Ten years ago, UNESCO Member States adopted the Convention for the Safeguarding of the Intangible Cultural Heritage as a framework for protecting the fragile living heritage of cultures around the world. Since then, the rapid accumulation of signatories to the Convention has made this one of UNESCO’s most successful international instruments. This is especially true in the Asia-Pacific region, where more than half of the forty-eight Member States have become States Parties to the Convention. States Parties have been continually expanding their range of activities to better implement the 2003 Convention. This, however, has not necessarily been an easy task, as states have faced obstacles that need to be resolved if the states are to adhere to the specifications laid out in the Convention. For these reasons it is time to reflect on ICH safeguarding efforts of the past decade and to think about the potential for the future.

To commemorate the ten year anniversary of the Convention and to reflect on different aspects of the Convention, ICHCAP and the Cultural Heritage Administration of Korea organised the 2013 ICHCAP International Conference on ICH Safeguarding. Support for the event came from the Ministry of Culture, Sports, and Tourism and Gwangju City. The conference, under the theme ‘Reflections on the Efforts to Safeguard ICH and Prospects for the Future’, was held from 27 to 29 September 2013 in Gwangju as part of the cooperative programmes led by the Korea-China-Japan Cultural Ministers Meeting.

Split into four sessions and a plenary discussion, the conference allowed participants to address key questions and issues that have developed over the first ten years of the Convention. Each session included a discussion time that provided the presenters with an opportunity to elaborate on some of the finer points made in their presentations.

Youngsup Byun, the Administrator of the CHA, and Samuel Lee, the Director-General of ICHCAP, opened the conference along with Un-tae Kang, Mayor of Gwangju. Prof Tu Weiming of Harvard University delivered the keynote speech, ‘Asian Values and the Intangible Cultural Heritage’, in which he noted the rich resources of spiritual humanism in Asian philosophical thought.

Session 1: What Effects Brought the 2003 Convention to the Asia-Pacific Region
Tim Curtis (Chief, Culture Unit, UNESCO Bangkok) and Amareswar Galla (Executive Director, International Institute for the Inclusive Museum) analysed the factors that have made the Convention so popular in the region. Mr Curtis provided data on where we stand and what has been achieved thus far, stressing that almost all the Member States of the Asia-Pacific region have become signatories to the Convention. Prof Galla provided data on where we stand and what has been achieved thus far, stressing that almost all the Member States of the Asia-Pacific region have become signatories to the Convention. Prof Galla talked about the paradigm shifts that have allowed the Convention to progress—from objects to knowledge, from an exclusive approach to an inclusive one, from passive to active, from static to dynamic, and from monologic to pluralistic. He also posed a rather poignant question as to whether safeguarding is leading to ‘museumization’ of culture.

Dawnhee Yim (Distinguished Professor, Dongguk University) and Gaura Mancacaritadipura (Expert Advisor to the Vice Minister for Culture, Ministry of Education and Culture, Indonesia) led the follow-up discussion.

(Continued on page 2)
ICH Issues

Prof Yim responded to the question raised about museumization, emphasizing that living heritage must be allowed to evolve, but also indicating that safeguarding is needed as to do nothing can lead to losing everything.

Mr Mancaritadipura likened the motivation of getting on the UNESCO lists to chasing after a carrot, but stressed that being listed shouldn’t be the end but rather the beginning.

Session 2: Why ICH Should Be Safeguarded

Lourdes Arizpe (Professor, National Autonomous University of Mexico) and Samuel Lee (Director-General, ICHCAP) defined what is meant by ICH and explored the rationale behind ICH safeguarding. By stressing the role that ICH plays in human development, they provided compelling evidence for why ICH should be safeguarded and promoted and how ICH safeguarding can advance over the next decade. Prof Arizpe focused on the importance of anthropological studies of ICH. Dr Lee emphasised the need of strategy on the priority safeguarding tasks.

The discussion panelists were Kyung-koo Han (Professor, Seoul National University) and Adi Meretui Ratunabauabua (Pacific Heritage Hub Manager, The University of the South Pacific). Ms Ratunabauabua agreed about the need for consistent terms and even noted that at some of the early meetings in developing the Convention, there were disagreements about whether language needed to be addressed at all. Prof Han explained that the question is no longer about why ICH should be safeguarded, but that it should now be about what practices should be chosen and who decides.

Session 3: What Have Been the Effects of the UNESCO ICH Lists

Noriko Aikawa (Advisor for Intangible Cultural Heritage, Agency for Cultural Affairs in Japan) and Fernando Villafuerte Medina (Director-General, Regional Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America) discussed the positive side of the Convention’s listing mechanism insofar as listing enhances international safeguarding and raises public awareness. Prof Aikawa provided the background to the listing mechanism of the Convention. However, she and Mr Medina both also pointed out the imbalanced distribution among the lists as well as the seeming geographic bias and the general misconception of the Urgent Safeguarding List.

Yang Zhi (Director-General, International Training Centre for Intangible Cultural Heritage in the Asia-Pacific Region) and Sangmee Bak (Professor, Hankuk University of Foreign Studies) headed the discussion session. Both of the discussion panelists explored the presenters’ key points, and Prof Bak argued that the listing system can be used to enable different layers of agencies—local or practitioner level, the state level, and the global level.

Session 4: What Are the ICH Safeguarding Tasks?

Voices from the Asia-Pacific Region

The final session departed from the structure of the previous three sessions. Six experts—Urtnasan Norov (President, Foundation for the Protection of Natural and Cultural Heritage), Carmen Padilla (President, IOV), Le Thi Minh Ly (Director, Center for Research and Promotion of the Cultural Heritage of Vietnam), Dastan Derbishev, proxy for Faroghat Azizi (Deputy Minister, Ministry of Culture in Tajikistan), Amitava Bhattacharya (Director, Banglanatak), and Akatsuki Takahashi (Programme Specialist, UNESCO Office in Apia)—were given the floor to present information and discuss sub-regional tasks and collaborative measure for implementing the Convention.

Plenary Discussion

The plenary discussion provided a platform for each session moderator to summarise key points and all the presenters, panellists, and participants a chance to exchange opinions.

The full texts and transcriptions of the presentations, presentation discussions, keynote speeches, and the plenary discussion will soon be made available as a downloadable PDF file through the ICHCAP website.

