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Educational, Scientific and
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Intangible
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**CONVENTION FOR THE SAFEGUARDING OF THE
INTANGIBLE CULTURAL HERITAGE**

**INTERGOVERNMENTAL COMMITTEE FOR THE
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE**

**Ninth session
UNESCO Headquarters
24 to 28 November 2014**

**Item 5.a of the Provisional Agenda:
Examination of the reports of States Parties on the implementation of the Convention
and on the current status of elements inscribed on the Representative List
of the Intangible Cultural Heritage of Humanity**

Summary

This document contains, as an annex to its Draft Decision, an overview and summary of the periodic reports submitted by twenty-seven States Parties during the 2014 reporting cycle. The reports submitted by the States Parties are available online on the website of the Convention:

<http://www.unesco.org/culture/ich/index.php?lg=en&pg=00707>

If approved by the Committee, the overview and summary will be submitted to the sixth session of the General Assembly.

Decision required: paragraph 5

1. Article 29 of the Convention provides that States Parties to the Convention 'shall submit to the Committee, observing the forms and periodicity to be defined by the Committee, reports on the legislative, regulatory and other measures taken for the implementation of this Convention'. Article 7 (f) provides that the Committee's duties shall include to 'examine [...] the reports submitted by States Parties, and to summarize them for the General Assembly'. Based in part on those reports, the Committee then submits its report to the General Assembly (Article 30).
2. In conformity with paragraph 166 of the Operational Directives, the Secretariat is to provide to the Committee an overview of all reports received. This overview, which can also serve as the summary to be submitted by the Committee to the General Assembly, is annexed below. The complete reports, as submitted by the States Parties concerned, are available to States Parties on the website of the Convention, in English and French, at: <http://www.unesco.org/culture/ich/en/9.COM/reports>.
3. In order for future reports to provide all the required information and contribute thereby to effective monitoring of the implementation of the Convention, and in line with the specific requests and decisions of the Committee during its eighth session ([Decisions 8.COM 5.c.1, 8.COM 6.a and 8.COM 14.b](#)), a set of possible amendments to the Operational Directives is proposed under item 13.a of the agenda of the current session of the Committee (see Document ITH/14/9.COM/13.a).
4. Based upon the experience of States Parties submitting periodic reports during the 2010 to 2013 cycles, the Secretariat drew up and sent to reporting States a document entitled '[Additional guidance for completing Form ICH-10](#)', offering advice and reminders for States when preparing their reports. It reflects the most frequent challenges encountered by submitting States while reporting.
5. The Committee may wish to adopt the following decision:

DRAFT DECISION 9.COM 5.a

The Committee,

1. Having examined document ITH/14/9.COM/5.a,
2. Recalling Articles 7, 29 and 30 of the Convention concerning reports by the States Parties, and Chapter V of the Operational Directives, as well as its Decisions 8.COM 5.c.1, 8.COM 6.a and 8.COM 14,
3. Thanks the States Parties that submitted periodic reports for the 2014 reporting cycle and invites the States Parties that have not yet submitted the expected reports to duly submit them at the earliest opportunity;
4. Requests the Secretariat to inform States Parties concerned at least twelve months prior to the respective deadline for submission of periodic reports and encourages States Parties concerned to respect the statutory deadlines in submitting their periodic reports, particularly those that are now more than one year overdue;
5. Welcomes the attention given by States Parties not only to lessons learned and good practices but also to the challenges and difficulties they face in implementing the Convention as well as to the innovative ways in which they respond to them;
6. Congratulates the States Parties that take intangible cultural heritage in consideration in their development strategies, and particularly in rural development programmes and funds, and encourages them to further explore and report on the possible contribution of safeguarding the intangible cultural heritage in urban contexts and urban planning;
7. Emphasizes that States Parties are to involve actively the communities in the preparation of their periodic reports, as provided in paragraphs 157 and 160 of the Operational Directives, particularly while reporting on elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity;

8. Reiterates its encouragement to States Parties to complement the data gathered on the implementation of the Convention through Periodic Reports submitted by States Parties including information provided by relevant NGOs and its invitation to States Parties to address in their reports the role of NGOs and civil society in the safeguarding of the intangible cultural heritage;
9. Recalls the contributions that intangible cultural heritage can make to the integration of cultural and linguistic minorities into society, to their social and economic development and to the social inclusion of marginalized groups (including persons with disabilities), and invites States Parties to address those topics in their reports;
10. Takes note of the substantial progress reported to date by numerous States Parties in meeting their inventorying obligations and encourages them to continue to share their approaches, methodologies, experiences and challenges with other States, through their periodic reports and other exchanges of information;
11. Takes further note of the diversity of gender roles and responsibilities within intangible cultural heritage expressions reported by States Parties and encourages them to give particular attention in their reports to these aspects and to the specific measures adopted to safeguard them;
12. Requests the Secretariat to provide a cumulative focus on measures taken by States Parties concerning transmission and education in the overview and summary of the 2015 reports;
13. Decides to submit to the General Assembly the 'Overview and summary of the 2014 reports of States Parties on the implementation of the Convention and on the current status of all elements inscribed on the Representative List', as annexed to this decision.

ANNEX

Overview and summary of the 2014 reports of States Parties on the implementation of the Convention and on the current status of all elements inscribed on the Representative List

I. Introduction

1. The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage provides in Article 29 that States Parties shall submit to the Committee reports on the legislative, regulatory and other measures taken for the implementation of the Convention in their territories. The implementation of the 2014 cycle of periodic reports is ruled by the provisions set out in paragraphs 151-159 of the Operational Directives for the implementation of the Convention.
2. Periodic reporting offers a means to assess the general implementation of the Convention by States Parties, report their experiences in safeguarding intangible cultural heritage, examine the status of elements inscribed on the Representative List, update information about inventories of intangible cultural heritage and facilitate information exchange on their national institutional frameworks; it can also provide an important opportunity for States Parties to identify ongoing challenges in implementing the Convention. Its importance has been emphasized in the debates and decisions of the Committee when examining reports during previous cycles (Decision 6.COM 6 in 2011, Decision 7.COM 6 in 2012 and Decision 8.COM 6.a in 2013).
3. The periodic reporting process has seen three previous cycles (2011-2013) and the overviews of those reports have been submitted to two successive sessions of the General Assembly. In order to avoid the risk of the overviews becoming repetitive, it is proposed that for each reporting cycle a specific topic will be identified from among the subjects addressed by States Parties for an in-depth analysis, with the other sections of the periodic reports to be treated more briefly.
4. The current periodic reporting cycle therefore provides not only an opportunity to take stock of the progress of the 27 States Parties that submitted reports but also to focus on a specific topic, namely that of inventory-making. In order to contribute to understanding what approaches States are taking to safeguarding, specific examples from the reports will be used to illustrate each type of safeguarding activity. It is hoped that the States Parties reporting in future cycles will take account of these topics in order to provide a comprehensive overall picture of the current status of safeguarding of intangible cultural heritage under the 2003 Convention and its implementation by States Parties at the national level.

A. Working methods

5. According to the Operational Directives and the guidelines adopted by the Intergovernmental Committee, on 15 December 2012 the Secretariat informed the 19 States Parties that had ratified the Convention in 2007 of the 15 December 2013 deadline for submission of their periodic reports. To these 19 States should be added 37 States that, for different reasons, did not submit complete reports in previous cycles. Of the total of 56 States Parties expected to submit their periodic reports for examination during the 2014 cycle, 27 submitted a final report.
6. Of these 27 reports, 14 were final reports from States that had initially submitted them during the 2013 cycle but wished to take additional time to provide additional information identified by the Secretariat. The remaining 13 reports were submitted for the first time in December 2013; the Secretariat registered them, sent a letter to the States Parties to acknowledge receipt, and began its internal examination. In accordance with Paragraph 165 of the Operational Directives, the Secretariat contacted those States Parties to inform them about

missing information and advised them on how to complete their report. The 13 final reports were then submitted and, together with the 14 mentioned above, are the objects of examination by the Committee during the current cycle.

