION

As described above, ICH has a great potential as an enabler to achieve SDGs, while, in the age of SDGs, rapid changes in the environment surrounding the ICH safeguarding need to be considered. In responding to the changes, and to contribute to the SDGs, the author recommends the integrated model of ICH in the context of Human Security, which is based on Runnalls (2007) and UN (2012) (Figure 4). In other words, ICH safeguarding needs to be reconsidered with the analytical and planning framework of Human Security (Table 1; Figure 2). This way contributes to the integration of the different purposes: ICH safeguarding; inclusive social development; inclusive economic development; environmental sustainability; and peace and security. Furthermore, it contributes to the promotion of: policy integration; multi-stakeholder partnership; and adaptive collaborative governance.



Figure 4 ICH in the Context of Human Security (Based on: Runnalls, 2007; UN, 2012)

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HERITAGE STUDIES AS PUBLIC ETHNOLOGY: RECENT TRENDS AND THE ISSUES CONCERNED WITH INTANGIBLE CULTURAL HERITAGE

IIDA Taku¹

FOCUS ON PEOPLE'S PRACTICES

I am an anthropologist working at the National Museum of Ethnology, Osaka, which is located at the center of the World Expo 1970 Commemoration Park, approximately 30 km north of the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI). Most readers may regard a museum as a space for displaying tangible objects, unrelated to intangible cultural heritage. However, this is a misconception. To activate their space, many museums work directly with people, especially those who are more familiar with their cultural objects. In cases of ethnography museums like ours, people who manufactured or used the exhibited objects or source communities, are the key actors. Sharing their knowledge with the visitors at the museum who are not familiar with these objects involves a significant part of learning at the museum in this age of cultural and sociological diversity. In the current century, museology focuses more on exploring people's practices in the context of museum exhibits rather than on merely displaying objects (Alivizatou, 2016).

Similarly, heritage studies in this century focus more than ever on people's practices rather than monuments themselves. It is why cultural landscapes have become a significant category in the World Heritage scheme (Brumann & Berliner, 2016), and why UNESCO adopted the Convention for the Safeguarding of the Intangible Cultural Heritage in 2003 (Smith & Akagawa, 2008). Furthermore, movable heritage, normally tangible but essentially different from monuments, is reconsidered in relation to people's values and practices, especially in issues of repatriation of looted objects in the colonial age (Silverman, 2011). Thus, people's practices are the most important topic in the trends of both museology and heritage studies.

1 National Museum of Ethnology, Osaka

INTANGIBLE CULTURAL HERITAGE

Essentially, intangible cultural heritage, which the Convention illustrates, such as oral traditions and expressions, performing arts, social practices, rituals, festive events, knowledge, practices concerning nature and the universe, and traditional craftsmanship, all relate to people's activities rather than monuments or museum objects. Unlike tangible objects, intangible heritage is safeguarded through incessant or continuous repetition of customary practices, but not through material reparation or replacement of parts. We will discuss this point later in this section, but before that, I will provide a quick review of the other two contributors.

Professor Sato reviewed intangible heritage in terms of human security. This topic is significant because intangible heritage is generally supported by groups of numerous people and that the achievement of SDGs is vital for the safeguarding of this heritage. Following my chapter, Ms Gurung will discuss the relation between intangible heritage and scientific research. This topic is quite interesting because it will act as a clue to the essence of intangible heritage. Before it is considered heritage, intangible heritage begins as a mere cultural practice. It becomes a target of safeguarding only after culture separates from daily life and participation in this culture becomes an individual decision rather than a necessity. The ultimate cause of "invention" of intangible heritage is modernity. Unlike culture in pre-modern settings, intangible heritage requires safeguarding supported by scientific research because traditional culture is no longer the only option for human life in a certain geographic or cultural condition. For example, a community can depend on commodities provided by overseas factories or services provided by global entrepreneurs. They can take lifestyle models from urban cultures or even modify those considering scientific findings. People therefore may continue to practice their cultural traditions, but their commitment to the intangible heritage is no longer what it used to be. Moreover, my conclusion relates to the scientific activities, but it concerns only in terms of people's participation.

To return from the digression, my topic is incessant or continuous repetitions on which intangible heritage is contingent. This interesting character of intangible heritage logically follows many issues particular to intangible heritage studies. In this short presentation, I would like to highlight only two issues: one is fluidity in contrast to solidity; and the other is communicativity in contrast to group identity. I would stress fluidity and communicativity rather than solidity and group identity; however, the latter two are also inevitable topics. After examining these two dyads of concepts, I will conclude that heritage studies should promote and facilitate conversations between researchers and practitioners and the general public. My title, "Heritage Studies as Public Ethnology," originates from this idea, which will be discussed later.

FLUIDITY VS SOLIDITY

The most significant difference between World Heritage and Intangible Cultural Heritage studies is that authenticity is essential to World Heritage, whereas it is not in Intangible Cultural Heritage. Because World Heritage monuments are preserved through material reparation or replacement of parts, the conservation project leaders naturally care primarily for its authenticity and faithful reproduction. However, we sometimes expect both tangible and intangible heritage to be authentic to an excessive degree (Bendix, 1997), i.e., not to change. However, the intangible heritage illustrated in the 2003 Convention, such as performing arts, social practices, crafting skills, and knowledge, are essentially processual phenomena rather than final products. Therefore, emphasis on authenticity or consistency could damage its vital and creative character. In the 2003 Convention, intangible heritage is regarded as “constantly re-created by communities and groups, in response to their environment, their interaction with nature, and their history.” In other words, intangible heritage is not solid but fluid (Iida, 2022). It naturally resists fixation, freezing, and solidification.

The component practices of intangible heritage are not rigidly identical, although they are repeated countless times over several years, and usually by many people. Especially in modern settings, where societies and landscapes change at a fast rate, any cultural phenomenon can be a target of security. Hence, heritagization is a means to secure cultural continuity. However, we should bear in mind that heritagization is not a mere resistance to modernity, but, as Valdimar Hafstein (2018) argues, the concept of heritage is a natural consequence of reflexive modernity (Beck et al., 1994). Once the process of heritagization commences, heritage is exposed to backrush of over-solidification. In my opinion, all the primary heritage supporters and subsidiary professionals struggle to balance change and continuity, or fluidity and solidity. Resistance to such freezing of vitality is a major topic in heritage studies.

Consequently, distinction between culture and cultural heritage might turn irrelevant. It is actually ambiguous, as I admit personally. Only when the speaker (or the author) realizes that some cultural phenomena in the present has recourse to the past (Kirshenblatt-Gimblett, 1995, 2004), then it can be denominated as heritage; however, it is also culture at the same time. Both culture and heritage are flexible in shape and change in form over the long term.

COMMUNICATIVITY VS GROUP IDENTITY

The process of heritagization makes the cultural phenomena manipulatable for a variety of intended purposes, whether tangible or intangible. In other words, both World Heritage monuments and Intangible Cultural Heritage serve as

national or group symbols. The problem is that group identity and exclusion are two sides of the same coin. This issue is frequently argued in the discipline of memory studies in relation to monumental heritage, which are easily appropriated to express political status as nationalists or regionalists. The case is the same with intangible heritage. For example, Wu (2020) analyzes mainland China's heritage policy intending to win Inner Mongolia over to its side. The problem is not only a domestic issue but also a global one. Aykan (2016) describes food heritage of *keşkek*, contested between Turkey and Armenia, followed by other contestations over food heritage in West Asia. Although we lack a detailed monograph, some Japanese citizens were discouraged in 2016 when the culture of Jeju women divers, *haenyo*, was inscribed in the representative list of the Intangible Cultural Heritage of Humanity, for a similar culture is also found in Japan, and the two had historical communications beyond the national border. Thus, two or more countries can compete for exclusive recognition of a shared heritage, and successful inscription for one country can have negative meanings for the other.

In reality, one heritage does not correspond to one group and vice versa. A one-to-one correspondence model not only creates competition between groups but also may bring about another problem of internal exclusion, claiming "whoever does not respect our heritage should not be in our community." Although this kind of narrow nationalism or regionalism obviously opposes the UNESCO spirit, it can dominate some groups or communities because the process of inscription of Representative List is so extensive.

One solution is to exclude state parties from the nomination processes. It is a rational approach because intangible heritage is vitalized by people's will, while national policy has nothing to do with it. The 2003 Convention actually says that intangible heritage provides people "with a sense of identity and continuity," but says nothing about the benefit state parties receive from intangible heritage. If all the state parties interfere or disrupt local conditions, they should withdraw entirely from the processes of nomination and management. However, without state parties, UNESCO may not be capable of developing their processes. Therefore, it is not realistic that state parties completely withdraw from the heritage policies.

The second solution is a mere shift in ways of thinking, which should be followed by dissemination of a revised concept of intangible heritage. The new concept starts from the recognition that there is no human who is familiar with all the cultural traditions. In terms of dependency on particular traditions, all humans are equal. If all humans admit this unity in diversity, any cultural tradition and its related intangible heritage are respected by and interesting to all people. Then, whatever affection you have for your own intangible heritage, you will tolerate other cultural traditions and respect them. On the contrary, people from other

traditions may possibly find potential in the creativity of your culture. Then, intangible heritage is no longer an issue of contestation, but a resource for developing an understanding of other cultures. This is the new concept of intangible heritage emphasizing communicativity.

CONCLUSION: PUBLIC ETHNOLOGY

In conclusion, intangible heritage studies should concentrate on balancing the contradictory tendencies of heritage: fluid and solid, communicative and exclusive. To achieve this balance, the discipline should be developed through conversations with primary heritage supporters, or so-called groups and communities in the 2003 Convention. Even in building theories and concepts, ideas of researchers or practitioners should ideally reflect people's ideas and vice versa. When such a reflexive process is emphasized in an approach in the discipline of anthropology, the approach is called reflexive anthropology. However, this name still premises the dichotomy between leaders and followers. Therefore, some researchers now prefer the term "public anthropology" to include various actors involved in both theories and practices associated with this discipline. Similarly, researchers in human sciences are beginning to advocate public sociology, public geography, public archaeology, public history, and so on, as new approaches. In the same way, heritage studies should promote and facilitate conversations with various actors, as well as their free participation in theory building.