Michael Peterson (ICHCAP)

Director’s Note

Bringing many positive results to many countries, the 2003 Convention has shown great success over the past decade. No other convention has shown such rapid success by UNESCO Member States, with 155 states having ratified the Convention within such a short period.

The impact of the Convention on cultural heritage policy has also been remarkable. Many countries have made new laws or amended existing ones, according to the framework of the Convention. This Convention has fulfilled UNESCO’s standard-setting role in the area of cultural heritage and brought about an international instrument for safeguarding ICH.

The most significant contribution of this Convention and its safeguarding system may be in the increasing consciousness of the importance and value of traditional culture. It has raised awareness and motivation for safeguarding ICH and has established a good foundation for national and community involvement as well as international cooperation.

However, real success and practical results in safeguarding ICH can be expected only when States Parties are determined to be involved; States Parties must be dedicated to working with specific national strategies and policies on the priority tasks that are shared by all ICH stakeholders of government, civil society, and communal organisations.

Samuel Lee (Director-General, ICHCAP)
ICH Transmission through Formal and Non-formal Education

Sajida Haider Vandal (Executive Director, Trust for History, Art & Architecture of Pakistan)

Among the many ethnic and linguist groups spread throughout Pakistan is the Pakhtun tribe of the Yousafzais, who live in Khyber Pakhtunkhwa province and across the Durand Line in Afghanistan. The Yousafzais are further divided into various khels (clans) and families. One is the Khawja Markhel in the village of Sumbatchan in the picturesque valley of Upper Swat, an idyllic place in the foothills of the Hindu Kush Range. The fiercely patriarchal society is organised under Pakhtunwali, an ancient tribal honour code; the ancient social institutions of the Hujra and Gudoor, men’s and women’s social spaces; Jirga system, a council of elders; and ashar, collective reciprocal labour.

When the schools were forcibly shut by the Taliban, even pleasurable traditional games of the children were banned. The young boys of Sumbatchan, nevertheless, improvised, making some acceptable to the Taliban. The local community reminisces “Those were the days when even the mynah had gone quiet”.

Since 2011, the situation has changed dramatically and life is returning to normal, and the children are once again playing. One Sumbatchan Khawja Markhel game making a comeback is lewishtenak, a game played by young boys and girls. It allows for improvisation, and it can be shortened or lengthened. The game develops dexterity, motor skills, math skills, improvisation, creativity and imagination. It is played in the following steps:

- Two children are chosen as leaders for setting the targets for the other children. The rest of the children form a queue and take turns playing the game.
- The two leaders sit on the ground with their hands vertically placed on top of each other, either as closed fists or open, and invite the other children to jump over the closed or open fists. When the fists are closed they call out ‘bund gobli’ (closed cabbage), and when open, ‘khuli gobli’ (open cabbage).
- At each stage of the game, the two leaders use their hands, arms, legs, and feet to increase the jumping height or to create more intricate shapes for the players to jump over.
- If a player touches either of the two leaders, then that player is declared out. The players have to be constantly deciding on how to cross over the shapes created by the two leaders. The two leaders also name the shape by calling out “ghunta wala” (big canal), “lakhkey” (drain), or another shape name.
- At the end of the game, there is a little role playing session. One girl joins her hands, palms outwards, and the other players will pretend this is a mirror and look into it to do their make-up. Once all the children are dressed up and ready, they sit in a circle and partake of make-believe fruits and food. Through this step, melmastia (hospitality)—one of the fundamental values of the Pakhtunwali—is communicated.

The Hujra and Gudoor, the traditional support systems for transferring ICH knowledge, have again been activated and schools are being rehabilitated. The Hujra and Gudoor, the traditional support systems for transferring ICH knowledge, have again been activated and schools are being rehabilitated. International agencies, donors, NGOs, the government, and the army have joined the effort. The army has developed parks and promotes sports, such as cricket and football, which did not exist in this village before. While this is important, what is equally necessary is safeguarding the traditional games and the many forms of ICH that comprise the oral knowledge and traditional wisdom of Khawja Markhels.

Local people have put together the Sumbatcham CBO with one of its objectives as safeguarding ICH. In its effort to keep culture at the forefront of development, the UNESCO Islamabad Office is developing a resource kit on ICH, which includes a chapter on traditional games. Building teachers’ and educators’ capacities, including Sumbatcham, is planned, and with local people, other measures for safeguarding the immensely rich ICH of the Khawja Markhel community are being enacted.
n the Magar community, there are many children’s games based on child psychology and connected to social norms and values. Some of these games are dramatisation with the children taking on different roles. This structure means that there are no tools or materials needed to enjoy the games.

Bear–Chasing Game
This game is about a leader protecting his team or family. It originates from ancient times, when making clusters or groups provided safety from wild animals. The capable person in each group was selected as a leader to protect the group as best as possible.

In the bear-chasing game, one child plays the role of a bear, and another child, who is cleverer and stronger, plays as the team leader. The team leader stands with the other team members behind. The team makes a single line by holding the waist of the child directly in front.

As the game starts, the bear is digging the ground with a stick. The team leader and the bear have a mini dialogue that ends with the bear seeing the children and wanting them for a meal. As the bear attacks, the leader tries to save his or her team. If the bear touches a child in the line, then that child is out. If the bear gets all the children, then the bear is the victor.

This game is important because it shows the importance of being a united group as a way of creating security. However, while the game shows that there is safety in numbers, it also places importance on leadership to protect the group.

Gourd-Plucking Game
This symbolic game is unique to the Magar community where love marriage is accepted. The game represents a mother’s anxiety with her daughter’s departure using the metaphor of a vine that appears quite empty without any gourds.

This is an outdoor game. Six to seven girls and one boy can participate in this game. One girl plays the role of a mother, and the others are her daughters. The daughters make a line, sitting in a row and holding the waist of the girl directly in front. Game play starts with the girls singing, "Dhoti of dumb; burnt on fire!" (Dhoti is a piece of cloth used for male's underwear.)

As the girls sing, a stranger, played by the boy, approaches and asks the mother for a gourd for his nephew. The mother tells him to look and that if he finds a ripe one, he can have it. At this point, the stranger goes to the line of girls and taps each one on the head until he finds one he likes. Then, he says, "This one is ripe". The stranger then tries to pull the girl out of the line, but the girls hold each other as tightly as they can. If the stranger succeeds in removing the girl from the line, then she is out. The stranger again goes to the mother to ask for a gourd, and the mother says yes. And the process goes on as before with the stranger tapping the girls and selecting one to remove. The game continues in this manner until there is only one girl left.