7. The Dominican Republic and Zimbabwe had also submitted reports initially for the 2013 cycle, as well as Costa Rica for 2014, but were not able to submit final versions and will thus submit revised versions for the 2015 session of the Committee. In addition, 26 States Parties have never submitted reports. Of the total of 29 States that are currently overdue with their reports, 11 States are one year overdue, 14 States are two years overdue, three States are three years overdue, and one State is four years overdue. A summary of the global situation is presented in the table below:

State Party	Cycle report due	Cycle report submitted	Cycle report examined	Additional notes
Albania	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Argentina	2013	2014	2014	
Armenia	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Azerbaijan	2014	-	-	One year overdue
Belize	2014	2014	2014	
Bhutan	2012	-	-	Three years overdue
Brazil	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Burkina Faso	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Burundi	2013	2014	2014	
Costa Rica	2014	2014	-	State requested additional time in 2014 to revise its report
Cuba	2014	2014	2014	
Cyprus	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Djibouti	2014	-	-	One year overdue
Dominica	2012	-	-	Three years overdue
Dominican Republic	2013	2013	-	State requested additional time in 2013 and 2014 to revise its report
Estonia	2013	2014	2014	
France	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Greece	2014	-	-	One year overdue
Guatemala	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Honduras	2013	2014	2014	
Iceland	2012	-	-	Three years overdue
India	2012	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Indonesia	2014	2014	2014	
Islamic Republic of Iran	2013	-	-	Two years overdue
Italy	2014	2014	2014	
Jordan	2013	-	-	Two years overdue
Kenya	2014	2014	2014	
Kyrgyzstan	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014

State Party	Cycle report due	Cycle report submitted	Cycle report examined	Additional notes
Lebanon	2014	-	-	One year overdue
Luxembourg	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Mauritania	2013	-	-	Two years overdue
Monaco	2014	-	-	One year overdue
Morocco	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Mozambique	2014	-	-	One year overdue
Namibia	2014	2014	2014	
Nicaragua	2013	-	-	Two years overdue
Niger	2014	-	-	One year overdue
Norway	2014	-	-	One year overdue
Panama	2011	-	-	Four years overdue
Paraguay	2013	-	-	Two years overdue
Philippines	2013	-	-	Two years overdue
Plurinational State of Bolivia	2013	-	-	Two years overdue
Republic of Moldova	2013	-	-	Two years overdue
Romania	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Saint Lucia	2014	-	-	One year overdue
Sao Tome and Principe	2013	-	-	Two years overdue
Slovakia	2013	2014	2014	
Spain	2013	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
The former Yugoslav Republic of Macedonia	2013	-	-	Two years overdue
Tunisia	2013	-	-	Two years overdue
United Arab Emirates	2012	2013	2014	State requested additional time in 2013 to revise its report, then submitted in 2014
Uruguay	2014	2014	2014	
Venezuela (Bolivarian Republic of)	2014	2014	2014	
Yemen	2014	-	-	One year overdue
Zambia	2013	-	-	Two years overdue
Zimbabwe	2013	2013	-	State requested additional time in 2013 and 2014 to revise its report

B. Overview of the 2014 periodic reports

8. This is the fourth cycle of periodic reporting on the implementation of the Convention and on the current status of elements of intangible cultural heritage inscribed on the Representative List. The 27 reporting States account for a total of 66 elements inscribed on the Representative List (at the time of reporting), 8 elements inscribed on the Urgent Safeguarding List and 6 Best Safeguarding Practices, as follows:

State Party	Electoral Group	Elements on the Representative List	Elements on the Urgent Safeguarding List ¹	Best Safeguarding Practices selected
Albania	II	1	-	-
Argentina	III	1	-	-
Armenia	II	2	-	-
Belize	III	1	-	-
Brazil	III	2 ²	1	2
Burkina Faso	V(a)	1	-	-
Burundi	V(a)	-	-	-
Cuba	III	1	-	-
Cyprus	I	2 ²	-	-
Estonia	II	3	-	-
France	I	9 ²	1	-
Guatemala	III	2	1	-
Honduras	III	1	-	-
India	IV	8 ²		
Indonesia	IV	4	2	1
Italy	I	4 ³	-	-
Kenya	V(a)	-	1	-
Kyrgyzstan	IV	2 ²	1	-
Luxembourg	I	1	-	-
Morocco	V(b)	4 ²	-	-
Namibia	V(a)	-	-	-
Romania	II	2 ²	-	-
Slovakia	II	1 ³	-	-
Spain	I	10 ²	-	3
United Arab Emirates	V(b)	1 ²	1	-
Uruguay	III	2	-	-
Venezuela (Bolivarian Republic of)	III	1 ³	-	-
Total		66	8	6

9. These 27 reports thus account for 24% of the 281 elements inscribed on the Representative List and 17% of the 161 States Parties to the Convention. It is worth highlighting that in the current cycle there is the largest sample ever, with a more inclusive geographical distribution: five reporting States for Electoral Groups I, five for Electoral Groups II, eight for Electoral

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1. In conformity with Paragraphs 160-164 of the Operational Directives, reports on the status of elements inscribed on the Urgent Safeguarding List are submitted four years after inscription, making use of Form ICH-11.
 2. Number of elements covered by the report at the time of its submission in December 2012.
 3. Number of elements covered by the report at the time of its submission in December 2013.

Groups III, three for Electoral Groups IV, four for Electoral Groups V(a) and two for Electoral Groups V(b).

II. Overview of the framework for safeguarding and the measures taken to implement the Convention

A. Legislative, institutional and policy framework for safeguarding intangible cultural heritage

10. States Parties continue to develop the legislative context required for safeguarding intangible cultural heritage in various ways, by introducing dedicated new laws (in a few cases) to respond to the requirements of the 2003 Convention or parts of it (in particular for inventory-making) or amending existing cultural heritage or other legislation (such as that regulating intellectual property, rural development, NGOs). In Burkina Faso, for example, a new Law was adopted in 2007 covering cultural policy-making (for the medium and long terms). This law also takes account of intangible cultural heritage, in particular as a driver for development, a resource for diversity and a basis for identity. Similarly, the legislative and policy framework for ICH safeguarding in Slovakia encourages integration of intangible heritage into society and development activities. However, it is worth remembering that such legislation often reflects the formalization of something that has been happening on the ground previously: safeguarding of living heritage was already taking place at the community level in Belize before ratification of the Convention. However, it is noted that the Convention helped highlight the importance of safeguarding initiatives among the diverse populations in Belize. A notable trend here is the recognition that a variety of regulatory and policy areas are relevant to safeguarding, not only cultural policies and laws.
11. Several actors are involved in the safeguarding of intangible heritage, from government Ministries and Departments (who still play the lead role in most countries), to regional and local authorities, research institutes, specialist centres, universities, local museums, non-governmental organizations, civil society organizations and cultural associations established by bearer communities. In countries where they make up important components of the population, nomads and pastoralists, as well as indigenous peoples have an important place in the overall picture and, in some States (e.g. Namibia, Mali and Kenya) traditional authorities such as elders or chiefs play a central role in transmitting, safeguarding and managing intangible heritage and conserving natural spaces and resources related to it. Their authority to govern local communities through customary laws may also be formally recognized under law, and in many cases central government authorities work with and through them.
12. The private sector has also begun to play a significant role in safeguarding activities in certain cases; this remains, however, a relatively untapped and unexplored area of potential and mutually favourable partnerships. However, the French experience is typical: greater coherence among the various ICH-related activities of different sectors of the administration and civil society associations is needed in order to develop more effective synergies and establish cross-cutting activities.
13. In a number of cases, but to varying degrees, cultural communities and practitioners are involved in the safeguarding as well as the transmission of their intangible cultural heritage. In some, the communities have also been active in organizing themselves and in proposing policy approaches for safeguarding specific heritage. Italy has a highly decentralized approach to safeguarding (through eco-museums) and participatory heritage development. Local authorities in Cyprus have a pivotal role in safeguarding intangible cultural heritage and its wider environment, while the focus of cultural policies in Uruguay is said to be to create work spaces where citizens participate as fundamental actors in the process and where they can move from being the object of policies to being the main subjects. The involvement of NGOs and civil society through the representative bodies of tradition bearers in the decision-making process for implementing cultural policy is an important principle, as in Cuba and

Slovakia where there are a number of community-based educational, training and promotional activities. Uruguay also encourages coordination between public bodies (e.g. the Tango and Work Groups) and civil society groups (e.g. Candombe Advisory Group).

14. Support may take the form of targeted financing, as in Estonia where community-based safeguarding activities are supported through the established financial support programmes or in Cyprus, which provides State subsidies to communities and civil society organizations for ICH-related activities. In Slovakia, State subsidies are provided for community-based initiatives as part of a wider policy approach that aims to promote the function of intangible heritage in society.
15. The capacity of local and bearer communities to be actively involved in safeguarding their intangible cultural heritage is often greatly enhanced by devolving the responsibility for this to local-level authorities and building regional networks. Grass-roots activities are facilitated in Venezuela, for example, by the existence of 287 community councils for safeguarding cultural heritage and diversity, comprising 687 groups representing various expressions and practices. In Brazil, 'culture points' and 'reference centres' have been set up that have consolidated the participatory aspect of safeguarding policies. In France the field of intangible heritage is covered by a well-established umbrella network (made up of associated networks) that is capable of practical approaches, applied research promotion and cultural action.
16. Federal States face a particular challenge in building a coherent and inclusive institutional approach to intangible heritage safeguarding, given that they have distinct levels of government. In Spain, for example, competences for culture are divided between the federal State and the Autonomous Communities. These competences are to some degree complementary but (as is the case for inventory-making) this also leads to some duplication of activity as well as some regions being stronger than others in safeguarding. The United Arab Emirates is composed of seven emirates and this has affected the consistency of safeguarding throughout its territories, with Abu Dhabi having the most advanced safeguarding system in place and providing advice and support on a regional basis. In Argentina, made up of 24 autonomous provinces, the State is responsible for promoting federal policies on intangible heritage, but each province retains the capacity to implement them within its own territory.
17. Training in intangible cultural heritage management is not very well developed in many States and tends to be conducted by academic institutions that have a broader scientific remit (in particular anthropology and ethnography) and teach intangible heritage safeguarding practices as an add-on to existing post-graduate courses. In some, cultural heritage management courses now include ICH-related modules and, in a few countries, dedicated masters-level courses (or similar) have been established. This last is a new area that needs more study and development. Governmental institutions responsible for ICH management also commonly provide training both to their own staff and (in a few cases) the staff of other governmental bodies as well as capacity-building workshops for communities and other stakeholders in inventory-making and research and documentation methodologies. In addition, some elements are also themselves taught at higher education level. An interesting departure is that of Honduras where safeguarding of intangible heritage has been integrated into various governmental sectors: for example, a 'cultural guards' training programme has been offered for park rangers.