Heritage studies are akin to public sociology because they both concern incessant modification of group identity, whether communicative or exclusive, and corresponding redefinition of peoples' heritage, whether fluid or solid. This approach should be more important in intangible heritage studies than tangible because the former is based on people's involvement. In addition, as aforementioned in the "intangible cultural heritage" section, primary heritage supporters do not isolate from others. To enable smooth inheritance, they may be armed with theoretical backing of heritage studies. Here the theorizing process is not necessarily monopolized by researchers and practitioners.

I prefer the term "public ethnology" to "public sociology" because the former defines the arena more specifically. The term ethnology tends to be avoided among Anglophones because it gives the impression of studying past peoples. Therefore, ethnology became outdated before public ethnology could emerge. However, conventional ethnology has dealt with group dynamics, especially its ethnic aspects, just how sociology has done. Public ethnology can be distinguished from other public sociologies; in that the former refers to the past more frequently. In heritage studies, the past has no negative nuance or connotations. Rather, "past" is relevant as a referential resource to repeat the practice incessantly and continuously.

Conventional ethnology regards culture as a solid notion, which provides the base of group identity. If we accept recent achievements in cultural anthropology, both culture and heritage should be considered fluid notions, which reflect communication with cultural others. Public ethnology is consistent with new ideas, for new a concept of cultural heritage will inevitably be fluid and communicative. A focus on people, fluid notion of heritage, and communicative notion of heritage comprise the trinity of public ethnology.

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RECENT INTERNATIONAL TRENDS AND SCOPE FOR THE SAFEGUARDING OF ICH: RESEARCH AND THE 2003 CONVENTION

Himalchuli GURUNG¹

Research and knowledge are key to culture, development, and our common future. In an increasingly complex and uncertain world faced with many global challenges, UNESCO's emphasis on cultural research aims to better understand, anticipate and imagine the futures of our cultural heritage in the service of our common humanity. The 2003 Convention for the Safeguarding of Intangible Cultural Heritage encourages *research* activity as part of "Safeguarding" measures. Within the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage², *research* is incorporated within the safeguarding statement as safeguarding 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 (Article 2.3). As other measures for safeguarding, *research* is mentioned as: fostering scientific, technical artistic studies at the national level, including research methodologies (Article 13), and scientific research (Article 14).

OVERALL RESULTS FRAMEWORK FOR THE 2003 CONVENTION

The Overall Results Framework (ORF) of the 2003 Convention was approved by the seventh session of the General Assembly of States Parties in 2018. It outlines the impacts that the Convention is aiming to achieve along with long-, mid- and short-term outcomes. It further introduces eight thematic areas with 26 core indicators and 86 corresponding assessment factors. It includes inventorying and research as one of the eight thematic areas with core indicators and corresponding assessment factors. ORF constitutes an important reference in guiding the implementation of the 2003 Convention. Thus, integrating the ORF into project design, monitoring and reporting is important to ensure that global efforts in implementing the 2003 Convention are guided by a common framework. Therefore, it is important that IRCI's research orientations are aligned with the ORF and thus can feed directly into UNESCO's initiative (Table 1; Figure 1).

1 Programme Specialist for Culture, UNESCO Beijing Office

2 <https://ich.unesco.org/en/convention>

Table 1 Eight Thematic Areas of the Overall Results Framework

Thematic Areas	Institutional and human capacities
	Transmission and education
	Inventorying and research
	Policies as well as legal and administrative measures
	Role of intangible cultural heritage and its safeguarding in society
	Awareness raising
	Engagement of communities, groups and individuals as well as other stakeholders
	International engagement



Figure 1 Thematic area 3 and indicators

UNESCO'S ICH SAFEGUARDING INITIATIVES/PROJECTS

Some of UNESCO's initiatives on research bibliography, interactive platform (Dive into ICH) and project activities implemented at the field level on community-based inventorying of intangible heritage in urban areas; living heritage and the COVID-19 pandemic; and safeguarding intangible cultural heritage in disaster context, listed below aim to highlight the current trends in Intangible Cultural Heritage safeguarding measures.

1. The Research Bibliography – Research references on the implementation of the 2003 Convention

The Research Bibliography is hosted by UNESCO under the 2003 convention, and led by an editorial group of independent researchers, including from IRCI, with the support of volunteer researchers. It provides an interactive bibliography of research references on the implementation of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. Its objective is to foster better communication among researchers working in the field of ICH and enhance the

dissemination of ICH-related research for all stakeholders involved in the implementation of the 2003 Convention, including State Parties, communities, practitioners, civil society, UNESCO Secretariat and others. For interested people, this tool can help them know how they can feed into their research activities in the interest of the Convention itself.

2. Interactive platform ‘Dive into intangible cultural heritage’

Launched during the thirteenth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage in 2018, ‘Dive into ICH’ is another interactive platform under the convention. It is more or less like a constellation of living heritage, the intangible heritage, linking the interactive visual that demonstrates the diversity and interconnectedness of the living heritage elements that are inscribed under the 2003 Convention, linking all the domains, all the categories, all the countries from every region. Just as its name, it is fascinating/immersive that once people get in, they hardly want to come back because they can keep on navigating within this. As of 2021, there are more than 500 elements already listed in this from communities in over 100 countries. It is not a research platform itself, but it leads you to or connects you with some of the research that has been taken around the world. By using web-semantics and graphic visualization, the interactive platform proposes a broader conceptual and visual navigation. It explores the various elements across domains, themes, geography, and ecosystems, allowing people to learn more about them through visualized deep inter-connections among them. The visualizations are constantly evolving as new elements get inscribed and the indexing is refined. Altogether, it refers to more than 1,000 concepts, and 15,000 relationships were created between elements, concepts, countries, and regions. It is based on the data and prototype that was elaborated in early 2018, and it keeps on growing.

3. Community-based inventorying of ICH in urban areas (2018–2021)

A global initiative with projects activities on Community-based inventorying of ICH in urban contexts in selected countries i.e. Malaysia, Zimbabwe and Jamaica (first phase) and Peru, Georgia, and Jordan (second phase). The objectives of this initiative are identifying and better understanding the key issues related to intangible heritage safeguarding in urban contexts; developing appropriate inventory methodologies and materials for urban contexts; and formulating possible recommendations for policymakers and practitioners. Its focus is mainly on identifying living heritage practices based on economic mechanisms that are key to the sustainable development of the communities. Besides, it also has a component of training and accompanying communities in conducting and inventorying their own ICH, own living heritage over a period of four to six months.

4. Living heritage and the COVID-19 pandemic: responding, recovering and building back for a better future

In the aftermath of the outbreak of the COVID-19, a survey was circulated in April 2020 and the inputs were asked to share stories from around the world on what was the impact, how did the ICH living heritage survive or cope in this challenging time. Through this compilation, a report entitled “Living Heritage in the face of COVID-19” was produced by UNESCO. Available online in UNESCO’s website, it shows fascinating stories from all around the world. Three key recommendations that came up from this collective survey report: first, recovery support needs to be given at the local level. Also important is that the local governance structures need to be in place to help revive or overcome any challenges such as the one brought about by COVID-19. Second, to take advantage of digital technology to increase visibility, understanding of the living heritage is key. The third recommendation is to strengthen and amplify the linkages between safeguarding living heritage and emergency preparedness, response, recovery plans, and programmes. Based on the recommendations, eight pilot projects were launched in eight countries around the world, implemented through UNESCO field offices with local key actors. (Table 2)

Table 2 Eight pilot projects launched by UNESCO field offices

Barbados	Living heritage virtual link up
Bosnia and Herzegovina	Digitization of the intangible cultural heritage elements of communities
Bolivia, Colombia, Ecuador and Venezuela	Transmedia intangible cultural heritage for sustainable development
Gambia	Strengthening the contribution of living heritage in the context of the COVID-19 pandemic and its integration into national initiatives for disaster risk reduction
Indonesia	Recovery of living heritage from the COVID-19 pandemic: Ulos weavers and Gorga sculptors in the Toba region
Jamaica	Supporting local income-generating activities with the Charles Town Maroons
Saint Vincent and the Grenadines	Living heritage and crisis situations in Saint Vincent and the Grenadines
Sint Maarten	Living heritage, youth and COVID-19

5. Strengthening capacities for safeguarding intangible cultural heritage in disaster contexts

The safeguarding of ICH in disaster contexts is important, and we also note IRCI's past, present, and future activities are focused on ICH in disaster contexts. As one of the safeguarding projects, the Strengthening capacity of safeguarding intangible heritage in disaster contexts is being piloted in Honduras and the Philippines (June 2020 to December 2021). Its objectives are to strengthen capacities for integrating disaster risk reduction into community-based inventories of ICH; to define training methodologies for safeguarding ICH in disaster contexts, and; to promote ICH's role in strengthening community-based resilience to natural disasters. Pilot activities include online training workshops on ICH and disaster risk reduction, pilot-inventorying activities integrating awareness for disaster risk reduction, awareness-raising activities to share results and lessons learned on the dual role of safeguarding ICH in the context of disaster.