When there is just one girl left, the stranger asks the mother for a gourd, but the mother refuses, saying that she cannot give away her last gourd. However, the stranger is very persuasive and the mother cannot deny his request. In the end, he takes the final gourd, leaving the mother on her own feeling very sad. This game sympathises with the mother, helping her cope with grief.

Conclusion
Outlined here are two of many traditional children’s games of the Magar community. Both games integrate role playing as a way of teaching children valuable life lessons. These games have been passed down through many generations, and they are an integral part of Magar ICH.
Traditional games over the centuries have played an important role in the formation and development of personality. They are considered an effective method of bringing up children or transmitting values and culture to the young. Games provide children with opportunities to overcome difficulties, gain life skills, and prepare themselves for the future. They are vehicles for teaching ideas of freedom, independence, and love for country. Moreover, games help to develop their physical and cognitive skills of children, enrich their consciousness, enliven their memory, and develop their professional skills for the future.

Social Essence of Games
Labour was the natural-historical basis for the emergence and development of games. In their original form, games reflected labour and everyday human activities. As production tools evolved and language and thinking developed, games emerged as independent type of activity, being enriched in terms of content. Becoming a relatively independent activity, games were defined by the lifestyle of the society in which they were played. This social lifestyle was echoed not only in the game content but also in the objectives focused on bringing up children according to the rules and customs of that particular society. In advanced societies, the role of games in bringing up younger generations becomes important since it affects the children's world outlook.

Historical Origin of Games
Games depend on seasons and climatic conditions. One ancient Uzbek game was a ritual hunting game, during which people practiced a forthcoming hunt while demonstrating their skills and bravery. Traditional games were based on the means of expression used in the games, and they can be classified as follows: intellectual games, requiring reflection; verbal games, representing a colloquial genre where words are the main vehicle; song games, including original round dances in the form of games; dancing games; and dramatised games, reflecting the most impressive and interesting moments of life; and active games, being considered a competition of experience and the powers between two or more opposing parties. Traditional games also often included animals, such as dogs, quails, birds, and horses.

Chillak
Chillak is mainly played by children in a green area or sports field, but this game does not require any special game field, and there is very little preparation. One only needs a small tip-cat of 20 cm, a long stick of 80 to 100 cm, and a small hole in the ground.

Chillak can be played either by two people or a group. Before the start of the game, a referee draws lots to determine who begins. The beginner puts the tip-cat on the edge of the small hole. Then using the long stick to tip the tip-cat into the air, the player kicks the tip-cat to send it as far as possible. Opponents standing on the opposite side of the pitch try to catch the flying tip-cat. However, this is difficult to do. If the opponents do catch the tip-cat, then they try to throw it back to its initial starting point in the hole, or to the distance of the long stick. If the toss is successful, the person who caught and threw the tip-cat gains the right to try to kick the tip-cat.

However, if the person is unable to toss the tip-cat the distance of the long stick into the hole, the original kicker picks up the tip-cat and throws it as far as possible, and the person who unsuccessfully tossed the tip-cat must hold his or her breath while fetching the tip-cat. This is repeated until the rivals are able to successfully return the tip-cat to the hole at a distance equal to the long stick. If the runner doesn’t hold his or her breath, the player is stopped and the tip-cat is thrown further still. Then, the runner must put the opponent on his or her back while fetching the tip-cat.
Johan Huizinga coined the term homo ludens to define humans as animals that play. The playful nature of Koreans as homo ludens is represented most definitively by the game, yutnori. It has been well loved by young and old and men and women alike throughout history. The game is especially important as a children's game that helps develop strategic thinking skills while still being simple to learn.

Yutnori is a board game that is played using a yut pan (board), yut garak (sticks that act as dice), and markers that indicate players' position on the board. The game is especially important as a children's game that helps develop strategic thinking skills while still being simple to learn.

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The principle instruments used in Yutnori are the sticks, which are made halving two sticks. If sticks are not available, bean halves or seashells can be used in their place with four pieces forming a group. The sticks are a Korean version of dice. They can be created out of any object with two distinguishable sides. The sizes of the sticks vary from region to region. When made from long wooden sticks, they are called jangjak yut (stick yut) while pieces the size of chestnuts are called bam yut (chestnut yut). This latter type can also be tossed into a little bowl, and in this case, they are called jongji yut (bowl yut).

Regardless of size, the principle of the stick toss lies in determining the scores of do, gae, gul, yut, or mo, depending on how the sticks land, which determines how the players' pieces move around the board. Do is when one of the four sticks lands on its curved side, leaving flat back on the top; gae is when two sticks land upturned; gul is when three land upturned; yut, when four land upturned; mo is when all four land flat-side down. Respectively, these stick arrangements allow a player to move one, two, three, four, or five spaces around the board. Getting yut or mo, which is rare, allows a player to take a second turn.

Yutnori is not just a game but a festive event involving communal songs that exist in different versions from region to region. These tunes were called yutnori, where nori means “songs”, and each score of do, gae, gul, yut, and mo had its own song. The following is the first verse of the song of do—“Doya, the sun, moon, and stars are clear. It must be the way of heaven. The mountains, trees, and grass are clear. It must be the way of the earth as kindness, justice, and wisdom is clear. It must be the way of people.”

Such songs add fun to the game. While the rules of yutnori are simple, there are numerous variations that add flexibility and complexity. If the result of the toss is determined by luck, what ultimately moves the playing pieces is strategy based on human wisdom. Luck and wisdom, coincidence and fate, fun and seriousness, and beginning and return—all these elements come together to make yutnori even more interesting.

Yutnori remains strong as a tradition unlike other folk games that are fading from popularity. During Korean New Year and Chuseok, people gather to play the game, but it also remains a popular game at funerals. In Andong, older people play the game at any time of day, showing its lasting relevance in the daily lives of people. With the oldest known record of yutnori dating back to the eighth century, it is clear that Koreans have been enjoying the game for over a thousand years.
Traditional games in Papua New Guinea, mainly played by children, were an integral part of society. The nature of those games can be categorised as games of skill, games of strength, water sports, and games for quieter mood.

In most cases, traditional games give children indications of their societal roles when they grow up. There are games, throwing objects at a target, which helps train a child to be an accurate spear thrower. In other games, children imitate their parents by gardening, hunting, fishing, and performing traditional ceremonies. Such games and many others serve a very important role and function in the societies in which they exist.