B. Safeguarding measures at the national level

18. In a few reports it seems that great attention is given to the safeguarding of elements inscribed on the Representative List and their communities have access to funding for that purpose; it is not clear what impact this has on intangible heritage in general although, in one case at least, inscription on the Representative List does appear to have driven the inventorying process and other safeguarding measures.

Promoting the function of intangible cultural heritage in society

19. In the case of some countries of the former Soviet Union, identification of intangible heritage was undertaken as the subject of ethnographic research and documentation during the Soviet era. Later it was regarded as an important element in re-establishing the identity of former Soviet States. As a consequence, public education in the heritage value of much intangible heritage is important and many elements require revitalization; in addition, there is a move to replace State-organized festivals with more traditional forms of gathering. In Argentina, sustained democracy over recent decades has had a positive impact on the consolidation of spaces for recreation and spread of different local identities.
20. The importance of methods of conflict prevention and resolution that are traditionally used by different ethnic groups living on the same territory are recognized and valued in Kyrgyzstan, while in Burkina Faso each ethno-cultural community is linked to at least one other through a traditional practice of joking relationships and this allows for the prevention and resolution of community conflicts. Intangible heritage is also seen as a strong basis for inter-cultural and inter-ethnic dialogue and Kenya sought in 2008 to engage in a dialogue with the various interested groups and communities through a national consultative meeting with stakeholders.
21. Some States Parties view themselves officially as multi-ethnic, multicultural and multilingual states and this is reflected in intangible heritage policies that promote cultural diversity: in Venezuela, the main body in charge of intangible heritage safeguarding is the Centre for Cultural Diversity and its mission is to promote the principles of cultural diversity and to generate spaces for inter-cultural discussion, promotion of dialogue, convergence and strategic alliances in order to create institutional networks. Guatemala, which is composed of four main ethno-linguistic groups, has established a 'Table of Dialogue and Consensus' aimed at contributing to socio-cultural, economic, political, spiritual and operational development. In Romania, the importance of the social sustainability of intangible heritage is appreciated, particularly to address a crisis of identity and authority seen to confront contemporary society.
22. In a related approach, intangible heritage is also a driver for inclusivity with regard to cultural and, in particular, linguistic minorities. Estonia, for example, takes an approach based on providing equal opportunities to safeguard and express their culture to all communities, including linguistic and cultural minorities; in addition, the linkage between language and culture is well-appreciated by both communities and State bodies. A policy of encouraging intercultural and multicultural values is in place in Honduras and syncretic forms (e.g. popular religion fusing elements of Hispanic and indigenous culture) are officially recognized; languages are viewed as an important aspect of safeguarding intangible heritage, with a radio programme promoting indigenous and Afro-Honduran languages.

Integrating ICH safeguarding into planning programmes

23. In several countries the potential of intangible heritage as a tool for ensuring sustainable development is now recognized and its safeguarding is being increasingly integrated into planning and development programmes. In Burkina Faso, the 2009 National Culture Policy includes the following action lines: promoting indigenous values and know-how in development strategies and developing human resources and the potential of actors through professional training and specialized education. Brazil has developed policies and an

institutional framework (requiring a high degree of horizontal communication by various State organs) that responds well to the requirements of sustainable development.

24. There is growing cooperation between cultural institutions, regional and local authorities and the economic sector in order to support festivities, craft fairs, etc. and include them in local development programmes. For example, such cooperation is now seen as part of rural development programmes, some organized by Ministries of Agriculture to support agricultural and fishery-based communities. The Rural Development Fund in Kyrgyzstan safeguards pastoral culture through transmitting traditional knowledge via a dedicated network, conducting traditional knowledge fairs and farmers' schools. Galicia (Spain) takes account of inventoried elements when advising on urban planning schemes, indirectly contributing to their safeguarding.
25. For States with seriously marginalized communities (e.g. the Kalbelias of Rajasthan), intangible heritage is seen as having the power to help them to become better integrated into society, essential for social and economic development. Traditional craftsmanship, in particular, is commonly viewed as a source of local economic sustainability and, as a consequence, several State or local authority programmes are in place to provide workshop and showroom space, for example, and to provide outlets such as craft fairs and festivals.
26. Tourism is generally regarded as a potential driver for economic development in under-developed localities and, in India, private enterprises cooperate with local communities or organizations to provide training. Handicrafts are also regarded as a potential source of income and, for example, the Central Asian Crafts Support Association was founded in 2000 by artisan communities in Kyrgyzstan to support and develop traditional crafts in order to contribute to social stability in rural areas. In Windhoek (Namibia), entrepreneurship and skills development are targeted towards empowering cultural practitioners by helping them to benefit from revenue generated and the Oshakati Totem Expo, an exhibition based on Namibia's traditions and customs, utilizes culture to generate revenue and promote intangible cultural heritage.

Fostering scientific, technical and artistic studies for effective safeguarding

27. Research on intangible heritage and its safeguarding takes various forms and addresses it from different directions. Much research is being conducted on identification of intangible heritage and on ethnographic research and documentation, in many cases on newly inventoried and/or inscribed elements. A major safeguarding priority for Burundi, for example, is to conduct research into the identification and documentation of intangible heritage. It should be noted that such research continues to be a priority even for Parties with well-developed approaches such as Brazil where it is a fundamental step in the inventorying process. The research in some places includes broader, more conceptual, issues such as the impact of safeguarding policies and the dangers of making something 'heritage'. Italy has undertaken three research studies on participation, trans-boundary intangible heritage and policy-making and the legislative framework.
28. Although most States provide funding for research on intangible heritage, this is often available only to research institutions and other recognized 'experts'. In a few cases, State subsidies are provided to communities for research-related activities, as in Slovakia as a means of promoting the function of intangible cultural heritage in society and in India where the Ministry supports research projects submitted by practitioners.
29. To ensure access to documentation for researchers, artists and general public, databases are generally made accessible to the communities, groups or individuals involved, either via internet or on demand to the institutions that manage them. Customary rules that govern access are taken into account in the operation of many of these databases. In Kenya, indigenous and other cultural communities are involved in deciding how customary practices governing access to the element or aspects of it should be respected and applied. In Burkina Faso, the cooperation and involvement of practitioner communities are a primary consideration in research on intangible heritage: some elements are open to the wider public

while others are restricted to a narrower group. In Morocco, the customary practices of cultural communities are respected in a systematic manner during inventorying and research activities and in relation to festivals, exhibitions and other promotional activities.

C. Measures to ensure recognition of, respect for and enhancement of intangible cultural heritage

Promotional actions

30. Festivals continue to be a main forum for promoting intangible cultural heritage, both national cultural festivals and ones held in regional centres and provinces where local people can participate in various ways and local intangible heritage forms are showcased. Festivals are often supported financially by the State or local or regional authorities. Participation in international festivals is seen as a means of promoting a country's living heritage on the global stage, in particular to raise its tourism profile. It is notable that there is no suggestion in any of the reports that holding festivals and showcasing intangible heritage elements potentially raises a problem of 'folklorization'; this issue is raised, however, with regard to holding professional performances (dance and theatre). In some countries, traditional media are used as a means of promotion, through local language radio programmes and TV documentaries and movies (e.g. in Armenia). Exhibitions are another popular form of promotional activity, such as a travelling exhibition in Uruguay on the traditional use of medical plants with a special focus on young people.