LIVING HERITAGE IN EMERGENCIES

Today, living heritage throughout the world is increasingly affected by emergencies, including conflicts and disasters caused by natural and human-induced hazards. Therefore, it is important to emphasize the transmission and viability of ICH, which provides a crucial foundation for the identity and well-being of communities, groups and individuals, are increasingly threatened. COVID-19 was just one clear example as we all experienced recently. ICH is also a valuable resource for communities to strengthen resilience, reduce vulnerabilities and help communities prepare for, respond to, and recover from emergencies. In this context, the Operational principles and modalities for safeguarding ICH in emergencies were adopted by the General Assembly in September 2020. It guides all State Parties and other relevant national and international stakeholders on how best to ensure that ICH is most effectively engaged and safeguarded in an emergency in line with the principles of the 2003 Convention for the safeguarding of intangible cultural heritage. This also promotes a community-based approach, which recognizes the primary role that communities play in identifying how ICH may be at risk and the measures needed to safeguard it as well as how it might be best drawn upon to support resilience and recovery.

As a research-based C2C, IRCI's effort in instigating and coordinating research into practices and methodologies of safeguarding endangered intangible cultural heritage elements present in the Asia-Pacific region has been an important support to safeguarding intangible cultural heritage.

ANNEXES

The background of the page features a minimalist, abstract design. It consists of several overlapping, semi-transparent gray shapes that create a sense of depth and movement. The shapes are primarily triangular and quadrilateral, with some extending from the bottom and right edges towards the center. The overall effect is clean and modern, complementing the central text.

ANNEX 1

REMARKS AND CONGRATULATORY SPEECHES

OPENING REMARKS

IWAMOTO Wataru

Director-General

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

Mr TOKURA Shunichi, Commissioner for Cultural Affairs,

Mr NAGAFUJI Hideki, Mayor of Sakai City,

Mr MATSUURA Koïchiro, Former Director-General of UNESCO,

Mr SHIMATANI Hiroyuki, President of National Institutes for Cultural Heritage,

Dear Facilitators, Presenters, 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). First, I would like to extend my hearty welcome to all of you participating in the IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region “Progress and Challenges in the Research for the Safeguarding of Intangible Cultural Heritage—Towards a Sustainable Future—”. We are very grateful to receive so many registrations for this event, numbering more than 110 participants, in spite of these difficult times.

In particular, I would like to extend my sincere gratitude to Mr Nagafuji, the Mayor of Sakai City, and Mr Matsuura, the Honorary Advisor of IRCI and former Director-General of UNESCO, for kindly delivering their congratulatory speeches. I also heartily welcome Ms Himalchuli GURUNG, the Programme Specialist for Culture at the UNESCO Beijing Office. I would like to express my great appreciation to Mr Tokura, the Commissioner for Cultural Affairs. Further, I would like to draw your attention to the fact that this event is commissioned by the Agency for Cultural Affairs of Japan as an international collaborative project for the safeguarding of cultural properties.

In 2011, IRCI was established in Sakai City as a UNESCO category 2 centre, based upon an agreement between the Japanese Government and UNESCO, and this year is our 10th anniversary. Since the centre’s establishment, we have been conducting various research activities to promote the Convention for the Safeguarding of the Intangible Cultural Heritage (the 2003 Convention) and its implementation, and, of course, to enhance the safeguarding of intangible cultural heritage (ICH) in the Asia-Pacific region.

As you know, ICH is familiar to us in the form of oral traditions and expressions, performing arts, social practices, rituals and festive events, knowledge and practices concerning nature and the universe and traditional craftsmanship.

In the 2003 Convention, research and its promotion are positioned as measures to ensure the safeguarding of ICH, and this highlights the importance of research in this area. Session 1 of the forum will address the major issues in ICH safeguarding such as the safeguarding of endangered ICH, disaster risk management and research data collection. Then, Session 2 will debate on the theme of international trends and scope for the safeguarding of ICH. Finally, in the panel discussion, all the presenters and facilitators will discuss ICH research and its challenges. I look forward to active discussions on the various topics, and I hope that the ideas that emerge will inspire IRCI's future research activities.

The outcome of this forum will be published as forum proceedings by March 2022.

I sincerely hope your active involvement and participation in the discussion will bring this forum success. It will surely contribute to the promotion of research on the safeguarding of ICH.

Thank you for your attention.

OPENING REMARKS

TOKURA Shunichi

Commissioner for Cultural Affairs, Japan

I am Shunichi Tokura, the Commissioner for Cultural Affairs. I would like to say a few words upon the opening of the IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region “Progress and Challenges in the Research for the Safeguarding of Intangible Cultural Heritage –Towards a Sustainable Future–”.

In 2003, the Convention for the Safeguarding of the Intangible Cultural Heritage was adopted at the UNESCO General Conference. The Convention was revolutionary within the framework of international cultural heritage protection, which had been focusing on tangible cultural heritage, such as World Heritage sites. I would like to express my deepest respect for Mr MATSUURA Koïchiro, who worked hard towards the adoption of this convention as the then Director-General of UNESCO.

Japan has also made a contribution to the promotion of the Convention. One of the important pillars is the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI), which was established in collaboration with UNESCO. Since its opening in 2011, the IRCI has been promoting the safeguarding of rich intangible cultural heritage in the Asia-Pacific region mainly from the aspect of research, and it commemorates its 10th anniversary this year. I would like to express my sincere gratitude for the efforts of all those involved in the establishment and operation of this centre and for the great support of Sakai City, where the IRCI is located.

In the midst of the COVID-19 pandemic, many festival events and various art performances have been forced to be cancelled throughout the entire world. As a result, intangible cultural heritage faces big challenges. In this unexpected situation, we once again have become strongly aware that intangible cultural heritage firmly connects people and provides us with much emotional support.

Today, we are facing a major challenge in how to pass on the priceless intangible cultural heritage to the next generation in the upcoming post-COVID-19 world.

From this point of view, I think that the results of the research that the IRCI has accumulated over the past decade have new significance now, as shown by the “Research for the Safeguarding of Endangered Intangible Cultural Heritage”.

I believe that it is very meaningful to have many experts today at this forum from all over the world to review IRCI's activities until now.

In closing, I hope that this forum will be helpful in ensuring a sustainable future for intangible cultural heritage. Thank you very much.

CONGRATULATORY SPEECH

NAGAFUJI Hideki

Mayor of Sakai City

Hello, everyone. I am Hideki Nagafuji, the Mayor of Sakai City.

I would like to congratulate you on the 10th anniversary of the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI).

In 2003, the Convention for the Safeguarding of the Intangible Cultural Heritage was adopted at the UNESCO General Conference. In 2009, the establishment of the IRCI in Japan was approved, and subsequently in 2011, it opened in the Sakai City Museum. I am really pleased that the efforts made through cooperation between Sakai City and the IRCI are still underway to promote an understanding of intangible cultural heritage.

Sakai, which has been open to the sea since ancient times, has developed as a maritime trade hub. During the Warring States Period in Japan, it prospered as a major hub for trade with foreign countries, such as the Ming Dynasty of China, Spain, and Portugal. There used to be a popular historical drama series titled “Golden Days”, which depicted the golden age of Sakai City.

The sophisticated culture of the tea ceremony, which was established by Sen no Rikyu around that time, and traditional industries such as blades and incense sticks have been inherited by the local people.

In 2019, the Mozu-Furuichi Kofun Group was inscribed as a UNESCO World Heritage site. The kofun tumuli are tangible, but the sentiments of the local people who have protected them carefully for many years are intangible. The tangible and intangible have come together for 1,600 years, turning the treasure of the region into a treasure of humanity.

Meanwhile, we will hold a symposium tomorrow to discuss the safeguarding of Sakai’s intangible cultural heritage in commemoration of the 10th anniversary of the IRCI. Sakai City will continue to cooperate with the IRCI to preserve the precious history and culture that we have inherited. Sakai is known by the saying “everything begins in Sakai”. In order to pass on the thoughts of our predecessors to the next generation, we will take on the challenge of creating a new future.

Lastly, I am aware that there are currently various restrictions on the activities to safeguard intangible cultural heritage due to the lingering COVID-19 pandemic. I would like to express my deepest respect for everyone's continued efforts even under such circumstances.

I would like to conclude by sincerely wishing for the success of today's forum and the further development of the IRCI. And again, congratulations on your 10th anniversary.

CONGRATULATORY SPEECH

MATSUURA Koichiro

Honorary Advisor of IRCI

Former Director-General of UNESCO

Good afternoon everybody. I am very happy to have the occasion to say a few words at the opening of the meeting organised by IRCI. Thank you very much for inviting me to join you.

I would like to pay tribute to the City of Sakai for having given very strong support to IRCI and its activities in the last 10 years. Thank you very much indeed.

Also, I would like to pay tribute to Mr Iwamoto, Director-General of IRCI, who has been managing IRCI very skillfully and also very productively. And thanks to him, we are able to celebrate the 10th anniversary today.

As Mr Tokura has said, the Convention for the Safeguarding of the Intangible Cultural Heritage was adopted in 2003. Therefore, 18 years ago. I clearly remember the moment when the Convention was almost unanimously adopted at the General Conference of UNESCO in 2003. I said, almost unanimously. Unfortunately, there were eight countries which abstained, but no opposition at all. Mostly Group 1 countries (Western European and North American states), but unfortunately, there were two countries in the Asia-Pacific region, which abstained, namely Australia and New Zealand. These two countries are the key countries in the Asia-Pacific region, so I do hope they will eventually, if possible in the near future, ratify the Convention to join us. In that context, I would like to pay tribute to many Island nations in the Pacific region which have joined the Convention, which have become active members of the Convention. Nevertheless, I continue to regret Australia and New Zealand are not members yet, but I do hope they will join us in the near future.

Nevertheless, if we are to analyse the progress of ratification in the last 18 years for the Intangible Cultural Heritage, we must congratulate ourselves because we now have 180 members which have ratified the Convention. One hundred eighty members, that is almost comparable to the membership of the famous World Heritage Convention, which has 194 members, that means we still have a bit more than 10 countries, which are the members of the World Heritage Convention, but which are not the members of the Intangible Cultural Heritage Convention.