**Iou Naiong**
An example of a traditional game in Papua New Guinea is *Iou Naiong*, a hide-and-seek game that comes from the Madok people of Umboi Island in Madang Province of the Momase region. The game is normally played by both genders, who divide themselves into two teams of five to eight players. The ages of those who play the game range from eight to fifteen. Normally, boundaries of the play area are agreed to by both parties before the game begins, especially at night.

In the game, those on the team to hide leave their opponents lying with their faces to the ground and eyes closed. At the shouting of the word ‘niongua’ by the last player to hide, the seekers go out searching. There are two ways to win. If the seeking team find all of their opponents, then the seekers win. If the hiding team is able to elude their opponent, then the hiding team wins. After a win, the teams change sides. This may go on for several hours.

**Tabar Ngutuv**
*Tabar ngutuv* is another game from Umboi Island. The aim of the game is to see which player can force opponents to stay under water for the longest time. Two teams of about five to ten players each usually compete in the game. Those participating are usually between the ages of ten and fifteen. It is played in the daytime throughout the year in shallow reefs around the village.

At the start of the game, the two teams should be about twenty or more metres from each other. At a signal given by the referee, members of the two teams charge at each other. As soon as the players meet, they grab each other’s heads, ears, hands, and hair and try to drown each other. The losers of the game are those who retreat to the beach because they are overpowered by their opponents. In addition, players who cry or use their fists on their opponents are also declared losers of the game.

**Tingol Pelegan**
Another traditional game from Umboi Island is called Tingol Pelegan, which helps to train young warriors to accurately aim and throw their spears. For the game, spears of about two to three metres long are used, and the target is the mid ribs of coconut frond, which is placed in the centre of the play area. A calculated distance of about twenty to thirty metres is agreed to by the rivalries before they compete against each other. It is mostly played by males between the ages of eleven and fifteen. They divide each other into teams of three to eight players. It is played throughout the year during the day on the beach or at the clearing of the bush. In this game, those who hit the target with most spears remaining on the target score points, and those who score the most points win.

Most societies have traditional sports and games played by both young and old. Papua New Guinea has more than eight hundred different languages with varied traditions and cultures which help to shape people’s behaviour in a particular locality. This paper is an attempt to demonstrate three of the many traditional games played by the different cultural and ethnic groups of Papua New Guinea.

The common hide-and-seek game or *Iou Naiong* and the holding breath underwater game or *Tabar Ngutuv* of the Madok people are not rare and can also be seen elsewhere throughout the country.

Perhaps it would be an interesting idea to conduct a thorough sociological and anthropological study on traditional games played by different societies of the world to ascertain similarities and differences in the way people behave and conduct themselves in their societies.
Newfoundland and Labrador is the easternmost Canadian province. Situated on the Atlantic, it incorporates the island of Newfoundland and mainland Labrador to the northwest, with a combined area of 405,212 square kilometres. The population is just over 514,000, with the greatest concentration on the eastern portion of Newfoundland.

The province has a long and rich intangible cultural heritage, with native populations and predominantly English and Irish settler populations. Newfoundland has a long history associated with the North Atlantic cod fishery, and much of its local culture and flavour evolved in small fishing villages scattered along the island’s long coastline. With many small, isolated communities, linguistic, cultural, and social traditions persisted in Newfoundland and Labrador long after they had faded or changed in the European communities where they were born.

The Heritage Foundation of Newfoundland and Labrador (HFNL) administers the province’s Intangible Cultural Heritage Strategy and works to safeguard traditional culture. The ICH Strategy provides opportunities for community members to share their ideas, experiences, and traditional knowledge. Through sharing knowledge, HFNL hopes to open up intergenerational and intercultural conversations about shared values and experiences.

HFNL undertakes many initiatives to safeguard culture and traditions for future generations, including organising festivals and special events celebrating different traditions. One of its broad initiatives is the ICH Inventory, a repository of collected ethnographic material, including audio interviews, oral histories, video interviews, events and practices recordings, photographs, ephemera, and print materials, such as maps, drawings, architectural floor plans of vernacular buildings, and even scans of charcoal rubbings made from historic grave markers.

HFNL has partnered with the Digital Archives Initiative (DAI) at the Queen Elizabeth II Library at Memorial University (http://collections.mun.ca/) in St. John’s, the provincial capital. The DAI is a long-term initiative to digitise the university’s holdings, and it has proven to be a useful tool for continually digitising ICH documents. HFNL and the Department of Folklore at Memorial University have created a regularly updated website portal devoted to ICH activities (http://www.mun.ca/ich/home/). The DAI’s collection of ethnographic materials for the ICH inventory component has required the development of guidelines for metadata content, compiled in cooperation with the Queen Elizabeth II Library. These guidelines follow recognised best practices for describing digital resources on the web and include an ethnographic thesaurus of keywords based on a similar resource created by the U.S. Library of Congress, but modified to better reflect the ICH of Newfoundland and Labrador.

The material on the ICH inventory is organised in one of two ways. First, it can be organised by
community. The area under our jurisdiction is broken into five regions, and within each region, a town or municipality can create its own collection. Second, material can be arranged by thematic categories, using the five broad ICH categories defined by UNESCO and then into sub-categories. Topics represented in the collection included boatbuilding, food storage, forestry, fishing, basket making, and holiday traditions.

The selection of topics to be included in the ICH inventory is both proactive and reactive, allowing for a great deal of fluidity in terms of what is safeguarded. The ICH committee has, in the past, set thematic priorities for research and collection based on traditions that the committee feels are under significant threat. For 2012 and 2013, for example, these priorities included knowledge about the inshore cod fishery (including salt fish, tool manufacture and use, and traditional ways of locating fishing grounds), the lumber industry (mill culture, local sawmills, and woodsmen), aboriginal culture and language, traditional dance, and the history of whaling in the province.

Where possible, towns and neighbourhoods help set priorities based on local needs and perceptions of what is at risk. In a few instances, community participants were led through a facilitation process where they were introduced to the ICH categories. Participants then wrote all the types of ICH they could think of in their area. Participants looked at the long list of ICH items they had identified. They then selected the top five or six items that they thought were most under threat in their communities. They did this by using a voting system, where every participant checked off the items they thought to be interesting or at threat, or things that they felt needed to be worked on by their community. Votes clustered around certain topics, and those were selected for future work.