Intangible cultural heritage education in schools

31. Work has been done in developing curricula and preparing teaching materials for introducing intangible cultural heritage to schools, such as the design of four teaching units on intangible heritage for pre-school, primary and secondary schools in Spain, with teaching materials available online. In Brazil, a programme is designed to promote intangible cultural heritage transversally with other disciplines, using pedagogic tools for introducing local heritage elements. Honduras has introduced a contextual Intercultural Bilingual Education course aimed at children of indigenous and African descent: not only does this support their languages as a vehicle for living heritage but, importantly, it also responds to the right of indigenous children to culturally appropriate curriculum content as well as mother language as the teaching medium. Similarly, in southern Belize, three community high schools rely on bearers to teach children about their intangible cultural heritage (e.g. in Maya communities they learn to play musical instruments and about Maya cosmology). Indigenous and other cultural communities are involved in Kenya in educational programmes on their living heritage. A programme in Uruguay uses digital teaching tools through special portals and the provision of Internet-enabled laptops to school children. Intangible cultural heritage is also often included as an extra-curricular activity in schools (e.g. the Silbo Gomero, Whistled language of the island of La Gomera, Canary Islands).

Educational, awareness-raising and information programmes aimed at the general public

32. The provision of such programmes is varied in extent and depth, although most States are attempting to do this to some degree. The media used range from community and local language radio (which can be very effective at reaching remote or otherwise marginalized communities) to more formal, 'classroom' based settings. The introduction of intangible cultural heritage teaching in schools, using traditional methods and the active involvement of intangible heritage bearers and practitioners, has been found to help strengthen informal transmission. It is interesting to note that such programmes are not viewed simply as a means of informing the public about intangible heritage and raising their awareness but also have a wider social dimension. Public education (both formal and non-formal) about living heritage is well-developed in Armenia and is seen as a driver for the country's socio-economic development. Quality vocational training is accessible for all social groups to alleviate poverty and inequality and educational programmes in handicrafts have also been

provided for vulnerable social groups, in particular disabled people with support from UNDP, a private company and a local disabled organization. In Cyprus, educational activities related to intangible heritage provided by a youth foundation are seen as a means of preventing youth delinquency.

33. In-school efforts are complemented by those offered through non-formal education (children's clubs and culture centres). Partnerships are built in some cases between educational authorities and communities and, in Namibia, communities themselves directly transmit their intangible cultural heritage through participating in regular informal training for the younger generation. The Marimba Academy in Belize currently includes four practitioner teachers and 16 students from local towns and the youngest student is only nine years old. Training workshops for performing and practising intangible heritage elements are relatively common and are frequently organized by bearers, cultural associations and local communities, with the involvement of practitioners themselves as teachers and demonstrators. The provision of spaces for such activities is important and local town councils, museums and cultural centres often step in to provide support. An example is the Fandango Museum in Brazil, an outdoor community museum with a network for the exchange of experiences in five municipalities in the region that includes houses of Fandango dancers, musical instrument manufacturers, cultural and research centres and spaces for trading handicrafts.

Non-formal means of transmitting knowledge of intangible cultural heritage

34. Transmission through leading intangible heritage bearers or masters (e.g. gurus in India) also occurs informally in families, social groups and cultural communities and often through the medium of apprenticeship. However, almost all reports note a weakening of informal modes of transmission as a result of changed ways of living (including the impact of formal schooling, in some cases) and expectations of young people. As a response, a dual-track approach is becoming more common whereby informal modes are shored up by formal intangible heritage education. Indonesia has an interesting experience where a well-established system of traditional schools (sanggar) uses traditional transmission methods for a variety of intangible heritage elements.
35. Burundi also favours encouraging transmission through both formal and non-formal modes (e.g. promoting traditional skills for making musical instruments, pottery, blacksmithing, bee-keeping, etc.) and views holding ICH festivals (e.g. an annual tambourine festival) as a means of strengthening non-formal transmission. The aspect of ICH transmission is explicitly noted by Burkina Faso, which reports that there is a need to ensure transmission of intangible cultural heritage to young girls through training sessions in which they are introduced to traditional skills and techniques; threats to this transmission are seen as a major challenge for future viability of intangible cultural heritage. The efforts made in Kyrgyzstan to support the traditional master-apprentice mode of transmission are worthy of note while the role of museums is illustrated by the Wayang Museum in Jakarta that teaches the techniques of wayang from making the puppets to performing with them.
36. Education for the protection of natural spaces and places of memory whose existence is necessary for expressing the intangible cultural heritage is achieved through rather diverse means, according to a State's specific situation. There are several open-air museums in Slovakia that preserve material components related to intangible cultural heritage and document the type of settlements, folk architecture and ornaments, traditional crafts, and overall way of life of specific communities. Eco-museums (Spain and Italy) and heritage trails (Cyprus) also contribute to such education. In Venezuela, respect is given to the material and natural environments of bearer communities and to identifying the value of their cultural practices, while Romania places importance on the human-environment relationship specific for the viability of ICH values.
37. The National Programme in Kyrgyzstan presupposes the preservation of the traditional rural landscape, including traditional architecture, sacred sites and the environment, and an emphasis is placed on traditional ecological knowledge held by pastoralists and nomads. In

Burundi, two important sites of rituals and ceremonies and the various tambourine sanctuaries are protected by the Ministry of Environment, Water and Land-use Planning. Traditional authorities in Namibia play an important role in the conservation of natural spaces related to intangible cultural heritage. They govern local communities through customary laws and draw on the experience of the elderly and their indigenous knowledge about the landscape to make laws to protect them. For example, the laws of the Ombandja Traditional Authority state that anyone who damages berry bushes or water lilies or makes palm wine without permission will be fined.

D. Bilateral, sub-regional, regional and international cooperation

38. The trans-frontier and/or regional character of intangible cultural heritage is recognized by a few reporting Parties. As an interesting concomitant to its own decentralized structure, Italy regards its intangible heritage strategy as encompassing heritage shared with other countries (e.g. with other Mediterranean States, France, Switzerland, etc.). Namibia has also sought to play a role in the development of regional policies and experience. Luxembourg makes the point that the trans-frontier character of some of Luxembourg's intangible heritage also encourages respect for cultural diversity and inter-cultural dialogue, particularly important for a country where immigration has been a tradition for several centuries. Teachers in Cyprus are encouraged to use a comparative approach that places Cypriot traditions within the larger context of the intangible cultural heritage of the Mediterranean, South-Eastern Europe and the Balkans.
39. Experts and some NGO associations and bearers are also in contact on an individual basis with their counterparts in neighbouring countries, usually to cooperate on specific projects (e.g. the Traditional Music Archive and Oral Tradition Archive from Asturia collaborate actively with other associations and research bodies). On the community level, the Garifuna communities of Belize, Nicaragua, Honduras and Guatemala maintain close family ties through their music, language and dance and regularly participate in cross-border cultural activities without any formal agreement.

III. Inventory-making: an in-depth study

A. General trends of ICH inventories in periodic reports submitted between 2011 and 2014

40. Although many countries were already identifying and documenting various aspects of their intangible cultural heritage (as 'traditional culture', 'folklore', etc.) before they became Parties to the Convention, this remains a top implementing priority in many countries. According to the 58 periodic reports submitted in four cycles of reporting, inventorying is specifically mentioned as a leading priority by a large majority of States Parties and has been undertaken in most. In Turkey, for example, identification, inventorying and defining ICH are noted as the second of four main axes of the national safeguarding plan, and Burkina Faso has piloted its inventory in four ethno-cultural communities (2007). In France, it is noted that the requirements of inventory-making have led to a revolution in thinking and methodology, despite many years of ethnographic documentation.
41. The establishment of ICH inventories is one of the most visible results of the implementation of the Convention by States Parties. Inventories exist both at national level and at provincial and local levels. They can be general or specifically dedicated to certain ICH domains (music, textiles, indigenous knowledge, etc.). In many countries efforts are underway to expand or to improve existing inventorying systems to better align them with the Convention.
42. In Viet Nam, for instance, 62 out of 63 provinces and cities have carried out inventorying activities, which form the basis of the National ICH List and of nominations to the Convention's Lists. In some countries a national inventory already exists and inventorying is being carried out at the regional and local levels, as in the case of Slovakia. As part of the

implementation of Spain's National Plan for the Safeguarding of ICH adopted in 2011, a draft model inventorying system was developed with stakeholders from Spain's autonomous regions. The model is expected to help stakeholders improve the inventorying systems at regional levels and to ensure that they are in line with the requirements of the Convention.

