



UNESCO Addis Ababa Office
P.O. Box 1177, Addis Ababa, Ethiopia
Tel: +251-11-551-3953/+251-11-551-7200
Fax: +251-11-551-4416/+251-11-551-1414



Authorities for Research and
Conservation of Cultural Heritage
Ministry of Culture and Tourism, PO Box 13247
Tel: +251-11-553-0057
Fax: +251-11-551-0705

Meeting on inventorying intangible cultural heritage in Ethiopia, Djibouti and Somalia (19 and 20 October 2006, Addis Ababa)

Report (4 January 2007)

Background

Following the ratification by the Government of Ethiopia of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage in February 2006, the Authorities for Research and Conservation of Cultural Heritage (ARCCH) within the Ministry of Culture and Tourism and UNESCO Addis Ababa Office established a joint work plan (2006-2007) concerning inventorying intangible cultural heritage in Ethiopia. The main activities of this work plan include (1) a survey of inventorying intangible cultural heritage in Ethiopia, (2) the organisation of a meeting on inventorying intangible cultural heritage, (3) a pilot project in southern Ethiopia, and (4) a publication summarising the status of inventorying activities and the results of the above-mentioned pilot project. These activities are financed by the regular programme (33 C/5) Activity 34122214 and the Participation Programme (2004-2005).

Within the framework of the joint work plan the Ministry of Culture and Tourism of Ethiopia and the UNESCO Addis Ababa Office organised a meeting on inventorying intangible cultural heritage on 19 and 20 October 2006 in the United Nations Conference Centre in Addis Ababa.

The purpose of the meeting was:

- To discuss the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage;
- To take stock of the situation as regards the identification and safeguarding of intangible cultural heritage in Djibouti, Ethiopia and Somalia;
- To learn from the experiences of other countries in inventory making of intangible cultural heritage;
- To discuss the national strategy and methodology concerning inventory making of intangible cultural heritage used in Ethiopia.

Given the cluster arrangement for the UNESCO Addis Ababa Office and also the cultural links that exist between the neighbouring countries in the Horn of Africa, a participant each from Djibouti and Somalia were invited to the meeting. The meeting also welcomed, as resource persons, Mr Rieks Smeets, Chief, Intangible Heritage Section of the UNESCO HQ and Ms Ana Julieta Teodoro Cleaver,

expert from the Cultural Heritage Institute IPHAN within the Ministry of Culture of Brazil. The programme of the meeting is attached as Annex I and the list of participants as Annex II.

Opening session and exhibition

After welcome speeches by Mr Jara Haile Mariam (General Manager, ARCCH) and by Mr Awad Elhassan (Director and Representative, UNESCO Addis Ababa Office), a message from H.E. Mr Mohamoud Dirir, Minister of Culture and Tourism, was delivered to officially open the meeting. The opening session was covered by local media (television, radio and news papers) and was broadcast as one of the national news bulletins of the day. The meeting was accompanied by a small panel exhibition in the foyer on the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. There was also a stand displaying publications on anthropological research undertaken by the ARCCH, and publications by UNESCO and IPHAN on intangible cultural heritage.

UNESCO and the 2003 Convention for the Safeguarding the Intangible Cultural Heritage

Mr Riexs Smeets delivered a presentation on UNESCO and the 2003 Convention for the Safeguarding the Intangible Cultural Heritage. The presentation first outlined the history of UNESCO's normative actions in the field of culture. It was explained that prior to the adoption of the 2003 Convention, UNESCO already developed legal texts and programmes concerning intangible cultural heritage such as the Recommendation on the Safeguarding of Traditional Culture and Folklore (1989) and the Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity (1997-2005).

The presentation then mentioned the five domains of intangible cultural heritage indicated under the 2003 Convention: (i) oral traditions including language as a vehicle of the intangible cultural heritage, (ii) performing arts, (iii) social practices, (iv) knowledge about nature and the universe, and (v) traditional craftsmanship). Mr Smeets then referred to the definition of intangible cultural heritage given in the 2003 Convention as (1) recognised by communities, groups and in some cases individuals as forming part of their cultural heritage, (2) living, rooted in tradition and constantly recreated, (3) crucial for the sense of identify and continuity of communities and groups, (4) in conformity with human rights, (4) belonging to one ore more of the five domains above-mentioned. It was also mentioned that the definition includes objects, instruments and spaces that are associated with manifestations of intangible cultural heritage.