Nevertheless, I must stress the Intangible Cultural Heritage Convention is now one of the two major conventions to safeguard the diversity of the cultural heritage of humanity, namely immovable cultural heritage and intangible heritage. These are two key areas in humanity's cultural diversities, and I am very happy that we now have 180 countries joining us, and we now have quite a few category 2 centres for intangible heritage all over the world.

In East Asia, we have category 2 centres in China, Korea and Japan, and I am very happy the UNESCO office in Beijing is always in a very profound manner involved in managing these three centres' activities. I would like to express my thanks to the Beijing office for their assistance to the management of activities of these category 2 centres.

I do hope today's discussion will make a further contribution to research activities by IRCI in the coming years, and I would like to express my appreciation once more for the positive outcomes which will come out.

Thank you very much indeed. Thank you very much for your attention.

CLOSING REMARKS

SHIMATANI Hiroyuki

President, National Institutes for Cultural Heritage, Japan

I would like to thank all of you for participating today in the IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region “Progress and Challenges in the Research for the Safeguarding of Intangible Cultural Heritage—Towards a Sustainable Future—”. The Forum was held online due to the COVID-19 pandemic, but it was rather fortunate that we could receive many participants online from various parts of the world. I would also like to thank Mr TOKURA Shunichi, the Commissioner for Cultural Affairs; Mr NAGAFUJI Hideki, the Mayor of Sakai City; and Mr MATSUURA Koïchiro, the Honorary Advisor of IRCI and former Director-General of UNESCO, for taking the time to provide greetings for this forum despite their busy schedule. Furthermore, I would like to thank the presenters and panellists for sharing their interesting insights today. I am also grateful to receive opinions from UNESCO’s perspective on this valuable occasion.

The International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) was established in 2011 in Sakai City, Osaka Prefecture, as an organisation operated under the National Institutes for Cultural Heritage. It celebrates its 10th anniversary this year. The National Institutes for Cultural Heritage comprises four museums, two research institutes, and the IRCI. Since its opening, the IRCI has been enthusiastically promoting research that will lead to the development of knowledge for the safeguarding of intangible cultural heritage in the Asia-Pacific region.

As part of such efforts, the IRCI conducts research on SDGs, which was featured in today’s presentation and discussion. Moreover, the IRCI is promoting a research project on intangible cultural heritage and disaster risk management in the Asia-Pacific region. As the Cultural Heritage Disaster Risk Management Center was established under the National Institutes for Cultural Heritage in October last year, we are paying close attention to the project of the IRCI.

When talking about the SDGs (Sustainable Development Goals), I feel that we often hear about subjects such as climate change, poverty, and gender equality. However, in terms of culture, sustainable development is also an important issue. The IRCI has been working from various perspectives on the theme of “contribution of intangible cultural heritage to sustainable development”. In this light, it is conducting a survey on intangible cultural heritage affected by the COVID-19

pandemic and a survey on the contribution of intangible cultural heritage to SDGs. As shown in the title of this forum, I hope that this forum will be a good opportunity to disseminate the importance of research on intangible cultural heritage for ensuring a sustainable society.

Before closing my speech, I would like to thank all of you for your valuable exchange of views on the safeguarding of and research on intangible cultural heritage in the Asia-Pacific region. To all participants as well, I would like to ask for your continuous support for the future development of the IRCI.

Thank you very much.

ANNEX 2

FORUM DOCUMENTS

The IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region

**Progress and Challenges in the Research for the Safeguarding
of Intangible Cultural Heritage**

- Towards a Sustainable Future -

29 October 2021 (Fri.), 13:00 – 18:00 (JST)



Organised by

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

GENERAL INFORMATION

BACKGROUND AND PURPOSE

Research concerning intangible cultural heritage (ICH) has been conducted from different perspectives by experts in various academic fields, and the issues related to the safeguarding and the transmission of ICH are now drawing a wide public attention. In the Convention for the Safeguarding of the Intangible Cultural Heritage (the 2003 Convention), research and its promotion are positioned as one of the measures to ensure the safeguarding of ICH. This indicates the importance of research in the safeguarding of ICH.

The International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI), as a UNESCO Category 2 Centre, aims to contribute to the 2003 Convention by promoting the research for the safeguarding of ICH. Since its establishment in 2011, IRCI has carried out various research projects in collaboration with research institutions, researchers, museums, etc. in the Asia-Pacific region and beyond, focusing on issues such as legal systems, documentation, safeguarding of endangered ICH, research data collection, disaster risk management, and SDGs.

The IRCI Researchers Forum, to be held as a half-day, academic symposium, aims to review the progress on the research for the safeguarding of ICH in the past 10 years, reflecting on IRCI's research projects since its establishment, and discuss the direction of research in the future. Inviting researchers in the fields related to ICH who have collaborated in the past and ongoing IRCI projects as presenters and panellists, the Forum discusses the progress, recent trends, and the future in the field of research for the safeguarding of ICH in the Asia-Pacific region. This Forum will be a great opportunity for IRCI to envision future project ideas and activity plans.

DATE AND FORMAT

Date: 29 October 2021 (Fri.), 13:00 – 18:00 (JST)

Format: Zoom Webinar

Language: English (with simultaneous English-Japanese interpretation)

ORGANISERS AND CONTACTS

Organisers:

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

Contacts:

IRCI Secretariat

Address: Sakai City Museum, 2 cho, Mozusekiun-cho, Sakai-ku, Sakai City, Osaka 590-0802, Japan

TEL : +81-72- 275-8050 FAX : +81-72-275-8151

E-mail: irci@nich.go.jp

INOUE Aina (Ms), Associate Fellow

IKEDA Akiko (Ms), Associate Fellow

PROGRAMME

- 13:00-13:10 **Opening Remarks** IWAMOTO Wataru (International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI))
TOKURA Shunichi (Commissioner for Cultural Affairs)
- 13:10-13:20 **Congratulatory Speech** NAGAFUJI Hideki (Mayor of Sakai City)
MATSUURA Koïchiro (Honorary Advisor of IRCI / Former Director-General of UNESCO)
- 13:20-14:40 **Session 1: Progress of the major issues in ICH safeguarding, reflecting on major research projects by IRCI**
Facilitator: **TERADA Yoshitaka** (National Museum of Ethnology, Japan)
NOJIMA Yoko (IRCI, Japan)
IRCI's Research Projects: Achievements and Challenges
Harriet DEACON (University of Cape Town, South Africa)
Research for the Safeguarding of Endangered Intangible Cultural Heritage: Reflecting on the Last Decade
Meredith WILSON (The Australian Institute of Aboriginal and Torres Strait Islander Studies, Australia)
Intangible Cultural Heritage and Disasters
Hanafi HUSSIN (University of Malaya, Malaysia)
IRCI Research Data Collection for the Safeguarding of Intangible Cultural Heritage: Issues, Challenges and Future
- 14:40-14:55 **Break**
- 14:55-15:55 **Session 2: Recent international trends and scope for the safeguarding of ICH: From the viewpoint of the 2003 Convention and other perspectives**
Facilitator: **ISHIMURA Tomo** (Tokyo National Research Institute for Cultural Properties, Japan)

SATO Masahisa (Tokyo City University, Japan)

Intangible Cultural Heritage and Human Security in an Age of SDGs

IIDA Taku (National Museum of Ethnology, Japan)

Heritage Studies as Public Ethnology / Sociology: Recent Trends and the Issues
Concerned with the Intangible Cultural Heritage

Himalchuli GURUNG (UNESCO Beijing Office)

Research and the 2003 Convention

15:55-16:10 **Break**

16:10-17:35 **Panel Discussion: Current ICH research and its challenges – suggestions on
future research**

Moderator: **IWAMOTO Wataru** (IRCI, Japan)

17:35-17:50 **Wrap-up**

17:50-18:00 **Closing Remarks** SHIMATANI Hiroyuki (President of National Institutes for
Cultural Heritage)

IWAMOTO Wataru (IRCI)

PRESENTATION ABSTRACTS

Session 1: Progress of the major issues in ICH safeguarding, reflecting on major research projects by IRCI

IRCI's Research Projects: Achievements and Challenges

NOJIMA Yoko

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

Since its establishment in 2011, the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) has implemented various research projects, in cooperation with various researchers and institutions including universities, museums, government sections and NGOs in the Asia-Pacific region. As a category 2 centre of UNESCO, IRCI's research projects are expected to contribute to the safeguarding of intangible cultural heritage (ICH) and the implementation of the 2003 Convention.

In the past 10 years, in line with UNESCO's strategy, IRCI carried out various research projects, which were developed under two major lines of activities (Activity Focus). The first was "Promoting Research for ICH Safeguarding," which focused on understanding the state of research relating to the safeguarding of ICH through a series of expert meetings and conferences, while collecting and analyzing information on ICH-related research in the Asia-Pacific region. These activities were instrumental for IRCI to recognize major issues on safeguarding ICH in the Asia-Pacific region and importantly, the role of research for safeguarding ICH. Discussions with experts also directed IRCI to approach more specific themes; for instance, the project investigating the contribution of ICH to SDGs that started in 2018 is now one of the major projects of IRCI.

The projects implemented under the second line of activities were more thematic, and involved case studies in selected countries within the region or sub-region. Themes relating to the measures for safeguarding ICH such as the community-based documentation and the legal systems were investigated under "Research for the Safeguarding of Endangered ICH" until 2015. From 2016 onwards, "Research on ICH Safeguarding and Disaster Risk Management" delivered two major projects, each addressing different kind of risks: natural hazards/disasters, and conflicts.

Drawing on selected research projects, this presentation reviews what IRCI has achieved as a research centre for safeguarding ICH and what remains as challenges, which should guide the discussion in this Forum envisioning the future of research contributing to the safeguarding of ICH.