43. Most States Parties do have some kinds of inventories of living heritage, but not all of them are necessarily in line with the spirit of the 2003 Convention. For instance, inventories established by a number of States Parties focus on ICH elements considered to have 'outstanding value' and/or to be 'authentic' or 'original', while the Convention's emphasis is on living heritage that is transmitted from generation to generation, and neither authenticity, originality nor outstanding value are concepts used in the Convention.
44. In many countries Government and academic institutions are taking the lead in inventorying, with tradition bearers involved only as informants, despite the Convention's call for a more bottom-up approach to inventorying with the widest possible participation of communities, groups and, where appropriate, individuals as well as relevant non-governmental organizations.
45. In terms both of their conceptual basis and their content, inventories differ greatly. In some countries, an inventory is conceived as an open and evolving process for which approaches will develop over time in response to the evolution of a national safeguarding strategy or international experiences. In a similar vein, an inventory is viewed in other reporting States as an open list, starting from all data and recordings preserved in informal archives and continuously updated through different synthetic documents (e.g. Ethnographic Atlas of Romania and National Folklore Collection, the typologies and taxonomies of folklore and popular art, etc.). The national inventory could even comprise a list of programmes, projects and activities for safeguarding, as in the case of Slovakia.
46. The inventory-making process also has many forms. One model, comprising a three-stage structure, sets out clearly the basic elements needed. First, a preliminary survey is conducted to define the area to be inventoried, divide it into locations and gather and systematize information available. Second, field research is conducted to obtain deeper knowledge of previously selected cultural elements. The third stage of documentation comprises systematization, in different materials and media, of the knowledge produced during stages 1 and 2.
47. Although in many reports it is affirmed that a lot was achieved with regard to setting up inventories, there is also general acknowledgement of the fact that this work is far from being completed. Misunderstandings and misinterpretations still exist of the concepts and principles outlined by the Convention and are in some cases reflected in the way inventorying is carried on.

B. Cases where ICH inventories have not yet been established or are at their initial phases

48. Among the States reporting during the four cycles, a few have not yet initiated the process of inventorying their intangible cultural heritage, although they may have been collecting and documenting it in non-inventory programmes. For instance, survey work has sometimes been conducted outside the framework of an inventory programme. Argentina, for example, has conducted a survey of 'Fiestas and Festivals' and an inventory of the 'Guaraní Cultural Universe' while Uruguay conducted an ICH survey on Traditional Celebrations of Uruguay (2007-2009). Honduras has conducted an anthropological survey of each town that included information on intangible heritage and, in Central and Western Honduras, on elements related to the syncretic religious beliefs of the Catholic population among communities (2009-2010).
49. In some cases inventories may be part of the process of preparing a nomination for the Representative List (e.g. 'El Filete Porteño' a traditional painting technique in Argentina) or inventories may be done for already inscribed elements (e.g. the Tango and Candombe

elements in Uruguay). These latter two inventories were undertaken in order to test new methods of community participation.

50. Inventory-making may be an urgent priority for States Parties, as in Namibia where most of the ICH elements already inventoried in Namibia's nine regions face some degree of a threat of disappearance: 13 Namibian elements have thus far been submitted for inventorying and are awaiting assessment before admission into a planned national inventory. Some survey projects are intended to form the basis of a future inventory, as with the Cultural Estates Inventory Project conducted in 2008-2011 in Honduras. Of course, an arrangement has to be made for any documents and items collected and recordings made during surveying and in Namibia, for example, these are temporarily deposited with the National Archives.
51. UNESCO has in some cases played a role by encouraging States Parties to establish inventories. In Belize, the UNESCO Caribbean Cluster Office organized a series of workshops (2012-2013) that led to the establishment of a national Working Group for inventorying and a number of cultural elements were identified for inventorying by cultural workers and community representatives: it has been agreed that the inventorying exercise will begin with Belize's cultural celebrations which will also allow for identification of associated cultural elements. The fundamental design of Belize's inventory has been set out and it is worth noting that the criteria for inclusion will include the importance of gender and youth in the process of transmission and revitalization. Burkina Faso's initial inventory was established in 2007 on the basis of a form developed with the support of the UNESCO Cluster Office at Bamako.

C. Number and type of inventories

52. In a number of cases, a national ICH inventory is built upon pre-existing datasets, often gathered during ethnographic field research. For example, the Cypriot inventory is based on the Oral Tradition Archive of the Cyprus Research Centre (material collected 1990-2010) and in Kyrgyzstan documentation has been carried out since the late 1980s sporadically and locally by various cultural organizations with financial aid from international organizations. As a first step, in India, a national ICH database was established that forms part of a larger cultural database culled from regional institutions all over India. The Abu Dhabi inventory began life in 2003 as a General Survey of Abu Dhabi's heritage, which was integrated into a more structured and systematic inventory in 2006. In Morocco, information gathered in the field by the Royal Institute of Amazigh Culture and by the Association for Development of the Draa Valley has contributed to the ICH inventory. There are two ICH inventories in France: a Register based on work already undertaken by groups, communities, research bodies and others, based either on thematic principles or geographic zones and an ICH Inventory (begun in 2008) of all ICH in France that accords with the definition of Article 2. In contrast, Estonia's Inventory of Intangible Cultural Heritage (begun in 2007) does not directly build on existing databases in order to ensure that the inventory focuses on ICH as living heritage.
53. There is a diversity of number and types of inventory that Parties are establishing. Some inventories include, thus far, a limited number of entries (seven in Albania's first round in 2010 and four elements identified by experts for Guatemala's initial national inventorying in 2012). In Venezuela, by contrast, information has been gathered since 1995 from around 22,000 population centres by 336 working groups and local communities and, in Brazil, 160 sub-inventories have been carried out to date and over 1,000 cultural elements have been included. Brazil has developed a complex system in which two main approaches are taken towards inventorying national ICH, namely: (i) the process of officially recognizing ICH through a declaration (for the recognition, enhancement, and declaration of their heritage value) and (ii) a set of actions for the identification, documentation and investigation of ICH in two national inventories. These two inventories themselves refer to distinct action lines of ICH policy-making with their own purposes and procedures and represent different safeguarding tools. The direct interplay here between inventorying, policy-making and safeguarding measures is notable. In Guatemala, a separate process is being developed for

inventorying previously-declared ICH elements through an evaluation exercise to determine their current state.

54. Some (unitary) States have set up more than one national inventory: three inventory lists have been created in Armenia which now contain 19 inventoried items and two inventories are currently being undertaken in Cuba. The process is often incremental, as in Burkina Faso where 30 elements from four ethno-cultural communities of western and central Burkina Faso (Moose, Bobo, Bwa, Sénoufo) were initially inventoried in 2007 and, between 2009 and 2010, a thematic inventory of the ICH of the Sénoufo lands was carried out (bringing up-to-date a pre-existing 2003 inventory). Indeed, inventory-making is a learning process as demonstrated by Venezuela, where the Cultural Heritage Record was initiated in 1995 and its methods and tools have been continuously improved over the years.
55. In the case of federal States and those with strongly devolved regional powers, there may be a mix of inventories at different administrative levels. This may also reflect the greater expertise and/or experience of certain regions over others (and even over the central government). In the United Arab Emirates, there are two main inventories: (i) the National ICH Inventory (federal) and the (ii) Intangible Cultural Heritage Inventory of Abu Dhabi held by the ICH Department of the Abu Dhabi Tourism and Culture Authority. In Italy, inventorying is conducted on the regional level through catalogues; Lazio, Lombardy, Piedmont and Sicily regions all have their own ICH registers while, at the national level, the Ministry administers two inventories, one for cultural heritage in general and one specifically for ICH. There is no national ICH inventory for Spain and, due to the cultural specificity of each Autonomous Community, they have taken different approaches for inventory-making, with different objectives. There are 16 different regional ICH inventories and atlases, five of which register all of an Autonomous Community's ICH (Andalusia, Catalonia, Madrid, Murcia and the Canary Islands) and 11 that catalogue one or several aspects of the ICH of an Autonomous Community (e.g. Aragon and Castile-Leon).
56. Specialist inventories (often administered by scientific institutions or NGOs) may exist alongside the national (and regional) ones, such as the Inventory of Traditional Medicine in Abu Dhabi (deposited at the Zayed Complex for Herbal and Traditional Medicine Research Centre). The Italian Ministry of Agriculture manages two national inventories for agricultural know-how and traditional food practices. There are 45 thematic inventories in Burkina Faso on ICH such as initiation rites, rites for the introduction of traditional chiefs, and practices and expressions associated with masks, etc.

D. Ordering principles

57. The most common ordering principles are by territory or by ICH domain (the five domains of the Convention, either amended or not, or wholly idiosyncratic). Some other approaches are also used, alone or in combination with these. An alternative approach is taken thus far by Slovakia which treats all elements in the national List as equal, regardless of their geographical location, cultural or other community and ICH domain. However, as the List grows in the future an internal structuring will have to be introduced, but judgement is reserved on which principles will be applied.
58. In some cases, ordering is based exactly on the five domains of the Convention as in Albania and the United Arab Emirates. In India, four of the five domains are applied in inventorying. The approach taken by France is more common where the domains correspond generally, but not completely, to those of the Convention: hence, additional domains such as sporting practices and games are included. In addition, investigations for inventorying within these domains may be geographically-based (mostly regional) or thematic (a group of practitioners, a sector of activities) such as the ICH of immigrants in Ile de France or traditional know-how in Guyana. Similarly, in Cyprus, the first volume of the National Inventory (2012) is divided according to seven domains and the Romanian inventory is being compiled according to domains such as: traditional games and cuisine; habitat; traditional occupations; customary law; traditional metallurgical knowledge; and intangible heritage of ethnic minorities.