The presentation also highlighted some of the goals of the Convention, the obligations of States Parties, mechanisms of the Convention including the functions of the Intergovernmental Committee and the status of ratification. It was emphasised that the UNESCO Secretariat is preparing, to assist the Intergovernmental Committee in implementing the 2003 Convention, (a) several experts meetings to elaborate notions and approaches, (b) thematic manuals, and (c) draft Operational Directives.

Implementation of the 2003 Convention and inventorying intangible cultural heritage in Ethiopia

Introduction

Mr Tesfaye Haile (Chief, Intangible heritage Section, ARCCH) presented the results of the survey conducted, under an agreement with the UNESCO Addis Ababa Office, on the status of inventorying intangible cultural heritage in Ethiopia. For this survey Mr Tesfaye consulted policy documents and

audiovisual archives in Addis Ababa and he also travelled to five regional states: Amhara, Harar, Oromia, South Nations Nationalities and Peoples' Republic (SNNPR) and Tigray.

Institutional framework

The presentation first of all described the main institutions in the field of intangible cultural heritage in the country. At the federal level, the Authorities for Research and Conservation of Cultural Heritage (ARCCH) within the Ministry of Culture and Tourism has a mandate for identifying and safeguarding both tangible and intangible cultural heritage. The ARCCH has been conducting anthropological research concerning various ethnic groups over the past three decades and has its own documentation section. Ethiopia is a federal state with nine regional governments with two chartered cities with regional status. The regional governments are free to develop their own sector programmes in the field of culture along the main lines indicated in the national cultural policy of Ethiopia. Apart from the central and regional governments, the survey by Mr Hailu mentioned researchers of universities, the Ethiopian Institute for the Protection of Intellectual Property and local media and the important role that they play in the fields of research, documentation and awareness-raising.

Legal and policy framework

Both the 1995 Constitution and the 1997 Cultural Policy of Ethiopia refer to equal recognition of and respect for all Ethiopian languages, heritage, history, handicraft, fine arts, oral literature, traditional lore, beliefs and other cultural features. These documents also mention the need to safeguard the intangible cultural heritage of Ethiopia in order to ensure its transmission to future generations. The Federal Government also defined intangible cultural heritage in the Proclamation No.209 in 2000 ("Intangible Cultural Heritage' means any cultural heritage that cannot be felt by hands but can be seen or heard and includes different kinds of performances and show, folklore, religious, belief, wedding and mourning ceremonies, music, drama, literature and similar other cultural values, traditions and customs of nations, nationalities and peoples"). In addition, the ARCCH is currently finalising operational guidelines for research and documentation of intangible cultural heritage. The guidelines include eleven articles covering definition and domains of intangible cultural heritage, identification, research and documentation, operation of foreign researchers and projects, safeguarding measures, promotion, benefits and ownership rights and sustainable development of intangible cultural heritage. For the guidelines to be effective, an approval from the Ministry of Culture and Tourism is required.

Inventory making at the federal level

The ARCCH has conducted research since 1976 on different forms of social practices of various ethnic groups in the country (which include Agew, Ari, Arsi-Oromo, Ashendaye, Bench, Gedeo, Guji Oromo, Gumuz, Gurage and Oida). That research was neither systematic nor geared towards establishing any inventory. Following the ratification of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, the ARCCH restructured its department into four sections (oral expressions, performing arts, social practices, indigenous knowledge and crafts), and designed a strategy for 2008-2010 on the identification, safeguarding and promotion of intangible cultural heritage through a national inventory making exercise. In the meantime, the ARCCH decided to take a regional approach and selected the SNNPR as the region from which to start inventorying. With the financial assistance of UNESCO's Participation Programme (2004-2005), a team of anthropologists from the ARCCH and the regional government of the SNNPR would start fieldwork in December 2006 on the five domains of the intangible cultural heritage in the sense of the 2003 Convention.

Inventory at the regional level

Ms Tesfaye reported on the main activities undertaken by five regional governments in the field of intangible cultural heritage:

(1) In the Amhara region, the Culture and Tourism Bureau collected information on oral poetry (particularly related to agricultural activities), traditional practices considered as harmful and musical traditions particularly of the Qimant community.

(2) The Culture and Tourism Commission of the Tigray region collected data and published several books on tales, riddles and oral poetry, which are used as educational material in the region. The Commission also collected social practices of the Ashendaye, Tigray, Kunama and Eurob, including those traditional practices considered as harmful.