Research for the Safeguarding of Endangered Intangible Cultural Heritage: Reflecting on the Last Decade

Harriet DEACON

[University of Cape Town, South Africa](#)

In 2012, IRCI hosted the First ICH Researchers Forum meeting on the implementation of the 2003 UNESCO Convention on the Safeguarding of the Intangible Cultural Heritage. At this meeting, Chiara Bortolotto and I presented a review of current research directions in the field of ICH. Since then, a considerable amount of research has been done in the field internationally, including some research by IRCI itself on endangered ICH. A number of databases of ICH-related research have also been established and expanded, including by IRCI and more recently by the UNESCO Living Heritage Entity itself. This paper will reflect on the research that has been done on ICH over the last decade since our 2012 paper, identifying key trends and some remaining gaps. It will also more specifically reflect on the outcomes of the project conducted by IRCI on Legal Systems related to ICH in the Greater Mekong Region. This will be considered in the context of other research on legal aspects of ICH safeguarding globally.

Intangible Cultural Heritage and Disasters

Meredith WILSON

[Australian Institute of Aboriginal and Torres Strait Islander Studies \(AIATSIS\), Australia](#)

The principal outcome of IRCI's Asia-Pacific Regional Workshop on Intangible Cultural Heritage and Natural Disasters (Sendai, Japan, 7-9 December 2018) was a series of *Statements and Recommendations for Safeguarding ICH in Disasters and Mobilising ICH for Disaster Risk Reduction*. This guiding document was intended to support those working at the intersection of culture and disaster risk reduction. Recommendations considered strategies for mitigating the impacts of disasters on intangible cultural heritage (ICH); mobilising ICH in community-based DRR and post-disaster recovery processes; and promoting effective dialogue and DRR planning between international, regional and national ICH and DRR researchers and practitioners. This paper provides an overview of the IRCI programs that led to the development of these statements and recommendations, and reflects on further developments in the field over the past four years.

IRCI Research Data Collection for the Safeguarding of Intangible Cultural Heritage: Issues, Challenges and Future

Hanafi HUSSIN

University of Malaya | Universiti Malaya Cultural and Heritage Research Centre (UMCHRC),
Malaysia

IRCI is effectively implementing and enhancing the safeguarding of intangible cultural heritage (ICH) in the Asia-Pacific region through instigating and coordinating research. This is to achieve the organisation's aim to promote the UNESCO 2003 Convention for the Safeguarding of the ICH. One of the program in this regard is through research data collection, which has been implemented for about a decade. Up till now three projects are launched under this program namely Mapping Research for the Safeguarding of ICH in the Asia-Pacific Region, 2013, Literature Survey on ICH Safeguarding Research in the Asia-Pacific Countries, 2015 and Sustainable Research Data Collection for ICH Safeguarding in the Asia-Pacific Region, 2019. The objectives of these projects were achieved through impressive data collection as the primary outcome. These projects have faced few challenges in their implementation, such as difficulty in grasping the whole picture of research activities in the Asia-Pacific region because this is a new domain. Second, the outcomes are published in the local languages and/or not distributed widely (IRCI, 2015). Third, researchers are also confused and misunderstand the “safeguarding” concept and the importance of ICH (Hussin, 2016). Fourth, The ICH research output data is scattered and not properly documented. Few positive aspects can also be tabbed from these projects like the awareness on “safeguarding” can be strengthened among the scholars/researchers and their future projects on ICH can enrich the body of knowledge of the ICH elements and compelling impact to the beholder of the ICH, the community, government and international society. This paper will discuss the outcomes, analyse the issues and challenges those projects has faced, and will recommend improvements in future research on Safeguarding ICH. The recommendations like improvement on methodology, assessment research on the safeguarding initiatives through the database, collaborative work by all researchers, government and non-government agencies and academic institutions to produce comprehensive data. Documents should also include audio-visuals, which will help and support the conservation, protection and safeguarding of the ICH.

Session 2: Recent international trends and scope for the safeguarding of ICH: From the viewpoint of the 2003 Convention and other perspectives

Intangible Cultural Heritage and Human Security in an Age of SDGs

SATO Masahisa

Tokyo City University, Japan

Human Security is regarded as foundation for human beings. It seeks to establish participatory solutions and a social ecological system that protect and empower all people. For the protection and empowerment for all, the United Nations stresses the importance of consideration which include: people-centered approaches, comprehensive manner, context-specific activities and a prevention-oriented system. In an age of SDGs, poverty, hunger, disease, threats from fear and violence, sanitation are no longer separate problems, rather they are very intricately connected as “global problematique”. Protecting and inheriting intangible cultural heritage need to be recognized under the “global problematique”, and be considered in the context of Human Security. Human Security has a great potential to build on its unique position to facilitate integrated and collective actions to achieve the SDGs in a more people-centred, comprehensive, sustainable and inclusive manner. Further, Human Security contributes as both an analytical lens and a programming framework that complements and enriches mechanisms to attain the SDGs. In this speech entitled “Intangible Cultural Heritage and Human Security in an Age of SDGs”, the author discusses protecting and inheriting intangible cultural heritage as the context of Human Security in VUCA (Volatility, Uncertainty, Complexity and Ambiguity) world.

Heritage Studies as Public Ethnology / Sociology: Recent Trends and the Issues Concerned with the Intangible Cultural Heritage

IIDA Taku

National Museum of Ethnology, Japan

Heritage studies in this century focus more on people’s practices rather than monuments. Without this general trends, Convention for the Safeguarding of the Intangible Cultural Heritage would not have been adopted nor ratified. In actuality, this Convention pays more attention to people’s practices rather than movable relics or immovable monuments. Intangible heritage is safeguarded by incessant or continuous repetition of customary practices.

This character of intangible cultural heritage logically follows many issues particular to intangible heritage studies. In this short speech, however, I would like to shed lights upon only two issues:

one is fluidity in contrast to solidity; and the other is communicativity in contrast to group identity. I would stress fluidity and communicativity rather than solidity and group identity, but the latter two opposites are also unavoidable topics.

Repetitive practices before heritagization are essentially fluid, because the component practices are not rigidly identical to one another. Especially in modern settings, where societies and landscapes change at a maximum speed, any cultural phenomenon can be the target of security. Therefore, heritagization is a means to secure cultural continuity. However, we had better keep it in mind that heritagization is not a mere resistance to modernity but, as Valdimar Hafstein (2016) argues, natural consequence of reflexive modernity (Beck, Giddens, and Lash 1994). Once the process of heritagization starts, heritage is exposed to backrush of over-solidification or freezing. To my view, all the primary heritage-supporters and subsidiary professionals struggle to balance the change and continuity, or the fluidity and solidity.

The process of heritagization makes the cultural phenomena manipulatable for intended purposes, whether tangible or intangible. In other words, both World Heritage sites and Intangible Cultural Heritage function as national or group symbols. The problem is that group identity and exclusion are two sides of the same coin. Two or more countries can compete for nomination of single heritage, and successful inscription for one country can have negative meanings for another. To settle the disputes, we have to recall the fact that there is no human who are familiar to all the traditions. We humans cannot be independent from any traditions, but keep human based on one or a few specific tradition(s). Recognition of communicative essence of cultural affection, whether to intangible heritage or other aspects of tradition, will make sense to make ourselves both universal and particular through cultural movements.

In conclusion, heritage studies should contribute to balance contradictory tendencies of heritage: fluid and solid; as well as communicative and exclusive. To achieve it, the discipline should be developed through dialogues between primary heritage supporters, and other subsidiary actors such as researchers and practitioners. Because of this reflectivity, intangible cultural heritage studies inevitably take on public or participatory character. It cannot be monopolized by professionals. The studies on group symbols, whether solid or fluid, can be called as public ethnology or public sociology.

Research and the 2003 Convention

Himalchuli GURUNG

UNESCO Beijing Office

Research and knowledge are key to culture, development, and our common future. In an increasingly complex and uncertain world faced with many global challenges, UNESCO's emphasis on cultural research aims to better understand, anticipate and imagine the futures of our cultural heritage in the service of our common humanity. The 2003 Convention for the Safeguarding of Intangible Cultural Heritage encourages research activity as part of "Safeguarding" measures. The Overall Results Framework (ORF) of the 2003 Convention, approved by the General Assembly of States Parties in 2018, includes Inventorying and research as one of the eight thematic areas with core indicators and corresponding assessment factors. ORF constitutes an important reference in guiding the implementation of the 2003 Convention. Integrating the ORF into project design, monitoring and reporting is important to ensure that global efforts in implementing the 2003 Convention are guided by a common framework. As a research based C2C, IRCI's effort in instigating and coordinating research into practices and methodologies of safeguarding endangered intangible cultural heritage elements present in the Asia-Pacific region has been an important support to UNESCO's initiatives in safeguarding intangible cultural heritage. Therefore, it is of vital importance that IRCI's research orientations are aligned with the ORF and thus can feed directly into UNESCO's initiatives. This presentation will also share some of UNESCO's initiatives on community-based inventorying of intangible heritage in urban areas; living heritage and the COVID-19 pandemic; and safeguarding intangible cultural heritage in disaster contexts. By introducing the content, objectives and impact of these initiatives, this presentation aims to highlight the current trends in Intangible Cultural Heritage safeguarding measures.

PROFILES

(in alphabetical order)

Harriet DEACON

[Honorary Research Fellow, University of Cape Town, South Africa](#)

Harriet Deacon is an Honorary Research Fellow at the University of Cape Town (South Africa). She has a PhD in History and a MSc in Management of Intellectual Property Law. She is a member of the UNESCO facilitator's network for the global capacity building programme of the 2003 Convention, and has worked in over 20 countries including Japan. Her work with IRCI and ACCU in Japan dates back to 2006. Since 2018 she has worked on heritage-sensitive intellectual property and marketing strategies (HIPAMS) to explore the connections between intangible heritage and sustainable development. She has published widely in the fields of heritage, law and culture.