In some projects, community members are trained in the inventorying and documenting processes, giving these people the ability to document their own ICH. HFNL regularly organises workshops on ethnographic collection techniques and cultural documentation; workshops on the technical aspects of collecting ethnographic materials, such as photography, Google mapping, cognitive mapping, audio recording; and workshops on project planning.

As a guiding principle, our provincial ICH strategy recognises that including multiple voices, even those of seniors, is important in all work relating to ICH. ICH is kept alive and is relevant to a culture when it is regularly practised and learned within communities and between generations. In many instances, elders in our communities are the bearers of many of our traditions and customs and have an important role in setting priorities for community-based research and being valuable information sources for documenting traditional knowledge. We strive to celebrate the voices of seniors by keeping them involved in the various levels and types of work we do and by documenting their knowledge in the process.

“Communities have an important role in setting priorities for community-based research and being valuable information sources for documenting traditional knowledge.”
Intangible Cultural Heritage Inventory-Making Efforts in Sri Lanka

Udaya Cabral (Secretary of the ICH National Committee, National Library and Documentation Services Board)

Introduction

According to the recent archaeological findings, humans have been living in Sri Lanka since 30,000 BCE. Today, the people are made up of five ethnic groups—Sinhala, which is the majority, Tamil, Moor, Burger, and Malay. This diverse population is made more diverse through religious beliefs; there are devoted Buddhists (both Theravada and Mahayana), Hindus, Roman Catholics, Christians, and Muslims. Each ethnic and religious group has its own ICH, but these communities live in peace and harmony, showing respect to each other as Sri Lankans.

During the colonial period (1505–1948), many of the socio-cultural and political patterns of the ancient Sri Lankans underwent massive changes. This resulted in a heavy blow to ICH, leading to the extinction of some elements and leaving others in a precarious situation.

Legislation for Safeguarding ICH

In Sri Lanka, while specific legal frameworks and legislation for safeguarding ICH are still being developed, some provisions for preserving and protecting ICH have been given a number of local and national laws.

A number of government institutions have been doing ICH-related work in one way or another since the colonial period. The Ministry of Culture and the Arts and the Ministry of National Heritage are the two major organisations involved in ICH-related activities. Both ministries concentrate on tangible and intangible heritage, and several institutions operate under them to help facilitate people’s needs regarding the different aspects of culture and heritage. Other institutions under the Ministry of Education, the Ministry of Higher Education, the Ministry of Small Industries and Traditional Enterprise Development, and the Ministry of Mass Media and Information are also involved in a number of ICH-related activities.
Sri Lanka clearly has enough institutions to work toward safeguarding ICH. The main drawback is that there is no focal point to network and coordinate all resource centres and stakeholder institutions. To launch a national programme for safeguarding ICH, there must be proper coordination and mutual understanding among all the institutions under the various ministries. The National Library and Documentation Services Board and the Ministry of Culture and the Arts have made attempts to coordinate the stakeholders by forming an ICH national committee. Through this committee, ICH experts and bearers and heads of all stakeholder institutions gathered to coordinate, discuss, and share information about their ICH activities.

Inventory-Making Efforts
The ICH National Committee’s first attempt to prepare an ICH inventory to be compliant with the 2003 Convention took place in 2008 with the assistance of the UNESCO Office in New Delhi, India. This project made the mechanisms to collect ICH elements that were already being held by ICH-related government institutions. The first stage of the project involved collecting data from the Department of National Archives. The second stage, however, was not successful since some institutions were reluctant to provide the ICH data for the project and there were no provisions in available legislation on collecting ICH elements deposited at government institutions.

In 2011, ICHCAP sponsored a field survey to compile a report on ICH safeguarding in Sri Lanka. This project encouraged the government to safeguard ICH. ICHCAP also sponsored a 2012 project to compile a report on intellectual property right issues, matters related to ICH data in the process of gathering ICH information. Also in 2012, UNESCO New Delhi office started a workshop series to strengthen inventory-making efforts in Sri Lanka. At the workshop, government officials of stakeholder institutions, and ICH bearers, custodians, researchers, and related NGOs also learned about implementing the 2003 Convention. The second workshop was held in 2013. It focused on community-based inventorying. During the workshop, participants gained hands-on experience with community-based field surveys to help prepare for making a national ICH inventory.

With the successful completion of the workshops, the Ministry of Culture and the Arts is taking the lead in preparing a national inventory in collaboration of other stakeholders. The ICH National Committee is providing advice and guidance, and the UNESCO Office of New Delhi is providing backup support and a grant for the programme.

Two committee meetings were called to discuss and prepare a plan to implement the inventory project. Through these meetings, it was decided that the national inventory would be prepared based on administrative boundaries. Sri Lanka is divided into nine provinces, each made up of several districts that consist of several divisional secretariats. Divisional secretariats govern several villages (Gramaniladari Divisions) that are headed by village headmen. A cultural officer was attached to each divisional secretariat. This means the smallest government administrative organisation for preparing the national ICH inventory is the divisional secretariat.

In addition, the Ministry of Culture and the Arts set up about 250 cultural centres at the divisional secretariat level. A cultural promotion officer is in charge at each of these centres. The committee proposed establishing a working taskforce—made up of government officials, cultural officers, and cultural promotion officers—for preparing a bottom-up approach for the national ICH inventory. When implementing the project, ICH data from the 14,022 Gramaniladari Divisions is channelled to their respective 331 divisional secretariats. Then the divisional secretariats select some data and send it to the 24 district secretariats. Then, the data is used to create provincial ICH inventories, from which the ICH National Committee will be able to select ICH elements for the national inventory. The final step will be preparing nominations for the UNESCO ICH lists. The committee will begin a pilot project in a selected province, and a program for training cultural officers and cultural promotion officers will be conducted very soon.
ICHCAP and the Foundation for the Protection of Natural and Cultural Heritage in Mongolia (FPNCH) co-organised the ICH Documentation Workshop and Pilot Filming Project that took place in Ulaanbaatar and Uvurkhangai Province, Mongolia, from 6 to 11 July 2013.

With the participation of documentation experts from the Korean Educational Broadcasting System (EBS) and the Mongolian National Public Radio and Television Channel 2 (MN2), this project aimed to share the knowledge and experiences of ICH documentation in Korea and Mongolia and to practice filming Naadam, the biggest Mongolian national festival, held every July.