(3) The research undertaken by the Department of Culture of the Harari regional government, given the character of the walled city which was inscribed on the World Heritage List in 2006, focuses on the traditional decision making system of Awoch and what can be called cultural spaces related to Mosques and traditional buildings.

(4) The Bureau for Information and Culture of the SNNPR documented oral expressions (including that of the Hammer and the Konso) and social traditions related to marriage, conflict resolution, and the Gada age based political system. The SNNPR has also hosted for three consecutive years a festival on local music traditions.

(5) The Bureau for Culture and Tourism of Oromia has published books on oral poetry and riddles and has conducted research on the Gada age based political system which was presented to the UNESCO's masterpieces programme. The Bureau is currently undertaking research on the Dire Sheih Hussen and Sof Omer cave systems with a view to nominate these cultural spaces/cultural landscapes for listing to one or both under the 1972 and the 2003 Conventions.

Mr Haile underlined common problems encountered by all regional governments when identifying and safeguarding intangible cultural heritage, which include lack of human resources, inadequate training, and insufficient budget and research equipment.

Country report: Djibouti

Mr Ali Ben Ali Gir, the representative of the Ministry of Communication and Culture of Djibouti, presented the situation in his country concerning identification and safeguarding of intangible cultural heritage. According to him, intangible cultural heritage constitutes an important part of Djibouti nomadic or semi-nomadic life, notably in the domains of oral traditions, performing arts and knowledge about the environment. It was emphasised that customary law and codified law are used side by side in Djibouti. The role that traditional conflict resolution systems can play in the political contexts of the Horn of Africa was highlighted.

According to Mr Ali Gir, local media are actively promoting traditional handcrafts, songs, legends and oral traditions through radio and television channels. No specific policy has been formulated by the national government for identifying and safeguarding the intangible cultural heritage of the country. Nevertheless, the national authorities of Djibouti started considering ratifying the 2003 Convention.

Country report: Somalia

Mr Maxamed Afrax unfortunately could not participate in the meeting but his written contribution was read out in its entirety. The report was based on a needs assessment in the field of culture for Somalia that the UNESCO Addis Ababa Office had entrusted Mr Afrax to undertake earlier in 2006, with an aim to develop cultural activities which contributes to the reconciliation and development of the country. The findings of the report are meant to dovetail into the efforts of the UN Joint needs assessment for Somalia.

Having highlighted the important role that intangible cultural heritage - particularly oral traditions and performing arts - play in the everyday life of Somali people, Mr Afrax emphasised that the civil wars of the last decades almost completely destroyed the country's institutional infrastructures and human capacities in the field of culture. According to Mr Afrax, what is left of the cultural life of the country is endangered by rigid interpretations of Islam, which may lead to suppress cultural freedom and artistic expressions.

The report by Mr Afrax demonstrated that Somalia once enjoyed a rich cultural life supported by different institutions such as libraries, archives, theatres, radio stations, museum and theatre. It also identified aspects of Somali culture in urgent need of international intervention. They include the need to salvage the endangered Somali cultural heritage; the need to rehabilitate ruined cultural institutions and practices; the need to support the resurrection of national cultural institutions and to provide technical assistance to the Transitional Federal Government in this respect; the need to support and empower Somali civil society to contribute to the efforts of cultural rehabilitation; the need to mobilise and re-engage the dispersed human resources and to empower the scattered members of Somali cultural communities, with a view to utilise the potential of culture and art as vehicle for reconciliation, peace building and sustainable development.

Experience from Brazil

As a resource person, Ms Ana Julieta Teodoro Cleaver from the IPHAN shared the experience of Brazil in inventorying intangible cultural heritage.

As reflected in the 1998 Constitution and the Decree 3.551/2000, Brazil is committed to identify, promote and safeguard its intangible cultural heritage. Within this framework, the National Historic and Artistic Heritage Institute (IPHAN) is entrusted with the establishment of a Registry and an Inventory of Brazilian intangible cultural heritage at the state level.

The Registry is an instrument that legally acknowledges a given asset as part of the Brazilian cultural heritage and thereby commits the State to safeguard it. The Registry of cultural assets of an intangible nature is distributed over four Books: (1) the Book of Celebrations, (2) the Book of Forms of expressions, (3) the Book of Places and (4) the Book of knowledge. The procedure for enlisting a cultural asset is complex, requiring detailed documentation describing a cultural system. In all, seven cultural assets have been inscribed in the Registry system to this day.