Kyrgyzstan's inventory is also ordered according to seven domains, including country-specific sub-divisions such as epics, sayings and proverbs; traditional technologies; national games; pastoral and nomadic knowledge; traditional systems of self-government; methods of inter-generational transmission of information of ecological and ethnic importance; and ornaments (various types of ornaments and folk classifications). Similarly, the domains for Venezuela's inventorying include such categories as 'natural with a cultural significance' and 'individual heritage bearer'.

59. Another, less common, ordering principle is the territorial or geographical one alone. This is the case in Luxembourg where the national inventory is based on territorial principles and some elements are present throughout the national territory, while others are more regional. Those that are of a highly localized character are not included in the inventory for that reason. The Kenyan inventory is organized according to the territorial principle but also according to those communities or groups of tradition bearers who make direct requests for inventorying of the intangible heritage in their region.
60. This combination of two or more ordering principles is found in an alliance of domains with another ordering principle, frequently territory, as in Burundi where the inventory is ordered according both to domains (three of the five Convention domains) and to geographical regions. Indonesia's inventory is ordered according to 14 domains (including languages, manuscripts, traditional games and sport, local knowledge, traditional technology and architecture, traditional textiles, traditional culinary arts and traditional weapons) and each entry also covers 17 fields indicating, for example, its geographical location. The Automated Inventory System of Cuba is divided into four domains and, for each domain, there are other specific ordering principles, such as the periodicity of popular festivities or the typology of an oral tradition or traditional food and beverage. These are then ordered according to location (province, municipality, neighbourhood, rural or urban area), origin (African, Spanish or other origin) and justification (where the element is described).
61. Similarly, in Brazil ICH elements for inventorying are ordered either by territory or by theme and are seen as cultural references that are classified into five domains: an inventory may cover only one or may encompass all. Estonia's ordering approach is two-tier whereby there are four types of entries: (a) elements of intangible heritage; (b) individual practitioners; (c) organizations connected with the element; and (d) places or regions that are important for this element. These entries are then arranged according to domains of ICH (settlement, way of life, living environment; management of natural resources; food and nutrition; crafts; language and poetical genres; customs and religion; pastime and playful activities) and sub-domains. The Atlas of Intangible Heritage of Andalusia (Spain) takes a holistic approach based on an initial classification into four major domains that then enables the generation of descriptive and analytical models adapted to very different themes (festive ceremonies, trades and know-how, forms of expression, food and cuisine). In Romania, the inventory is ordered vertically, from living elements to those kept only in the memory of their community) and horizontally, from their regional distribution to either their extended or limited circulation.

E. Criteria

62. The inclusion criteria are very much tied to the conception of intangible cultural heritage that is applied nationally and to local specificities in each country and, in that sense, give some insight into the diversity of views of living heritage around the world. At the same time, for inventories in general one can also identify influence from Article 2 of the Convention and the inscription criteria for both the Representative List and Urgent Safeguarding List. For example, the Cuban criteria (for both inventories) are explicitly based on Article 2.1 of the Convention and include those elements that are recreated by communities, groups or individuals; provide them with a sense of identity and continuity; and are imbued with human creativity and a sense of belonging. In the case of Kenya, an element of intangible heritage must comply with Articles 2, 11, 12 and 13 of the Convention and belong to one or more of

the five domains of living heritage. Below is a summary of the main criteria applied by reporting States so far:

Definitional criteria

Elements fall within the definition given in Article 2.1 of the Convention and should be in conformity with existing international human rights instruments, the requirements of mutual respect among communities, groups and individuals and sustainable development; or elements are defined by national legislation. Elements are also often related to one or more domains.

Descriptive criteria

Elements are included in the inventory according to their viability and current condition, as well as the existence of communities of practitioners and bearers. It is usually associated with a spatial frame of reference. Local recognition is important and the element should be strongly related to the communities and places where they were created, preserved and transmitted. It is sometimes required that the continuity of practice or enactment be documented for a long time. In other cases the element has to belong to specific categories of people such as minorities, ethnic groups, etc. Sometimes a criterion of 'unique example of traditional national character' is used, despite finding little basis in the Convention.

Justificatory criteria

Communities, groups and, in some cases, individuals recognize the element as forming part of their cultural heritage. It plays an important role in the creation and reinforcement of their cultural identity and provides them with a sense of belonging and social roots. It is an important source of inspiration and intercultural exchange and promotes closer contacts amongst people and communities. It is a constituent element in the formation of national identity, belief or philosophy.

Community participation criteria

The request for inclusion in the inventory should come from a community of bearers. Free, prior and informed consent supported by documentation should be provided by the participants. If the element contains sensitive information, access to the data is restricted.

Transmission criteria

The element has been passed on from generation to generation and the vitality of transmission within communities is ensured. It is continuously recreated and constitutes an example of the contemporary living heritage of a community. Historical continuity or 'rootedness in the past' are also used as descriptive criteria (e.g. practised by at least two to three generations of bearers or practitioners). The element is determined, to a great extent, by the passage of time and is developed, expressed or recalled in the present.

Endangerment and safeguarding plans

Another criterion used is the identification of threats of disappearance and the need of urgent safeguarding. A comprehensive analysis of the current state of the element is required, as well as an identification of identifying risks and potential safeguarding problems.

63. In addition to the above, it is also worthy of note that some States have taken rather different approaches to the question of criteria for inventorying. The criteria for inclusion of intangible heritage elements in the Indian National Inventory are directly related to the recording of live performances, with written documentation made of the event which also includes the

participating artists, scholars and stakeholders. Indonesia takes the approach of having a set of general criteria followed by further criteria of a technical nature (e.g. viability, significance for the community, acceptability, authenticity, representing indigenous peoples, etc.) or administrative nature (e.g. geographic area, community and local government support, complete data and representing cultural categories). France takes a minimalist approach in which the only criteria used for inclusion are compliance with the definition of Article 2 and community consent. Since the inventories in Brazil are structured around the concept of cultural reference, this is a selection process carried out by bearer communities themselves who indicate the elements considered most important and representative of their culture: only those elements will be included in the inventory.

F. Viability

64. The viability of elements is addressed in most inventories in different ways. In some, only those elements that are currently viable are included, such as in Cyprus where each entry takes into account the degree of viability of the element and its geographical distribution. The inventory in Kyrgyzstan contains information on the viability of the elements and a separate inventory is being developed of elements threatened by disappearance and in need of urgent safeguarding. There is a detailed analysis of risk to the element in the Atlas of Andalusia (Spain) which includes 12 potential threats to viability, such as political and economic exploitation, fossilization, reification and media-induced standardization. A particularly interesting one is 'enforcement of environmental regulations without considering the importance of the traditional social uses of land'.
65. In Abu Dhabi (the United Arab Emirates), priority for collection and documentation is given to elements threatened by disappearance (e.g. known only to elderly people or with very few practitioners). The Venezuelan inventory gives priority to elements whose bearers believe they are at risk of disappearance or significant alteration, and takes into account factors that affect the sustainability of the expression over time, according to information given by the bearers (this may include safeguarding measures proposed by bearers). In Brazil, the level of threat to viability is a decisive element in prioritizing inventory-making – here, the participatory process of knowledge production and documentation is understood to mobilize communities and enhance their capacity to preserve the element.
66. Viability may even be a criterion for inclusion in the inventory, as for Kenya where an element has to be viable (living, rooted in tradition and constantly recreated) in order to be included. In Morocco, in cases where the governmental authority takes the initiative for inventorying, the main criterion is the vulnerability of cultural heritage within a specific region affected. In the Slovakian inventory, the viability of intangible heritage elements is taken account of in a special section on the inventorying form entitled 'Need for urgent safeguarding [...] assessment of viability, evaluation of risks'. In equivalent mechanisms, the Cuban Automated Inventory System includes an evaluation of viability through the mandatory declaration made by the community and, in Estonia, each entry must include information on its sustainability, including modes of transmission, threats it faces (if any), safeguarding measures and their impact.
67. Other inventories, in contrast, do not take into account the viability of intangible heritage threatened by disappearance or in need of urgent safeguarding; this is the case in India and Luxembourg. Although France's inventory does not directly take into account the viability of the elements, planned safeguarding measures are included in a separate section.