On 6 July, the ICH documentation workshop was held in Ulaanbaatar. Mr. J. Erdenetsogt, Editor-in-Chief of MN2, introduced the history and role of MN2, which was established as a result of a UNESCO project in 2011. MN2 specialises in airing documentary programmes on the traditional culture, languages, and folklore of the diverse Mongolian ethnic groups.

Mr. S. Yundenbat, Head of the ICH Protection Division of the National Center of Cultural Heritage, explained the centre’s efforts to create documentation material on Mongolian ICH at the national level. Since the ICH department was re-established at the centre, documenting national ICH became the major role of the centre. Now the centre has 1,200 hours of video and 180 hours of audio materials, and more documentation work is still being conducted. However, he pointed out that most of the centre’s videos and equipment have deteriorated and that acquiring new equipment and establishing a proper archiving system are their most urgent needs.

Mr. G. Bat-Ireedui, Operator of the Mongolian Union of Cinema (MUC), explained the MUC’s eighty-year history producing documentary films about Mongolian culture, such as traditional festivals, music, and lifestyles of minority ethnic groups as well as traditional architecture. Now the MUC possesses more than a thousand documentary films, and they are archived in the Mongolian film archive. The materials are opened to the public when requests are made; however, Mr. Bat-Ireedui pointed out that there is not a proper manual regarding the intellectual property rights related to documented ICH materials.

Mr. Weonmo Park, Chief of the Research and Information Section of ICHCAP, explained the differences of documentation methods according to its purpose. Mr. Insoo Hwang, Producer of EBS, also argued that the ICH documentary video should consider its audience—that is, whether the video is for professionals or general public. Mr. Seungwoo Ko, Cameraman of EBS, introduced documentation methods with special equipment and 3D techniques, and Mr. Seungwoo Kang, Cameraman of EBS, demonstrated how to use other video equipment. Although Naadam is well known as a state-level festival, every province and village holds its own small Naadam festival either before or after the state Naadam. To document the local Naadam, the EBS and MN2 joint filming team moved to Zuil Village in Uvurkhangai Province on 7 July. As discussed during the workshop, the filming team divided their documenting tasks. The MN2 team made films on the joint Korea-Mongolian project to broadcast through their channel while the EBS team focused more on recording the details of Naadam itself. Both teams visited a horse trainer’s house and shot horse training processes as well as rituals for their horses’ victory at the local Naadam festival. On 8 and 9 July, when the Zuil Naadam Festival was held, various matches involving horseracing, wrestling, knucklebone, and archery took place, and the filming team documented the events. On 11 July, filming team moved back to Ulaanbaatar and documented the state-level Naadam festival.

The Naadam is considered the essence of Mongolian identity, mingling with diverse Mongolian ICH, such as oral traditions, traditional foods, craftsmanship, long song, dance, and the Morin Khur fiddle. The 2013 ICH Documentation Workshop and Pilot Filming Project was productive in terms of documenting not only the state level Naadam but also the local context in which the everyday lives of ordinary people intermingle with ICH.

Minyung Jung (ICHCAP)
Waa'gey is a community-based organisation that uses traditional skills to confront the social, economic, and environmental challenges faced by the people of Micronesia's most remote outer islands in the Pacific.

We pursue the preservation of native knowledge, technologies, and arts both to protect our distinctive outer islands' identity and to solve specific problems relating to import dependency, urbanisation, climate change, and unemployment.

For thousands of years, our people of the central Caroline Islands, spanning from Yap to Chuuk in the Federated States of Micronesia, have sustained lives and a healthy lifestyle on remote low-lying island atolls. Central to the lifestyle were our sustainable cultural and traditional practices, which allowed us to live side by side with nature and its resources, the most significant being the vast Pacific Ocean that our people still treasure using traditional navigation knowledge and without the aid of GPS, navigational maps, or radios. While our culture has withstood the test of time, the pace and scope of outside influence is growing at an unprecedented rate. Moreover, there is now an even bigger threat at the global level: climate change and the effect it has had on the low-lying atolls and the meagre resources available.

More and more of our people in the neighbouring islands are relocating to the main island of Yap. Broadly, neighbouring islanders migrate to this urbanising centre to seek better opportunities, such as medical services and education, and to participate in the cash economy. While this is the case, we cannot ignore the looming problem of the not-too-distant future: climate change and the rising sea level. The rising sea level has already taken its toll on certain low-lying islands. This paints a dark picture for the 36 per cent of our national population that resides on these remote islands. This phenomenon will inevitably force the people to seek higher ground for permanent residency where food and other basic human needs can be met. Hence, the emergent communities of outer islanders already established on the main island are expected to grow over the next decade.

This will pose some unexpected challenges that the communities themselves need to address early on. Such problems will mostly arise out of cultural differences, if not culture shock, as the community members readjust to their new lifestyle. These problems will include health-related issues with people adjusting from a diet of local produce to spam and other imported goods and being less physically active.

More importantly, however, our traditions will have the added risk of being lost forever. The newly born generation of Reimathau (people of the ocean) in Yap will have less exposure to cultural values and traditional practices. Our culture and traditions sustain us. They define who we are as a people and as individuals.

Our ancestors made these small islands their homes. Their skills and traditions have been passed down from generation to generation. The heritage of the past is not only simple but the most ideal for the environment in which we live. Today as the world and its diverse cultures become more intertwined, our small communities are challenged with an awesome responsibility of protecting our cultural values and heritage. They are the bedrock upon which the foundations of our societies were built. The social fabric that ties us together as a people cannot survive the winds of change if our true heritage and valuable culture is left to pass. We must hold on to it tightly and have our children embrace it with devotion, especially the highly regarded attributes and virtues that have thus far weathered the test of time.

At Waa'gey, which literally means ‘future’, we believe that for us to move forward, we must look to the past to help set our course. Quite often, we use the metaphor of a canoe to explain the value of teaching students cultural knowledge. When a canoe is sailing toward a distant destination, the navigator always looks back at the point of departure to estimate how fast the canoe is drifting due to ocean currents. If he didn't look back, he would have no reliable way of reaching his destination. Waa'gey teaches traditional skills as a way of giving young people the means to look back on where they came from, even as their lives take them to new places or new countries. Without a firm understanding of who they are, they would be as lost as a canoe whose navigator didn’t take note of its point of departure.