The inventory of community heritage (National Inventory of Cultural References), established in 1999, yields knowledge with respect to cultural references of the social groups that make up the Brazilian society, including indigenous peoples, Afro-Brazilian populations, traditional populations and those characteristics of multiculturalism in urban settings. Cultural references are understood as bundles of symbolic meanings and values attached to traditions and practices of intangible nature. The Brazilian

inventory system allows the communities and groups themselves to define what their cultural references are and what actions should be used to safeguard them.

The inventory system of Brazil is organised according to the following domains: (1) Celebrations, (2) Forms of expressions, (3) Places, (4) Knowledge and Crafts and (5) Buildings. In order to gather comprehensive information about a cultural reference, a team of IPHAN researchers goes through the following three stages: preliminary survey, identification and extensive documentation. A certain cultural reference may touch more than one domain; for example the preparation of manioc/cassava flour may be associated with certain songs, a specific type of building, feasts, celebrations and local culinary traditions.

Furthermore, Ms Teodoro Cleaver identified a set of challenges that the IPHAN is experiencing. They include problems of administrative nature, technological difficulties in launching a database, different methodological approaches taken by the staffs, and a challenge in managing a growing number of partners.

As a part of her presentation, Ms Tedoro Cleaver showed a film produced by the IPHAN concerning the oral and graphic expressions of the Wajapi, which was proclaimed a masterpiece of the oral and intangible heritage of humanity in 2003. The Wajapi, who are indigenous to the northern Amazonian region, use vegetable dyes to adorn their bodies and objects with geometric motifs. This body art is closely linked to the oral traditions and the worldview of the group.

UNESCO project on traditional music, dance and instruments in Ethiopia

Ms Fumiko Ohinata (Programme Specialist for Culture, UNESCO Addis Ababa Office) presented the UNESCO project “Ethiopia – Traditional Music, Dance and Instruments”. This project, which is financed by the government of Norway, involves Ethiopian and non-Ethiopian experts on traditional music and dance and such Addis Ababa based institutions as the ARCCH, the Institute of Ethiopian Studies, the National Archives and Libraries in Ethiopia, and the Yared School of Music.

The objectives of the project are: (1) to collect and document traditional music and dance expressions in different parts of Ethiopia through fieldwork and research, (2) to contribute to the training of Ethiopian students and further empower Ethiopian institutions to safeguard traditional music and dance traditions, (3) to inform the general public about the existence, the beauty and the value of the traditional music and dance expressions. In short, different components of the project relate to identification, documentation, inventory making, training and promotion; the project is designed in the spirit of the 2003 Convention.

The project so far was able, amongst other accomplishments, to support the ethnomusicological fieldwork of seven members of the project. Information concerning traditional music and dance traditions is collected based on the format (presented as Annex VI) on different parts of Ethiopia. It will form a basis for a future inventory of Ethiopian intangible cultural heritage. An important next step will be to harmonise the information collected through this project with that obtained by other institutions and to develop an effective archiving system at the national level.

Film screening

As part of the programme, a screening took place of an ethnographical film by a Japanese anthropologist “Lalibalocc – Living in the Endless Blessing” (2005, Gondar, 24 minutes, Amharic with

English subtitles, Director: Itsushi Kawase). The film follows a Lalibalocc couple of hereditary musicians who, in northern part of Ethiopia, makes its living by begging and blessing those who give alms in response to chanting.

The participants of the meeting reacted strongly to the film and they consequently had a long and animated discussion. Some considered that the film contained erroneous pieces of information while others spoke out against showing a film which depicts “poor culture of Ethiopia” and which may contribute negatively to the image of Ethiopia towards outsiders. The discussion was implicitly linked to the issue of whether cultural assets of minority and/or disadvantaged people should be the subject of inventory making.

Inventorying making under the UNESCO 2003 Convention: Why and How

In his second presentation, Mr Smeets elaborated inventory making of intangible cultural heritage in the sense of the 2003 Convention by referring to the text of the Convention, the discussion of at least two experts' meetings (17-18 March 2005 in UNESCO Paris and 13-15 March 2006 in Tokyo) and the experiences obtained in other countries.

As Mr Smeets explained, the Convention attaches great importance to the preparation of inventories. In particular, Article 12, stating that States Parties *shall* draw up one or more inventories, uses stronger language than the other articles dealing with the role of States Parties to the Convention. Furthermore, the Convention presents the preparation of one or more inventories as a safeguarding measure in itself and at the same time as a prerequisite for further safeguarding measures – see Article 2.3 which includes *identification* in the set of safeguarding measures, and Article 12 which stipulates that inventories have to be drawn up *to ensure identification with a view to safeguarding*.