G. Format

68. The data collected during field research on the elements are recorded on inventory forms. The amount of information required varies from a limited number of general fields to a complex dataset. In its more basic form, the information required may include: identification of the element, its characteristics, its scope, the existence of practitioners and practising

communities and the actual condition of the element. More detailed forms might include the following fields:

- a. identification of the element and its location (category, name and role or function of person, community of group, locality, etc.);
 - b. description (of the heritage and its space, periodicity of enactment or performance, place of enactment, associated tangible elements, materials used, products, apprenticeship, transmission modes, etc.);
 - c. justification for inscribing and patrimonial value (significance for the community, effects and advantages associated with its practice);
 - d. historical viability information (general and specific history of the person or group, form of expression, or cultural space);
 - e. past and/or ongoing safeguarding measures;
 - f. technical information (dates and place of investigation, date of inventory form, name of investigator, etc.).
69. Additional information required in some formats are: the name and contact details of the person(s) reporting on the element; the date and place of the report; the name of the community, group or individuals responsible for the element; the names of persons with skills and know-how for the element; best practices for safeguarding and proposed by communities or exponents; documentation and optional agreements for metadata sharing.
70. For elements in need of immediate safeguarding, specific additional information may also be included in the format such as the reasons for danger of loss and need for preservation. The Italian National Catalogue records intangible heritage at the moment of expression. For better community participation, a more responsive and lightweight tool is currently under development, using a field-survey approach and audiovisual documentation of elements.
71. Most inventories are available both in hard copy (e.g. as printed volumes) and in digital format. Information gathered through field studies may be immediately entered into a digital database, which greatly facilitates access and retrieval. In other cases, this is a work-in-progress and formats for identification for digitization and insertion in a special database are often under planning. The elements entered may, for example, be published on the website of the centre and/or ministry in charge of intangible heritage with all the information related to the process of recording the elements and additional materials (photographic images, audio-visual materials, etc.). The Venezuelan inventory is publicly available in PDF format. The Italian database can be searched using various terms that allows for cross-referencing.
72. Language can be an important issue and, in some cases, the inventory is provided not only in the mother tongue but also translated in another, mainly in English or French. For the inventory of Slovakia the information is made available in Slovak, German, English and French; Kyrgyzstan's inventory is available in both electronic and handwritten formats in Kyrgyz (the national language) and Russian (the official language).
73. It is common for the textual information to be accompanied by audio-visual, photographic, graphic and cartographic documentation. The information can be designed to maximise interaction between the different elements and materials in the inventory. For example, in the Italian database, the audio-visual documentation of a specific handicraft includes the entire manufacturing process demonstrated, described and commented by its traditional bearer. The format of the Atlas of Andalucía (Spain) also enables cross-referencing of information on intangible heritage with its territory and related moveable and immoveable heritage.
74. Inventorying is generally carried out through direct observation of the element and its associated practices and expressions, using digital tools for recording photographic and other materials. An inventory may be based on pre-existing data (research projects, fieldwork, etc.) that were not undertaken according to the inventory's ordering principles, which poses a challenge for entering this information into the inventory database: data-

gathering for an inventory is generally done according to an inventory form that requires a particular information set for which an inventory manual is often developed. The Venezuela database is designed using only open source software and access to information is permanent and free. This allows users to make observations and recommendations and to upload documents, photos and videos relating to the living heritage of their interest. This also facilitates updating the database.

H. Updating

75. Most, but not all, inventories have some process for updating that may be periodic or as new entries are added. The timeframes for periodic review range from a six monthly evaluation (monitoring the safeguarding plans), annual or biennial review of the entries in the inventory (often with community-level consultation) and/or annual reporting on the status of inscribed elements to less frequent updating (e.g. every five years or 'in the next few years'). Another approach is to update the inventory as new elements are added or to evaluate elements on a case-by-case basis when changes occur, often as reported by the bearers.
76. The methods of updating also vary. This may be done through the responsible body arranging a meeting with intangible heritage bearers, communities, governmental and non-governmental organizations; in others, this is a process driven more by the expert community and NGOs specializing in different areas of ICH. Some governments rely on regional bodies for this process (e.g. the County Centres for Conservation and Promotion of Traditional Culture in Romania and the 11 regional offices of the relevant Ministry in Indonesia). Updating may also be undertaken through organizing field trips throughout the territory of the State (with ethnographers, archaeologists, folklorists, photographers, etc.). In a few cases, several inventory projects are implemented each year throughout all regions of the country, with each project viewed as updating the process of identification. It is a common view that the cultural community is a primary source of information on the status of elements and proposals for safeguarding and development. The point is made in one case where there is no regular updating that the computerized nature of the inventory allows for easy revision and additions.

I. Community participation in the process

77. Most States Parties report that community participation and involvement in inventorying are an important aspect of the process, although their depth varies. It is common for information meetings and consultations with communities to be held in advance of inventorying at which inventorying plans are explained and the informed consent of the community members secured. Some reporting States take this further by organizing training of community members to act as local researchers and interviewers. Other techniques employed to ensure community participation are field surveys, workshops or seminars, open community forums and focus-group discussions.
78. In examples of deeper community involvement, inventories may be designed with the direct involvement of the communities whose views were a determining factor for identifying the localities in which they were carried out. In other cases, community involvement begins at the later stage of gathering information and documenting intangible heritage elements; their involvement may be active (acting as local resource persons and investigators) or reactive (as interviewees and sources of information). In the latter case, identification and description of elements are likely to be undertaken by experts. Community participation includes the following elements: giving their express consent; establishing inventory monitoring and follow-up; consultation and validation of produced information; inclusion of community researchers in research teams; and taking decisions about the diffusion of materials and format of final products.
79. Those States that aim to have full community involvement do so at most stages of the process (e.g. information sessions and training, design, identification of ICH elements,

collection and treatment of data, etc.). The involvement of communities also covers validation and analysis of inventory results, which, as well as ensuring more reliable data, empowers community members to take the lead in implementing the proposed safeguarding measures. It can also be pointed out that community involvement seems to lead to a greater sense of ownership of the whole safeguarding process.

80. As far as the organizational context within which this occurs, some bearer communities have grouped themselves into associations, providing them a platform to interact with other communities and with the authorities in the inventorying process. However, given the heterogeneity of communities where variables such as gender, work culture, ethnicity, age and relationship with authority come into play, bearer groups often have many and varied agendas.

J. Role of NGOs

81. Civil society organizations, cultural associations, NGOs, indigenous rights and rural development groups often participate in documentation of intangible heritage. NGOs play a role particularly in identifying and inventorying living heritage in provincial and far-flung localities and in specialized areas of intangible heritage (traditional crafts, performing arts, dance, etc.). In some cases, NGOs representatives have been trained in the inventory process, with some being recruited as research assistants and coordinators who deal directly with the community members and gathered the data for the tentative inventories.
82. NGOs also offer scientific consultancy to both government bodies and communities on the methodology and approach to be used in the inventory or documentation, having recognized competence in the field. They often play the role of interlocutors between State authorities and local communities for inventorying, and provide resource persons for interviewing local communities and training them in identification, filling out inventory forms, etc. This relationship sometimes takes the form of a partnership between the State organ and NGOs, research institutions, the private sector, etc. In some cases, tripartite agreements are established between local authorities, community organizations and bearers.

IV. Status of elements inscribed on the Representative List

A. Impacts of inscription

83. Inscription on the Representative List is commonly credited with increasing an element's visibility as well as the awareness of intangible cultural heritage in general. Media coverage of inscriptions can help raise awareness of the public and create an incentive for the younger generation to learn the knowledge linked to intangible heritage and seek ways to integrate it into daily life. Inscription can also stimulate international awareness and lead to regional and international cooperation in the field of intangible heritage, especially in the case of multinational elements (e.g. Baltic song and dance celebrations). Awareness of the importance of cultural diversity and inter-cultural dialogue may also be raised (e.g. Luxembourg) and this may lead to greater social cohesion, as with Candombe that was originally a practice of resistance among Uruguayans of African descent.
84. In some cases, discrimination towards the bearers may be reduced by giving a marginalized group national recognition (e.g. Garifuna). Inscription can also create a visible role of women as the bearers and transmitters of intangible cultural heritage and encourage modification of models seen as paternalist and centralist (e.g. Rabinal Achí). In communities facing extreme poverty and the effects of internal armed conflict, working with intangible cultural heritage can provide an opportunity for additional income generation for families and ensure its long-term sustainability.
85. However, these positive outcomes must be balanced against some real or potential threats arising from inscription. Concern is reported that greater visibility and accessibility may make

performing art forms overly aestheticized, distort them and remove them from their original contexts and meanings (e.g. Chhau dance and Mudiyetu). There are concerns about negative impacts of tourism on Jemaa el-Fna Square, such as ‘folklorization’ and over-expansion of commercial activities. Similarly, handicrafts are now being made as an exhibit for young people rather than, as previously, a functional object for sale and use (Moussem de Tan-tan) and brotherhoods of ‘dancing devils’ in the Bolivarian Republic of Venezuela fear a superficial perception of their practices and commercial exploitation. In a few cases, as for example with Rabinal Achí in Guatemala, inscription has generated some resentment among other communities that feel excluded from government support.

B. Efforts since inscription to promote and/or reinforce elements

86. Below are the main efforts made and measures taken for safeguarding inscribed elements. Where specific elements are named, these either represent illustrative cases or are less common approaches. It appears in some cases that special attention is given to the safeguarding of only those elements inscribed on the Representative List, and it is not clear what impact this has on other intangible cultural heritage.