Pairing expert mentors with eager young people, Waa'gey helps to protect and revive important cultural skills that would otherwise be lost.

Waa'gey organises the efforts of volunteers to pass specialised local knowledge from community elders to young people. Traditionally, this occurred as a matter of cultural and familial course in the outer islands. Today, with the introduction of the cash economy and a surge in emigration to the urban centres on high islands, continuation of such instruction must be deliberate. On-going Waa'gey projects include making dugout canoes, learning traditional way-finding navigation skills using stars and ocean swells, and developing handicraft carving skills as well as specialised skirt weaving.

Waa'gey also supports the efforts of others working in or for the outer island community. Waa'gey has on-going partnerships with foreign development agencies and international non-profits as well as local clubs, schools, and organisations. Waa'gey’s presence on Yap and its reputation within the community helps it serve as a conduit, clearinghouse, and coordinator for effective civic action in Yap State.
The Convention for the Safeguarding of the Intangible Cultural Heritage: The Greatest Achievement of Its First Decade

Frank Proschan (Programme Specialist, Section for Intangible Cultural Heritage, UNESCO)

As we celebrate the tenth anniversary of the Convention (2003-2013) and take stock of its first decade, what can we identify as its greatest achievement? We could point to its rapid pace of ratification, unequalled among UNESCO's culture conventions: in less than a decade it received as many ratifications as the 1972 World Heritage Convention did during its first 25 years, and with 155 States Parties to date, the 2003 Convention is well on its way to universality. We could point to the enhanced visibility it has attracted to the intangible cultural heritage of countless communities worldwide, large and small. We could point to the great number of countries—whether States Parties or not—that have revised national cultural policies and legislation to reflect the Convention's objectives.

It seems to me, however, that the Convention's greatest achievement is the degree to which it is transforming global understanding of intangible cultural heritage—an achievement that, like those other achievements, is still very much a work in progress. Even if intangible cultural heritage itself is as old as humanity, and its safeguarding has long been the subject of deliberate attention from practitioners and, for several centuries already, from scholars and cultural workers, the Convention introduced fundamentally new concepts and definitions that are slowly managing to supplant older concepts.

Foremost among these is the new concept of 'intangible cultural heritage' itself. Note that I did not simply say a 'new term', but instead a 'new concept'; since the importance lies not in finding a new label for familiar content—old wine in new bottles—but instead in a radical transformation in the relations between the communities, groups, and individuals who are the bearers and owners of intangible cultural heritage and all of the interested others—experts, neighbours, officials, journalists, or other communities—who stand outside and regard it from a distance.

It has been an anthropological commonplace for the last six decades to distinguish emic and etic perspectives and to insist on the value of the former—that is, the subjective understanding that members of a given community have of their own culture, rather than the externally imposed understandings of others. Anthropological theory, however, has rarely been given as much practical force as it has in the ground-breaking definition of intangible cultural heritage in Article 2.1 of the Convention. The Convention tells us that intangible cultural heritage is the collective practices, representations, expressions, knowledge, and skills that communities, groups, or individuals recognise as part of their cultural heritage. The definition is circular, some may criticise. But the circle, we remember, is the most perfect of geometric shapes.

The Convention offers no definition of 'community'. If we continue with the definition of intangible cultural heritage, however, we see that the relation between communities and heritage is reciprocal: just as communities are the only ones who can recognise something as constituting their intangible cultural heritage, it is that act of shared recognition that constitutes communities. As the Convention says, intangible cultural heritage ‘provides them with a sense of identity and continuity’—that is, intangible cultural heritage defines its community, just as a community defines its heritage. Perhaps the definition is not simply circular, but spherical.

In their work of proposing and then adopting the Operational Directives for implementing the Convention, the Committee and the General Assembly, in turn, have conformed closely to this ground-breaking definition. For instance, for inscription on the Urgent Safeguarding List or the Representative List, a submitting State must demonstrate that the nominated element constitutes intangible cultural heritage—that is, that it is recognised as such by one or more communities. And because only communities can recognise something as part of their intangible cultural heritage, the Convention's requirement that they be involved from beginning to end in inventorying is reaffirmed in the criteria for inscription and in numerous decisions of the Committee.

Yet it must be acknowledged that it is all too common to hear Committee Members rely upon their own outsiders’ notion of whether or not something seems to be intangible cultural heritage rather than rigorously demanding proof that the communities concerned recognise it as such. And statements are too often heard that the role of communities is 'of course' to cooperate in providing information, but that 'of course' it is only experts who can elaborate an inventory—even if the Convention tells us otherwise.

A decade ago, the Convention embodied a profoundly new understanding of the nature of intangible cultural heritage, requiring a fundamentally different way of thinking and acting than had previously prevailed. Experts and researchers who had devoted their lives to studying intangible cultural heritage came to discover that in the Convention, they no longer enjoyed undisputed hegemony over what that heritage was or what should be done with it. The Convention's second decade should tell us whether the tremendous conceptual revolution it brought will indeed be consolidated and whether communities will effectively exercise the authority accorded them by the Convention.
ICH News Briefs

[CRIHAP] Capacity-Building Workshop on ICH Inventoried and Community Resilience

CRIHAP’s Capacity-Building Workshop on ICH Inventoried and Community Resilience took place in Chengdu from 17 to 23 June 2013. Eight participants from Pacific States Parties attended this workshop along with experts from Macau and Hong Kong.

The workshop was facilitated by a UNESCO-accredited expert and a UNESCO officer based in Apia. Small group discussion were held and country presentations were made at the workshop. There were lively exchanges of views on ICH safeguarding measures among the Pacific and Chinese experts, working to enhance understanding of each other’s cultures.

Thanks to arrangements by CRIHAP, Sichuan authorities, and Sichuan University, the participants had a chance to visit an ancient castle and restored villages related to the Qiang New Year Festival: ICH of the Qiang people. The participants had visited the craft centre in Chengdu. Through these visits, the Pacific participants were better able to understand the important role that ICH can play in post-disaster recovering situations by strengthening the resilience of communities. Another aspect highlighted was the importance of openness or sharing ICH with those outside the custodian community, especially when ICH transmission processes are severely disrupted by factors such as natural disasters.