The Convention gives much flexibility to each State Party, as indicated in Article 12, since a State Party can choose to elaborate one or more inventories and since they can be drawn up “in a manner geared to its own situation”. Despite this freedom, Mr Smeets pointed out, that there are certain issues that the State Parties are expected to take into account when preparing inventories: First of all, inventory making needs to involve communities, groups and relevant NGOs. The definition of communities varies from country to country, however, and this is something that the inter-governmental committee for the 2003 Convention shall consider carefully in the future. Secondly, the inventory exercise should focus on elements of intangible cultural heritage that are living and that have value and functions for the communities concerned. In this regard, authenticity or historical values are not relevant under the 2003 Convention. Thirdly, Article 11b and 12 of the Convention can be interpreted to think that inventories need to be as complete and as consistent as possible.

Mr Smeets also touched upon issues related to the intangible cultural heritage of migrant groups: some states already started to take up in their inventories intangible cultural heritage of recent immigrants. The participants were also cautioned against trying to collect too much information when establishing inventories; compared to documentation, information required for inventorying may be relatively simple since each State Party needs to cover many elements of intangible cultural heritage present in its territory. The importance of establishing national legislation on intellectual property rights was also highlighted since the interest of communities is often compromised when their intangible cultural heritage is made public.

Questions concerning inventorying intangible cultural heritage

Following the presentation by Mr Smeets, the participants raised a number of issues concerning inventorying intangible cultural heritage. The below summarises the main points and the UNESCO's comments in response:

1. Is it important to take into account the intangible aspects when conserving World Heritage sites or monuments and sites of Ethiopia?

The elements of tangible and intangible heritage of communities and groups are often interdependent - so the answer to the questions is in principle affirmative. It is crucial to note, however, that there are countless examples of intangible cultural heritage that do not depend for their existence or expression on specific places or objects, and that the values associated with monuments and sites are not considered intangible cultural heritage as defined under the 2003 Convention when they belong to the past and not to the living heritage of present-day communities.

2. Is it desirable to identify and inventory intangible cultural heritage of "poor" communities since this might bring negative consequences to the image of the country?

The 2003 Convention does not distinguish communities depending on wealth or their economic status and it does not aim at establishing hierarchies among communities or their intangible cultural heritage. Instead, it recognises that all communities play an important role in the production, safeguarding, maintenance and recreation of the intangible cultural heritage, thus helping to enrich cultural diversity and human creativity.

3. Should Ethiopia inventory the intangible cultural heritage of immigrant communities? If Ethiopia decides to include such communities in its national inventory, how could we ensure that the elements of intangible cultural heritage concerned are keeping the functions and values of their original form?

It is up to each State Party to determine whether to inventory immigrant communities present in their territory. Intangible cultural heritage elements keep on evolving and adapting to various circumstances. In other words, the emphasis should not be placed on whether such elements have kept their original or authentic form, but on whether they still are relevant for the sense of identity and continuity of their bearers.

4. Is the intangible cultural heritage of cast or marginalized groups to be treated separately or as a part of the overall inventory of the community concerned?

No group or community is totally homogeneous; it is important to pay attention to the intangible cultural heritage of different sub-groups that constitute the community under question, particularly because a sub-group may have elements of intangible cultural heritage that are not shared by the main group or community. While it is up to the inter-governmental Committee of the 2003 Convention to define what community is, advice from experts is to allow people themselves to define what community they may or may not belong to.

5. What benchmarks allow to establish whether elements of intangible cultural heritage are rooted in a community?

The experts who prepared the text of the 2003 Convention suggested that transmission for two or three generations should be considered adequate. This may differ from country to country (e.g. Some of the Ethiopian participants proposed seven generations as a bench mark). It is often difficult to determine the historical origin of traditions and practices, and it is not necessary, for the purpose of the 2003 Convention, to prove an antiquity that goes back to hundreds of years.

6. How could we differentiate “authentic” elements of intangible cultural heritage from commercialised traditions and practices that some communities are presenting to tourists?

As stated in the Yamato declaration resulted from the expert meeting held in Tokyo in October 2004, intangible cultural heritage is constantly recreated. The term "authenticity" as applied to tangible cultural heritage is not relevant when identifying and safeguarding intangible cultural heritage. When certain elements of intangible cultural heritage no longer possess value and functions but presented only to tourists, the communities concerned are often aware of this fact and in such cases the elements are not recommended to be included in inventories.