Himalchuli GURUNG

[Programme Specialist for Culture, UNESCO Beijing Office](#)

Himalchuli Gurung is the Programme Specialist for Culture at the UNESCO Beijing Cluster Office responsible for the implementation of UNESCO's Culture Programme activities in Democratic People's Republic of Korea, Japan, Mongolia, People's Republic of China and Republic of Korea. Her work currently focuses on the promotion of culture for sustainable development and the protection of cultural diversity through the implementation of integrated operational and normative projects aimed at the preservation of tangible and intangible cultural heritage, the promotion of diversity, cultural expressions and intercultural dialogue. She has been working with UNESCO since 2000 in various UNESCO field offices in Kathmandu, Nepal (2000-2004), Jakarta, Indonesia (2004-2008) and Kingston, Jamaica (2008-2015), and have gained extensive field experience working in South-east Asia (particularly in Brunei Darussalam, Indonesia, Malaysia, the Philippines and Timore Leste) and the Caribbean (covering 18 Dutch- and English-speaking Countries/Territories). Prior to UNESCO, she practiced her profession as an architect in Malaysia (1994-1998) after graduating with a Bachelor's Degree in Architecture and Building Technology from the University of the Philippines (1994). She is a Governing Board member of IRCI since 2015.

Hanafi HUSSIN

[Associate Professor, Department of Southeast Asian Studies, Faculty of Arts and Social Sciences, University of Malaya, Malaysia /Head, Universiti Malaya Cultural and Heritage Research Centre \(UMCHRC\), Malaysia](#)

Hanafi Hussin is an Associate Professor in the Department of Southeast Asian Studies at the Faculty of Arts and Social Sciences, University of Malaya. He has received his PhD in Performing Arts Studies. His main focus of research is in the anthropology of Southeast Asia, particularly on ritual and performing arts. He actively researches and publishes on rituals and identity of Kadazandusun Penampang, Lotud Dusun community of Tuaran Sabah, maritime Bajau and Bajau Laut/Sama Dilaut of the east coast of Borneo and Southern Philippines. He is the former Dean of Faculty of Arts and Social Sciences, Deputy Dean, Social Advancement and Happiness, Research Cluster, Universiti Malaya. He is currently serving as Head of Maritime Community, Law, Policy and Governance Unit, Institute of Ocean and Earth Sciences (IOES), Head, Universiti Malaya Cultural and Heritage Research Centre (UMCHRC), and Head of Malaysian Population and Migration Research Centre. He is also Editor-in-Chief, JATI-Journal of Southeast Asian Studies, a WOS(ESCI) and ASCI index journal.

IIDA Taku

[Professor, National Museum of Ethnology, Japan](#)

Iida Taku is an anthropologist and Professor at the National Museum of Ethnology, Osaka. His research areas include East Asia (especially Japan) and Africa (especially Madagascar). His recent research interest is heritagization of rural culture, how to transmit it beyond generations, and concept of “culture” in contemporary urban settings. He is the editor of *Living with Cultural Heritage* (Rinsen Book Co., 2017, in Japanese), and *Cultural Heritage in the Human History* (Rinsen Book Co., 2017, in Japanese). In 2013, he curated a special exhibition *Zafimaniry Style: Life and Handicrafts in the Mist Forest of Madagascar*, whose catalogue is published in the title of *Handicrafting the Intangible: Zafimaniry Heritage in Madagascar* (National Museum of Ethnology, 2013).

ISHIMURA Tomo

[Head of Audio-Visual Documentation Section, Department of Intangible Cultural Heritage, Tokyo National Research Institute for Cultural Properties, Japan](#)

Born 1976 in Hyogo Prefecture, Ishimura Tomo completed a doctoral course at the Graduate School of Letters, Kyoto University, and earned a Ph.D. as a specialist in archaeology. He engaged in international cooperation for cultural heritage protection at Nara National Research Institute for Cultural Properties from 2006 to 2015. His cooperation was instrumental in inscribing the Nan Madol site in Micronesia on the World Heritage List (2016). From 2015, he has engaged in making audio-visual documentation of intangible cultural heritage in Japan, as a member of the Department of Intangible Cultural Heritage in Tokyo National Research Institute for Cultural Properties.

SATO Masahisa

[Professor, Faculty of Environmental Studies, Tokyo City University, Japan](#)

Sato Masahisa is a Professor of Tokyo City University in Japan. He has been worked in the field of Environmental Education, ESD, Education for Sustainable Consumption in the Asia-Pacific Region. Before he joined the University, he worked, as a Research Associate (environmental education and capacity development) at the Institute of Global Environmental Strategies (IGES), and as a Senior Programme Specialist (international educational cooperation) at the Asia/Pacific Cultural Center for UNESCO (ACCU). He has also been involved in various policy processes, capacity building programmes, educational implementation processes for sustainability at national and Asia-Pacific regional level. Currently, he is also working as a Visiting Professor of UNU-IAS, a member of national ESD round table meeting, an IGES Senior Fellow, and Co-chair of PN1 (Advancing Policy) of UNESCO ESD-GAP Programme. He holds a B.Sc. / M.Sc. from the University of Tsukuba, JAPAN, and Ph.D. from the University of Salford, UK.

TERADA Yoshitaka

[Professor Emeritus, National Museum of Ethnology, Japan](#)

Terada Yoshitaka (PhD in ethnomusicology, University of Washington, 1992) is professor emeritus at the National Museum of Ethnology in Osaka, Japan. He specializes in music cultures of Asia and Asian America, and has conducted fieldwork in India, Philippines, Cambodia, Japan and North America. Since 1999, he has produced ethnographic films on music from diverse locations, many of which deal with the music culture of marginalized communities.

Meredith WILSON

[Assistant Director of Collection Development, Australian Institute of Aboriginal and Torres Strait Islander Studies \(AIATSIS\), Australia](#)

Meredith Wilson is a cultural heritage practitioner who has worked throughout the Asia-Pacific region on research and consulting projects for over 20 years. Over the course of her career, Meredith has coordinated the submission of the nomination dossier for the World Heritage site of Chief Roi Mata's Domain, Vanuatu; worked on community-led heritage management and cultural tourism projects in Australia; undertaken a range of contracts for UNESCO's World Heritage Centre, Living Heritage Entity, and Culture and Emergencies Entity; and collaborated with the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) on initiatives focused on Intangible Cultural Heritage and disasters. Meredith is currently the Assistant Director of Collection Development at the Australian Institute of Aboriginal and Torres Strait Islander Studies.

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

IWAMOTO Wataru

Director-General, IRCI, Japan

Iwamoto Wataru started his professional career in Ministry of Education, Science and Culture of Japan in 1977. He worked from 2001 to 2009 at UNESCO where he assumed various posts such as Director of the Division of Secondary, Technical and Vocational Education, and Director of the Division of Social Science, Research and Policy at the Headquarters. Back to Japan, he organised at Nagoya in 2014 “UNESCO World Conference on Education for Sustainable Development” as Advisor, Ministry of Education, Culture, Sports, Science, and Technology. Being invited as panelist of the side event organised by French Ministry of Education at the occasion of COP21 (the United Nations Framework Convention on Climate Change, FCCC) in 2015, he reported ESD policy in Japan. Iwamoto took function of Director- General of IRCI in April 2016. He is also Visiting Professor of Chubu University and Lecturer of National Graduate Institute of Political Studies.

NOJIMA Yoko

Head of Research Section, IRCI, Japan

Nojima Yoko is an archaeologist and a heritage researcher who has experiences of working in the Asia-Pacific region. She earned her PhD in Anthropology from the University of Hawaii at Manoa. She started working in the field of intangible cultural heritage when she came to IRCI as an Associate Fellow in 2014, and undertook a series of research activities focusing on ICH and natural hazards/disasters. She recently returned to IRCI as the Head of Research Section. In addition to leading research projects by IRCI, she is currently working on two research projects in Vanuatu, one on the transmission and transformation of ICH in relation to disasters, and another on ceremonial stone structures in the Banks Islands.



The IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region

アジア太平洋地域における無形文化遺産保護に関するIRCI研究者フォーラム

Progress and Challenges in the Research for the Safeguarding of Intangible Cultural Heritage -Towards a Sustainable Future-

無形文化遺産研究の進展と課題
—持続可能な未来に向けて—

29 October 2021
13:00–18:00 (JST) *GMT+9

Zoom Webinar

Language: English
(Simultaneous interpretation in Japanese)

Registration Required (Free)
Deadline: 26 October

- 英語によるオンライン会議 (日英同時通訳有)
- 事前登録要 (参加無料・登録締切 10月26日)

Register Now



Scan this code or go to
https://zoom.us/webinar/register/WN_BAQ8BdVSTA2OATn6qyOz1A

✓事前登録はこちらから



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Photo by Roel Hoang
Manipon

National Institutes for Cultural Heritage, Japan
**International Research Centre for Intangible Cultural
Heritage in the Asia-Pacific Region (IRCI)**

独立行政法人 国立文化財機構
アジア太平洋無形文化遺産研究センター
(IRCI)

Tel: 072-275-8050 E-mail: irci@nich.go.jp Website: <https://www.irci.jp>

The IRCI Researchers Forum on ICH Safeguarding in the Asia-Pacific Region Progress and Challenges in the Research for the Safeguarding of Intangible Cultural Heritage -Towards a Sustainable Future-

アジア太平洋地域における無形文化遺産保護に関するIRCI研究者フォーラム 無形文化遺産研究の進展と課題 —持続可能な未来に向けて—

The issues related to the safeguarding and transmission of intangible cultural heritage (ICH) are drawing wide public attention today amidst the growing importance of sustainable societies. In the Convention for the Safeguarding of the Intangible Cultural Heritage, research has been noted as an important measure for safeguarding ICH. As a Category 2 Centre of UNESCO, IRCI has conducted various research projects for such safeguarding in the Asia-Pacific region. This IRCI Researchers Forum aims to discuss the progress, recent trends, and future of research in the field of ICH in the Asia-Pacific region with various experts, focusing on the themes that IRCI has covered over the past 10 years, including the issues of ICH in the context of disaster risk management and SDGs, which are the contemporary challenges of the world today.