- Adopting specific legislation to protect the element or an aspect of it.
- Undertaking field research, including ethnographic or ethnological studies, and collecting information, documentation and recordings. Establishing inventories and digitalization of these and databases of data collected during research studies to make them publicly accessible. Holding national and international symposia and conferences and training sessions on the element. For example, Wajapi safeguarding actions are directed towards building the group’s self-esteem by training Wajapi youth in research and documentation methods, rather than focusing on the graphic and oral traditions themselves.
- Including teaching of and about the elements in schools as part of the curriculum or as extra-curricular activities (e.g. field trips, demonstrations by bearers, heritage camps). In two cases, schools have been established in the elements’ locality to teach in the local language and teach culturally-appropriate content. The Flamenco Institute of Andaluz has worked with the Federation of Progressive Women to organize a flamenco workshop in neighbourhood schools for those at risk of social exclusion.
- A variety of actions have been taken to promote education about and the protection of natural and urban spaces necessary for the element. These include ensuring that urban and infrastructural planning will not harm the physical basis of elements (e.g. open air theatres for Mudiyetu). Local authorities have improved the arrangement and infrastructure of the Jamaa el-Fna Square by reducing the space given to commercial ventures, prohibiting traffic and increasing the space available for intangible heritage enactment. The rural municipality for Kihnu has acted to improve the infrastructure (roads, maritime transport and harbour improvements) and the Kihnu Regional Programme was launched in 2007 by the Ministry of Internal Affairs to support traditional means of subsistence and revitalize the local economy.
- Several actions focus on the natural environment and its resources, such as the black bamboo essential to Angklung in Indonesia and the environment and water resources for Irrigators’ tribunals in Spain. In the case of the Mediterranean diet, Moroccan institutions are being sensitized about the need to preserve biodiversity and the sustainable utilization of local natural resources within a subsistence agricultural model.
- Supporting inter-generational transmission by providing financial and other support to masters who continue to transmit their intangible cultural heritage through traditional methods (Vedic chanting, Seto Leelo) and providing spaces for traditional master-apprentice transmission (e.g. youth study centres in Mongolia). Modes of transmission

may also be updated, as with the Sardinian pastoral songs where sound recordings have been introduced as a tool to aid transmission.

- Supporting communities, cultural associations, NGOs, etc. in training young people and the general public in performing or practising the elements. For example, puppet-making workshops, traditional performances, guided visits and meetings with puppeteers are organized in schools for the Opera dei pupi. Similar actions consist in establishing children's groups for performing or enacting elements (e.g. the children's Patum, infant samba groups) and identifying and recruiting talented young people as future performers.
- Supporting the making and preserving of associated tangible elements and physical spaces for performance or enactment of intangible cultural heritage (e.g. State support to practitioners of the Tumba Francesa to preserve musical instruments, performance spaces, costumes, settings and accessories). This can also include setting up specialist training workshops (reported for Duduk, Traditional violin craftsmanship, Fujara), as well as the revival of old texts, musical scores, epic poems, etc. and revitalizing their performance (e.g. Ramman).
- Establishing or updating local museums and town halls with collections and archival materials and using the space for information activities, exhibitions, training, workshops, etc. (Lefkara lace, Alençon needle lace-making). Providing spaces (cultural centres and similar) where various social agents can gather and discuss different projects, activities and problems (e.g. Tango, Kutiyattam) and establishing dance groups, music ensembles, etc. that bring together different generations of performers. For the Indonesian Kris, efforts include on-going dialogue with religious leaders to dispel misconceptions about the element.
- Making information available in a variety of media, from printed brochures (in a variety of languages), dedicated websites, audio guides and smartphone apps, etc., including in braille (Festival of 'la Mare de Déu de la Salut'). Other common promotional actions are the production of documentary films, DVDs, music CDs, and books for public distribution. Other activities include promoting the elements through national or regional festivals (e.g. Triangle de balafon) and national days or weeks (e.g. Batik, Candombe); holding public performances (Tsiattista, Tango, Kutiyattam) and organizing contests both for practitioners and children.
- Seeking innovative ways to protect elements through intellectual property regulations (Mystery Play of Elche) and exercising intellectual property rights to control the use of symbols and designs (Wajapi, Kihnu handicrafts). For Maloya, a music label has been established and Maloya artists supported in exporting their music overseas. Attempts to integrate a traditional art or craft into modern artistic expression are also carried out (Lefkara lace, Aubusson tapestry).

C. Institutional context for safeguarding efforts

87. Government bodies (the Ministry of Culture or similar) usually lead such efforts, in some cases with the involvement of other ministries (Education, Agriculture, Rural Development, Environment, Tourism, etc.). They frequently act with or through provincial, regional or local authorities. There are many community-driven actions with central and/or local government support: often these are undertaken by the support of a network of private and municipal museums, libraries, cultural centres, town halls, amateur and professional associations. Other actors include trades unions and syndicates, educational and research institutions and museums.
88. Certain institutions are worth mentioning such as the Council of Wajapi Villages, a private, not-for-profit entity that represents and defends the rights of the Wajapi, and two leading Garifuna organizations (in Honduras) that support safeguarding, the Ethnic Community

Development Organization and Black Fraternity Organization of Honduras. The traditional chiefs are the bearers of the Balafon element (Burkina Faso) while the practitioners are artisan-musicians who collect materials for making the instruments and make a living from their performances.

89. Most reports suggest that bearer communities are not only important actors for implementing safeguarding measures (continuing practice or performance, taking part in educational and training activities, holding demonstrations and continuing with traditional transmission activities) but that, in many cases, they are also involved in the design of safeguarding and management plans, implementing as well as evaluating and reporting on them. This may be accompanied by establishing a management committee made up of central and regional government representatives, members of the bearer and local communities, community elders, tribal chiefs (e.g. Rabinal Achí) and other stakeholders.

V. General comments and conclusions

A. Presentation of the reports

90. Although the readability of the reports is generally satisfactory, in some cases poor linguistic quality could impede the reader's ability to understand them. As recalled in the Additional guidance for completing Form ICH-10, the reports need to be drafted with care, well-organized and accessible to a wide audience with varied experiences. States Parties are therefore encouraged once again to undertake a full editing process that takes account of the language, style and general readability of the text. It is also important that Parties use commonly agreed terms for mutual comprehension and avoid reference to concepts such as 'authenticity', 'uniqueness' and others that do not reflect the Convention.

B. Topics that would merit greater attention in future reporting cycles

91. The current periodic reporting cycle allows the Committee and States Parties to take stock of both the progress of the 27 States that have completed this process and to identify areas of interest about which further information in future reports would be beneficial. It is encouraging to see that reporting Parties are showing more readiness to discuss the challenges they face in implementing the Convention as well as what they see as positive achievements: it is particularly important for Parties to share these difficulties, as well as the often innovative ways in which they respond to them.
92. Although a little more attention is now being given to the important topic of the gender dynamics of intangible cultural heritage and of its safeguarding, this still deserves greater attention. It is a question that merits consideration by States Parties when designing safeguarding strategies (in particular, the means of securing community participation and consent) and requires a great deal more focus and study.
93. The private sector has begun to play a significant role in safeguarding activities in certain cases; this remains, however, a relatively untapped and unexplored area of potential in which more work can be done to seek mutually favourable partnerships.
94. Given the multifarious actors involved in safeguarding, greater coherence between the various ICH-related activities of different sectors is needed in order to develop more effective synergies and establish cross-cutting activities. This requires, for example, research into models of devolving the responsibility for safeguarding intangible heritage to local authorities and building regional networks. In addition, it is important to find ways of better targeting financing to community-based safeguarding initiatives.
95. Training in intangible cultural heritage management is another aspect that is under-developed in many States Parties and is often conducted by academic institutions that have a broader scientific remit (in particular anthropology and ethnography) and teach intangible heritage safeguarding practices as an add-on to their MA courses. More research is required

into developing cultural heritage management courses for intangible heritage safeguarding and finding means to integrate in-service training to areas of government not traditionally involved in heritage management.

96. Safeguarding intangible cultural heritage in multi-ethnic, multi-cultural and multilingual States and developing policies that promote cultural diversity and inter-cultural dialogue remains both a challenge and a potential advantage if handled well. Intangible cultural heritage can help cultural and linguistic minorities become better integrated into society, encourage their social and economic development and aid the social inclusion of marginalized groups (including persons with disabilities).
97. Although intangible cultural heritage is now often safeguarded through rural development programmes and funds that support agricultural and fishery-based communities, there is much less focus on the way in which it may contribute to the development of disadvantaged urban communities.
98. It is important to continue to consider how to deal with the weakening of informal modes of transmission and to examine the impacts of the various pressure factors, such as a potential negative impact of formal schooling and changed expectations of young people. For example approaches that seek to provide formal education in parallel with informal modes would be a useful subject of further attention, as would the gender and age dimensions of transmission.