7. Can inventorying really help revitalising intangible cultural heritage?

Inventories should identify threats that certain elements of intangible cultural heritage are facing. On the basis of such information a plan for safeguarding or revitalisation can be developed. For this reason, it is important to include in a form for inventorying questions related to the state of viability such as threats to enactment and threats to transmission.

8. Should States Parties include elements of intangible cultural heritage, which are in contradictions with human rights, or those elements that are considered “harmful traditional practices”?

Article 2 of the 2003 Convention states "(...) For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development".

9. Are States Parties requested to inventory all traditions and practices present in their territory?

According to Article 12 of the 2003 Convention, "(...) each State Party shall draw up, in a manner geared to its own situation, one or more inventories of the intangible cultural heritage present in its territory. (...) ". The use of definite article "the" may be interpreted as implying that the State Parties are requested to inventory all elements of intangible cultural heritage present in its territory. In practice, however, it is not realistic for many States Parties to immediately aim to cover all traditions and practices represented in their countries; it is therefore necessary to draw up a strategy with long-term perspectives.

10. How do we reconcile different categories of intangible cultural heritage already established and used at the national level with the five domains of intangible cultural heritage defined under the 2003 Convention?

According to Articles 29 and 12. 2 of the 2003 Convention, each State party shall submit to the Committee reports, which most probably will have to provide information on inventories. For this purpose it is desirable that States Parties, even if they have already established different categories in their countries, make an effort to be in line with the terminology used in the 2003 Convention.

11. How long may it normally take to inventory the intangible cultural heritage of a community? Does the 2003 Convention propose a timetable for establishing inventories?

The time necessary for preparing inventories depends on a number of factors, such as the size of the country, the number of communities, the level of resources available, experiences of researchers, willingness of a community concerned, and how detailed the form used for inventory. The 2003 Convention does not propose any timetable for establishing inventories. Furthermore, having a complete inventory is not a condition for receiving international assistance or for presenting elements for listing.

12. How should we inventory items of intangible cultural heritage affiliated with more than one community?

Duplications of information is not a problem when different groups or communities claim the same element of intangible cultural heritage. If specific traditions and practices are repeatedly identified across different groups and communities, it may be useful to include an explanatory note in the inventory.

13. Are there guidelines on inventorying intangible cultural heritage?

There are no guidelines on inventorying intangible cultural heritage under the 2003 Convention for the moment. The UNESCO Secretariat is currently preparing a manual on this subject, which will be submitted for examination by the inter-governmental committee of the 2003 Convention in the future.

14. How best to coordinate and share resources and already existing knowledge concerning the intangible cultural heritage of Ethiopia?

It is up to each State Party to ensure coordination amongst partners when inventorying intangible cultural heritage. The scope of the 2003 Convention needs to be made clear to all partners; while researchers may be interested in heritage with great antiquity or of exceptional occurrences, inventories under the 2003 Convention should in principle deal with all living heritage and not taking into account those elements of intangible cultural heritage which no longer have relevance to groups and communities.

15. How could regional government and universities raise funds to contribute to the establishment of inventories?

Under the 2003 Convention, international assistance may be granted for the preparation of inventories in the sense of its Articles 11 and 12. Such assistance may take the form of, amongst others, the granting of low-interest loans and donations.

Forms for inventorying intangible cultural heritage

During the meeting three forms for inventorying intangible cultural heritage were distributed to the participants for their information and comments: (a) form developed by the Ministry of Culture and Tourism of Ethiopia (Annex IV), (b) form developed by UNESCO headquarters based on expert meetings (Annex V), and (c) form specifically designed for inventorying musical and dance traditions

used for the UNESCO/Norway project “Ethiopia – Traditional Music, Dance and Instruments” (Annex VI).

Future steps for Ethiopia

The ARCCH and the regional cultural bureau in the SNNPR will undertake a two weeks fieldwork to inventory intangible cultural heritage of sixteen communities in the southern part of Ethiopia. This exercise, which was to start in mid-December, is financed through the UNESCO's participation programme (2004-5) and therefore the ARCCH is facing the deadline of the end of 2006. While the ARCCH will mobilise 10 experts to cover five domains of intangible cultural heritage, participants of the meeting questioned whether two weeks would be sufficient for this type of exercise. The ARCCH hopes to raise additional funds in order to continue inventorying intangible cultural heritage of other regions in Ethiopia. Researchers from the University of Addis Ababa expressed their wills to cooperate in the future phases of inventory making.