無形文化遺産の保護と継承に関する課題は、持続可能な社会の重要性が叫ばれる今日、広く関心を集めています。ユネスコの無形文化遺産保護条約においては、これらの課題における研究の重要性が示唆されており、IRCIはユネスコC2センターとして、アジア太平洋地域における無形文化遺産保護のために様々な調査研究事業を実施して参りました。IRCI研究者フォーラムでは、IRCIが過去10年間に実施してきた研究事業で扱ったテーマを中心に、現在の課題である災害リスクマネジメントやSDGsとの関連など、アジア太平洋地域における無形文化遺産関連の研究の進展や最近の動向、今後の課題について、各分野の専門家と議論します。

Programme 29 October 2021 (Fri) 13:00-18:00 (JST)

*JST(Japanese Standard Time)=GMT+09:00

- 13:00 Opening Remarks
13:10 Congratulatory Speech
NAGAFUJI Hideki Mayor of Sakai City
MATSUURA Koichiro Honorary Advisor of IRCI / Former Director-General of UNESCO
- 13:20 **Session 1: Progress of the major issues in ICH safeguarding, reflecting on major research projects by IRCI**
TERADA Yoshitaka (Facilitator) National Museum of Ethnology, Japan
NOJIMA Yoko IRCI, Japan
IRCI's Research Projects: Achievements and Challenges
Harriet DEACON University of Cape Town, South Africa
Research for the Safeguarding of Endangered Intangible Cultural Heritage: Some Thoughts Reflecting on the Last Decade
Meredith WILSON The Australian Institute of Aboriginal and Torres Strait Islander Studies, Australia
Reflecting on the Statements and Recommendations of IRCI's ICH Safeguarding and Disaster Risk Management Project
Hanafi HUSSIN University of Malaya, Malaysia
IRCI Research Data Collection for the Safeguarding of Intangible Cultural Heritage: Issues, Challenges and Future
- 14:55 **Session 2: Recent international trends and scope for the safeguarding of ICH: From the viewpoint of the 2003 Convention and other perspectives**
ISHIMURA Tomo (Facilitator) Tokyo National Research Institute for Cultural Properties, Japan
SATO Masahisa Tokyo City University, Japan
Intangible Cultural Heritage and Human Security in an Age of SDGs
IIDA Taku National Museum of Ethnology, Japan
Heritage Studies as Public Ethnology / Sociology: Recent Trends and the Issues Concerned with the Intangible Cultural Heritage
Himalchuli GURUNG UNESCO Beijing Office
Research and the 2003 Convention
- 16:10 **Panel Discussion: Current ICH research and its challenges - suggestions on future research**
Moderator: IWAMOTO Wataru IRCI, Japan
- 17:35 Wrap-up
17:50 Closing Remarks

Dhaka/Bishkek	10:00-15:00
Jakarta/Hanoi	11:00-16:00
Beijing/Kuala Lumpur/Manila	12:00-17:00
Port Moresby/Guam	14:00-19:00
Apia(Summer Time)	18:00-23:00

- 13:00 開会挨拶
13:10 祝辞
永藤英機 (堺市長)
松浦晃一郎 (IRCI名誉顧問・元ユネスコ事務局長)
- 13:20 **セッション1: 無形文化遺産保護の主要課題の進展とIRCIの主要事業**
ファシリテーター:
寺田吉孝 (国立民族学博物館)
野崎洋子 (IRCI)
IRCIのあゆみと調査研究事業: その成果と課題
Harriet DEACON (ケープタウン大学、南アフリカ)
消滅の危機に瀕する無形文化遺産の保護のための研究: 過去10年を振り返っての考察
Meredith WILSON (オーストラリア先住民研究所、オーストラリア)
IRCIの無形文化遺産保護と災害リスクマネジメント事業における声明と提言を振り返って
Hanafi HUSSIN (マラヤ大学、マレーシア)
IRCIによる無形文化遺産保護のための研究情報の収集: 問題点、課題および将来
- 14:55 **セッション2: 無形文化遺産保護の国際的動向と課題: ユネスコ無形文化遺産保護条約の内から外から**
ファシリテーター:
石村智 (東京文化財研究所)
佐藤真久 (東京都市大学)
SDGs時代における無形文化遺産と人間の安全保障
飯田卓 (国立民族学博物館)
公共民族学/社会学としての遺産研究: 無形文化遺産をめぐる最近の動向と課題
Himalchuli GURUNG (ユネスコ北京事務所)
研究と無形文化遺産保護条約 (2003年条約)
- 16:10 **パネルディスカッション:
最近の無形文化遺産研究の動向と課題
- これからの無形文化遺産研究とは
司会進行: 岩本渉 (IRCI)**
- 17:35 総括
17:50 閉会挨拶

ANNEX 3

QUESTIONNAIRE SURVEY ON IRCI'S ACTIVITIES: REPORT ON THE RESULTS

OVERVIEW

IRCI conducted a questionnaire survey regarding its activities in the past 10 years from 21 July to 23 August 2021.

IRCI invited a wide range of domestic and international experts who have collaborated with IRCI, including researchers, UNESCO officers, and government officials. We received 150 responses from 50 countries, and among which, 125 provided valid responses.

Survey period

21 July–23 August 2021

Responses

150 individuals responded

125 submitted valid responses

Countries

50 countries across the world

Distribution of questionnaire

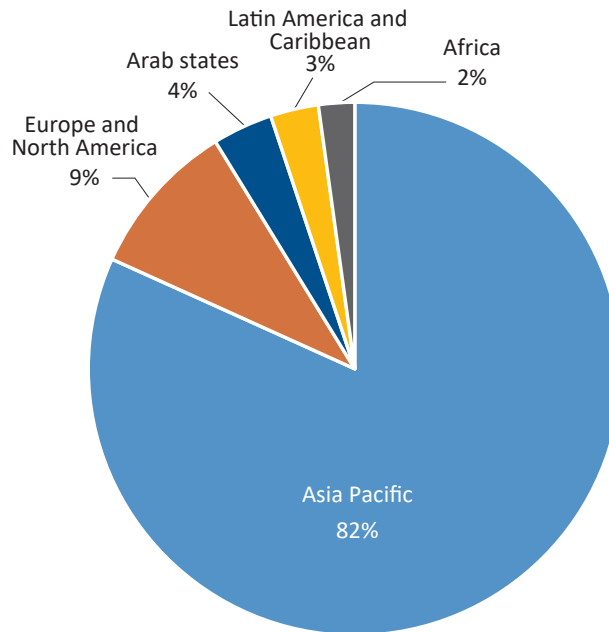
The questionnaire was developed using an on-line questionnaire platform ‘Survey Monkey’ and distributed via e-mails, and on IRCI website.

Answers to the question “How did you find this questionnaire?”:

E-mail sent from IRCI	83%
IRCI’s website	1%
Notification by cooperative institutions	16%

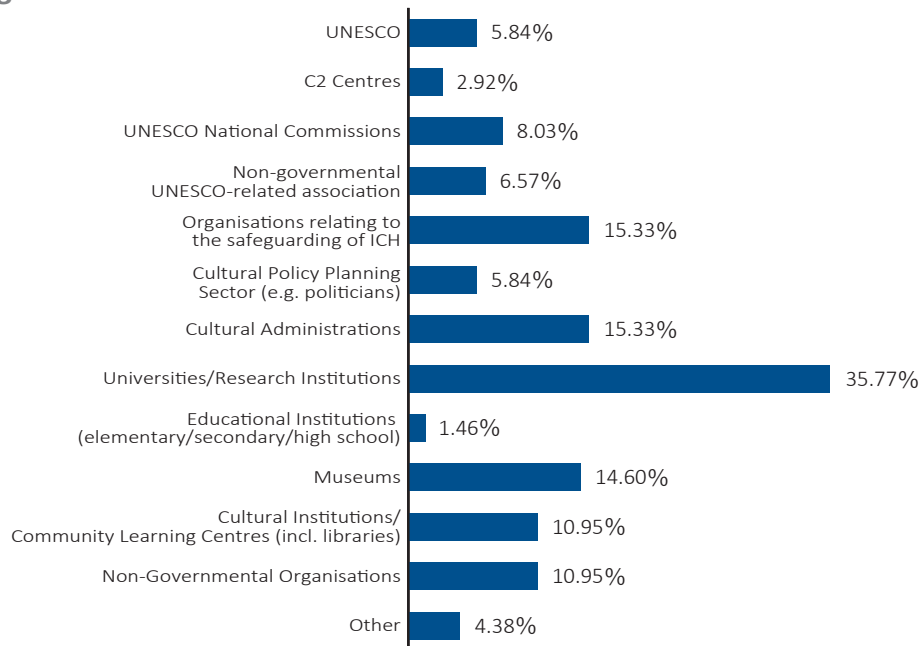
Respondents' Attribution

By Region



137 respondents

By Organisation



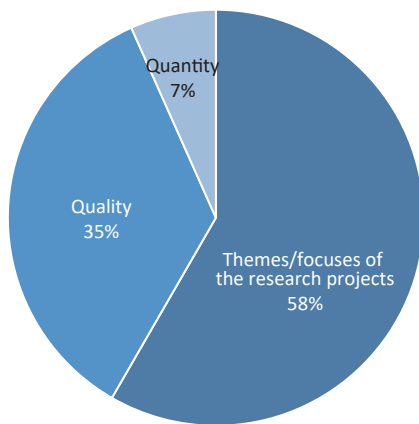
137 respondents
Multiple answers accepted

What aspect of IRCI's activities do you think is most important?