[Source: UNESCO Apia]

[Bangladesh] National Workshop on Implementing the ICH Convention

A national workshop on implementing the 2003 Convention took place from 16 to 20 July 2013 in Dhaka, Bangladesh. The workshop, organised by the UNESCO Dhaka Office in collaboration with the Department of Archaeology of the Ministry of Cultural Affairs of Bangladesh, aimed at providing a broad overview of the Convention and its Operational Directives. Also covered were the obligations of a State Party and possible ways to safeguard and inventory ICH with the full participation of the communities concerned.

More than twenty representatives from government and non-governmental organisations, communities, and institutions as well as individual experts analysed the challenges involved with safeguarding ICH in Bangladesh and learned about the new tools and knowledge that can help ensure a better dissemination and promotion of such heritage.

The workshop was conducted by Harriet Deacon and Amareswar Galla, two UNESCO trained experts in the ICH field.

[Source: UNESCO]

[UNESCO ICH] First Global Meeting of Category 2 Centres Active in the Field of ICH

From 24 to 26 July, in Sozopol, Bulgaria, UNESCO and the Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe held, for the first time, a global meeting of Category 2 Centres active in the ICH field.

ICHCAP’s New Website Launched

ICHCAP launched its new website on 30 August, and is currently open for beta testing. The website includes a database system to provide even more information and services.

The main feature of the new website is the ICH Archives, which allows users to find out about intangible cultural heritage in different countries, categorised by domain, country, or UNESCO’s lists: Representative List, List of Intangible Cultural Heritage in Need of Urgent Safeguarding, and the Register of Best Practices. For each intangible cultural heritage element inscribed, pictures and videos are provided. Some elements also have additional references, such as books or related organisations. All of the elements from the UNESCO lists are included in the database, regardless of region.

ICH Archives also has a multimedia section, which provides photographs and videos of intangible cultural heritage from the Asia-Pacific region. These photographs and videos, provided by each State Party, show the unique heritage of these nations, including those elements that may not have yet been inscribed on a UNESCO list.

Another new feature is the Window of ICH section, which describes specific themes that encompass the intangible cultural heritage of different countries. Some themes include New Year’s festivals and circle dance. These articles are largely derived from the ICH Courier, ICHCAP’s newsletter, and are shown separately within the archives to encourage higher readership.

In an effort to provide more information about the nature of intangible cultural heritage, the website is introducing a separate section called UNESCO ICH Convention. In this section, the concept of intangible cultural heritage is explained in detail and the full text of the UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage is also provided.

To preview the new website, visit www.ichcap.org. The website undergoes beta testing until September 30, after which the site will be officially launched as the Centre’s website.
the global capacity-building strategies of UNESCO and results-based management.

During the meeting, the redesigned webpage for Category 2 Centres in ICH was presented with a number of new and relevant documents. [Source: en.unesco-centerbg.org]

[Uzbekistan] Ninth Sharq Taronalari International Music Festival

The Training Workshop for Community-Based Inventorying of ICH International Biennial Music Festival was held in Samarkand from 25 to 31 August 2013. About four hundred artists from fifty-three countries presented their traditional music and performing arts culture at Registan Square, Samarkand, a UNESCO World Heritage Site. Beginning in 1997, the biennial festival has been organised by the government of Uzbekistan with UNESCO’s participation. The main goal of the festival is to promote a culture of peace through the manifestation of cultural diversity.

The festival programme includes traditional music contests by performers from different countries. The performing art are judged by an international jury made up of famous musicologists, art directors, and managers of international festivals. This year’s jury included representatives from Afghanistan, China, Egypt, Indonesia, Morocco, Republic of Korea, USA, and Uzbekistan.

An international scientific conference, which has become a typical feature in the festival’s framework, was also held. This year’s topic of discussion was “Musical Traditions of the Orient in the Context of Contemporary Culture”.

[Kyrgyzstan] Training Workshop for Community-Based Inventorying of ICH

The Training Workshop for Community-Based Inventorying of ICH was aimed at enhancing national capacities in the ICH safeguarding field, in particular, with ICH inventorying under the 2003 Convention, including the practical technical skills in making inventories.

Experts from Kyrgyzstan were trained in identifying, defining, inventorying, and documenting ICH. They were in charge of implementing concrete safeguarding activities and conducting training in the management and appropriate transmission of ICH while undertaking and/or coordinating ICH-related scientific, technical, legal, economic, and other studies. The purpose of this session was to raise awareness about the value and diversity of ICH and to ensure community participation and consent in all activities concerning their ICH.

Participants included individual experts as well as representatives from governmental and non-governmental organisations, communities, and institutions. Preference was given to local communities. During the training, the participants were provided with text materials developed by UNESCO. The materials were translated into Russian and Kyrgyz.

[Source: UNESCO]

[IRCI] International Symposium in Celebration of the Tenth Anniversary of ICH Convention

On 3 August 2013, to celebrate the tenth anniversary since the adoption of the 2003 Convention, the International Research Centre for Intangible Cultural Heritage in Asia-Pacific Region (IRCI), the Agency for Cultural Affairs of Japan, and Sakai City held the International Symposium in Celebration for the Tenth Anniversary of the Convention for the Safeguarding of Intangible Cultural Heritage.

The purpose of the symposium was to raise awareness and promote understanding of the Convention and ICH. The symposium included keynote speeches and panel discussions. In attendance were Convention specialists, ICH researchers from the Asia-Pacific region, and ICH bearers. Also invited were two ICH groups—namely, the Royal Ballet of Cambodia and Sada Shin Noh (Japan), who performed elements on the Representative List.

[Source: IRCI]

[ROK] Special Exhibition on Donating Collection of ICH

The Cultural Heritage Administration of Korea (CHA) is holding an opening and ceremony for an exhibition of donations from deceased ICH holders. The exhibition will include donations received on 30 August at the National Intangible Heritage Center, which is based in Jeonju.

The donations include 736 articles from 543 elements of intangible cultural heritage from deceased and honorary holders of ICH. Among the bequests were videos of the holders’ activities and work as well as other resources showing the history of important Intangible Cultural Heritage.

Along with the donations received in 2012, the Cultural Heritage Administration is using the collected donations to host a special exhibition. The exhibition is to display over 300 articles of personal possessions and records of 32 deceased and honorary holders of ICH.

The Cultural Heritage Administration plans to continue receiving donations of ICH articles from ICH holders to promote the value of ICH, host exhibitions, and develop various education and training programmes. The exhibition on donations is open from 2 September to 31 October.

[Source: CHA]