The participants also raised the importance of enhancing inter-institutional relationships for securing the involvement of communities, given that the regional governments are in a better position to engage with communities compared to the federal government. A request was also made by the representatives of the regional governments to be informed and trained on the guidelines for identification and safeguarding of intangible cultural heritage in their area.

Closing

After a brief summary of the meeting by a representative of the UNESCO Addis Ababa Office and two resource persons, the meeting was closed.

Annex I



UNESCO Addis Ababa Office
P.O. Box 1177, Addis Ababa, Ethiopia
Tel: +251-11-551-3953/+251-11-551-7200
Fax: +251-11-551-4416/+251-11-551-1414



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Ministry of Culture and Tourism (ARCCH) and UNESCO Addis Ababa Office

**Meeting on Inventorying Intangible Cultural Heritage in
Ethiopia, Djibouti and Somalia**

Programme

19 & 20 October 2006

United Nations Conference Centre (Caucasus Room 11), Addis Ababa

19 October 2006 (Thursday)

9:00-9:30	Registration
9:30-10:00	Opening session Introduction by Mr Tesfaye Haily, Chief Intangible Cultural Heritage, ARCCH Welcome address by Mr Jara Haile Mariam, General-Manager, ARCCH Welcome address by Mr Awad Elhassan, Director of UNESCO Addis Ababa
10:00-10:30	Opening of exhibition and publication stands Coffee break
Moderator: Mr Jara Haile Mariam	
10:30 - 11:30	UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage Mr Rieks Smeets, Chief of UNESCO Intangible Heritage Section
11:30 - 12:30	Current Status of identification and safeguarding of the Intangible Cultural Heritage in Ethiopia Mr Tesfaye Hailu, Chief of Intangible Cultural Heritage Section, ARCCH Comments from Regional Cultural Bureaus
12:30 - 12:45	The Inventory making component of the UNESCO project "Ethiopia - Traditional Music, Dance and Instruments": Ms Fumiko Ohinata, UNESCO Addis Ababa Office
12:45 - 14:00	Lunch break

Moderator: Mr Awad Elhassan	
14:00 - 14:30	Current status of identification and safeguarding of the Intangible Cultural Heritage in Djibouti Ali Ben Ali Guirreh, Ministry of Communication and Culture, Djibouti
14:30 - 15:00	Current status of identification and safeguarding of the Intangible Cultural Heritage in Somalia Maxamed Afrax, Writer and UNESCO consultant
15:00 - 15:30	Discussion
15:30 - 16:00	Coffee break
16:00 - 16:30	Film screening: Lalibalocc- Living in the Endless Blessing (2005, Gondar, 24 minutes, Amharic with English subtitles, Director: Itsushi Kawase)
16:30 - 17:00	Summary of Day 1 and Comments Ms Ana Julieta Teodoro Cleaver & Mr Rieks Smeets

20 October 2006 (Friday)

Moderator: Mr Yonas Beneye, Chief of Archaeology, ARCCH

9:30 - 11:00 Inventory-making under the UNESCO 2003 Convention: Why and How?
Mr Rieks Smeets, Chief of UNESCO Intangible Heritage Section

Questions from the participants

11:00 - 11:30 Coffee break

11:30 - 12:45 Inventory-making in Brazil:
Ms Ana Julieta Teodoro Cleaver, IPHAN (Instituto do Patrimônio Histórico e Artístico Nacional)

Questions from the participants

12:45 - 14:00 Lunch break

Moderator: Mr Rieks Smeets and Ms Ana Julieta Teodoro Cleaver

14:00 - 15:30 Discussion on a National strategy for inventory making in Ethiopia

Preparation towards an Ethiopian National list of intangible cultural heritage
How to coordinate regional and thematic approaches?
How to ensure the involvement of communities?
Is there a need for a common questionnaire and guidelines for fieldwork?
How to ensure coordination between central and regional governments, NGOs and tradition bearers?
What is the next step?

15:30 - 16:00 Coffee break

16:00 - 17:00 Round Table Discussion: National strategy for inventory making in Ethiopia
(Continued)

17:00 - 17:30 Closing session
Summary by Mr Tesfaye Hailu & Ms Fumiko Ohinata

* There is a publication stand and panel exhibition on the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in the foyer.