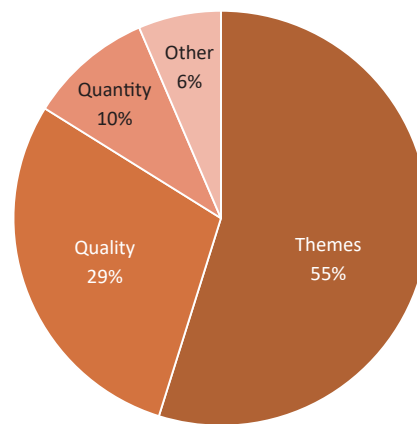


110 respondents

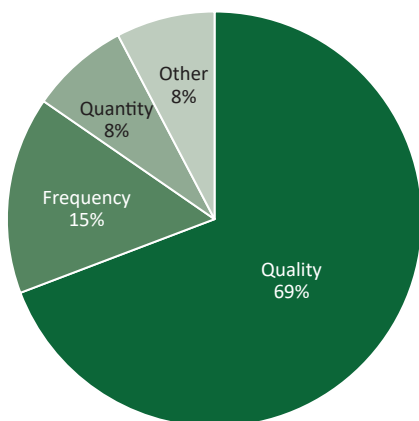
Reason for selecting "Research projects"



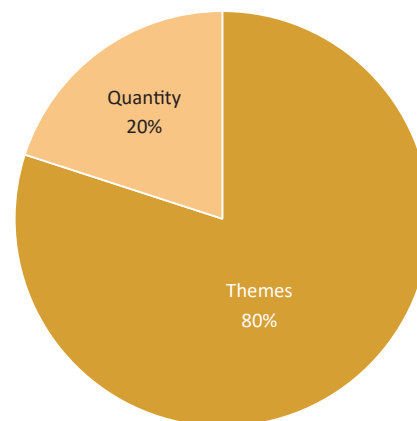
Reason for selecting "International meetings/workshops"



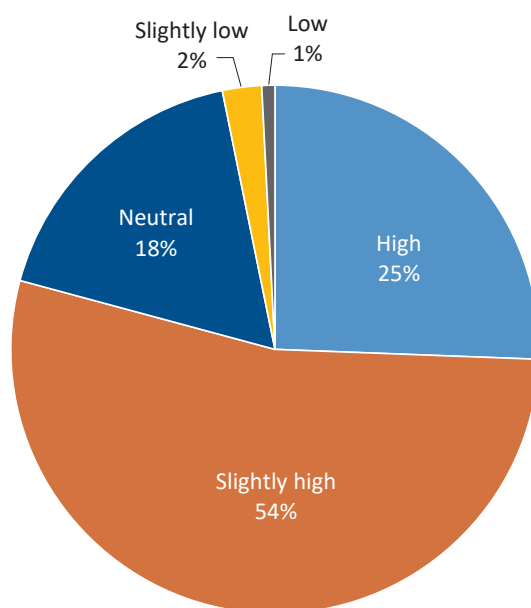
Reason for selecting "Dissemination of information"



Reason for selecting "Publications"

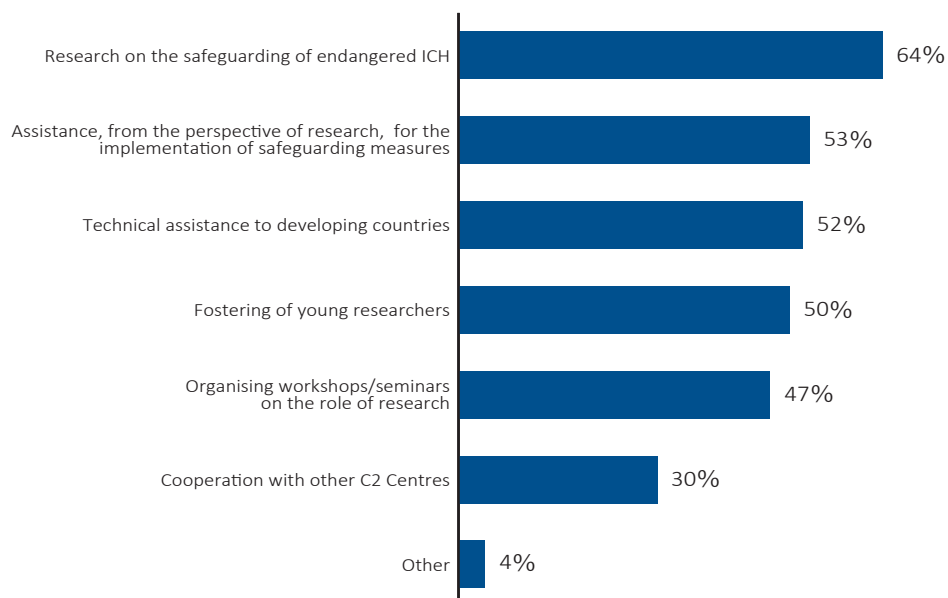


Rating of IRCI's contribution to the safeguarding of ICH in the Asia-Pacific region



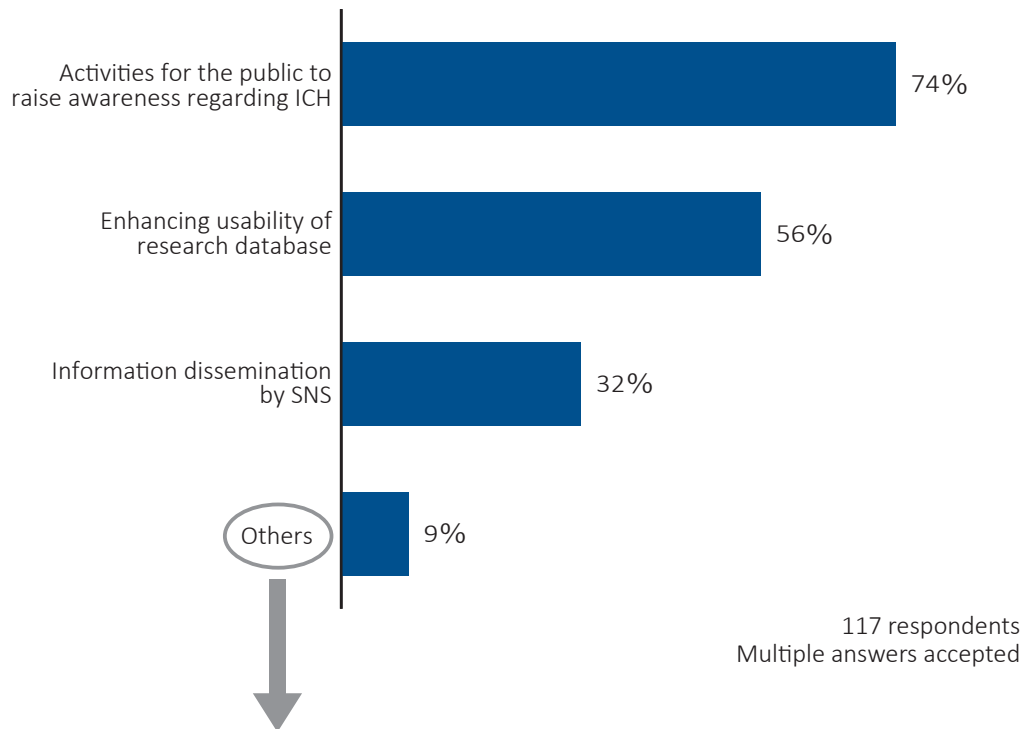
125 respondents

What kind of activities do you expect IRCI to do in the future, to contribute to the safeguarding of ICH?



125 respondents
Multiple answers accepted

What kind of activities other than research do you think IRCI should emphasise in the future?



Other opinions:

- Benchmarking of safeguarding protection of intangible heritage with other Asian countries.
- Establishing a group of researchers who are well trained and talented to facilitate any challenge will face the people who are working on this field
- Community companion to learn to research local cultural values to be applied and utilized in everyday life
- Training of community representatives in the documentation of their ICH.
- Assisting countries in SE Asia in drawing up inventories, and nomination files
- Enhancing ICH education at the university level, or incorporating ICH in university courses.
- Support ICH bearers in implementation of international projects

How would you evaluate the progress of IRCI's activities over the past 10 years (as summarized in *IRCI Brochure 2021*, pp.20-25)

Open-ended question; 60 valid responses

Most responses commend IRCI's initiatives and achievements. Some comments noted the gradual development or improvement of IRCI in its research and public relations. Further expectations, encouragements, or challenges expressed in responses include the followings.

- Needs more research work focusing on communities
- it is necessary for wider audience, including visionary local leaders and their communities to learn (about the work results)
- Collected data and materials are consistent and valuable source of information and inspiration for future research on ICH
- Work more with museums and more countries in Southeast Asia, especially among marginalized communities
- Impressive yet conservative in reaching to global needs
- Disseminate its work all over the world
- Hoping great efforts will be followed up to have the sustainability for these works
- Wider information dissemination among academic communities/ICH researchers should be complemented with raising awareness of the local communities about the crucial importance of ICH safeguarding
- Publish these tangible results to the wider community, especially students
- There are satisfactory effects of its research and education that are not reflected on indicators
- knowledge transfer from research to enhance safeguarding practices is not obvious
- After 10 years, I expect IRCI to become a full-fledged research organization
- Under the difficult situation affected by COVID19, expectations are raised for IRCI's research database that has been accumulated over the years

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