Annex II:Meeting on inventorying intangible cultural heritage in Ethiopia, Djibouti and Somalia
(19 & 20 October 2006)

List of participants

Name	Institution/Region	Title
Mr Abiot Swiferaw	ARCCH	Ethnographer
Mr Alemu Haile	ARCCH	Documentation
Mr Ambachew Kebede	ARCCH	Head, Documentation department
Mr Aweke Woube	ARCCH	Expert
Mr Balew Baye	ARCCH	Expert in Archaeology
Mr Beamlaku Tadesse	ARCCH	Archaeology
Mr Chane Ayehutsega	ARCCH	Expert in culture
Mr Efrem Amare	ARCCH	Head, Department of Reform
Ms Etagegnehu Asres	ARCCH	Expert in linguistics
Mr Getachew Sinshaw	ARCCH	Researcher in cultural heritage
Mr Getahune Begna	ARCCH	Head, Planning and Programme
Mr Jara Haile Mariam	ARCCH	General Manager
Mr Kassahun Abate	ARCCH	Public relations
Ms Mamitu Yilma	ARCCH	Director, National Museum
Mr Mengistu Yagch	ARCCH	Camera crew
Mr Nigusu Damtew	ARCCH	Head, Conservation department
Mr Tekle Hagos	ARCCH	Archaeologist
Mr Tekle Yigezu	ARCCH	Camera crew
Mr Tesfaye Hailu	ARCCH	Chief Anthropology Department
Mr Yonas Beyene	ARCCH	Chief, Archaeology Department
Mr Mohamed Yayu	Afar	Expert in heritage, culture and history
Mr Yonas Teshome	Afar	Expert in heritage, culture and history
Mr Yirga Ejigu	Amhara	Expert in culture
Mr Dires G/Meskel	Benishangul Gumuz	Team leader
Mr Alemayehu Teshome	Dire Dawa	Head, Department of Culture

Mr Solomon Tesfa Mariam	Gambela	Relics conservation department
Mr Adem Abdulahi	Harar	Culture expert
Mr Mefitu Zekaria	Harar	Culture expert
Mr Hussen Indissa	Oromia	Leader, Heritage and Historical studies
Mr Aweke Amzaye	SNNPR	Head, Department of Culture
Mr Bizuayehu Carew	SNNPR	Team leader
Mr Minase Girma	SNNPR	Expert in heritage, history and pre-history
Mr Dagne Gebre	SNNPR	Expert in Culture
Mr Mamo Mala	SNNPR	Head, Tourism Department
Mr Tesfaye Birega	SNNPR	Administration Officer
Mr Daniel Wogaso	SNNPR	Expert in History
Mr Zeray G/Egziabher	Tigray	Expert in linguistics
Mr Yasin Omar	Ethiopian National Archive and Library Agency	Translator
Mr Temesgen Gudina	Ministry of Education	Expert in History and Education
Mr Behailu Fisha	House of Federation	Team leader, Nation, Nationalities and Regional Studies
Ms Werknesh Woju	House of People's Representatives	Representative
Ms Nigatua T/Haimanot	National Commission of Ethiopia for UNESCO	Secretary-General
Mr Tedla Mamo	Ethiopian Intellectual Property Organisation	Team leader
Mr Dechasa Sisay	Education for Development Association	Monitoring and evaluation officer
Mr Maxamed Afrax	Somalia	UNESCO consultant, writer
Mr Ali Ben Ali Gir	Djibouti	Ministry of Communication and Culture
Ms Gemechu Kedir	Ethiopian Language Research Centre, University of Addis Ababa	Researcher
Mr Binyam Mitiku	Department of Linguistics, University of Addis Ababa	Researcher
Gemechu Fadir	Ethiopian Languages Research Centre	Researcher
Demeke Berhane	Institute of Ethiopian Studies	Researcher
Mr Gebre Yntiso	Department of Sociology and Social Anthropology, University of Addis Ababa	Chairperson
Mr Kassaye Bagashaw	Department of History and Cultural Heritage Research	Researcher
Mr Fekade Azeze	Department of Ethiopian Languages and Literature, University of Addis Ababa	Researcher
Mr Jean-Gabriel Letruq	Centre for Documentation and Studies in Economics, Laws and Society	PhD Student
Ms Anna Julieta Teodoro Cleaver	IPHAN, Brazil	Researcher

Mr Rieks Smeets	UNESCO HQ	Chief, Intangible Cultural Heritage
Mr Awad Elhassan	UNESCO Addis Ababa	Director and Representative
Ms Fumiko Ohinata	UNESCO Addis Ababa	Programme Specialist for Culture
Ms Tiguist Asfaw	UNESCO Addis Ababa	Programme assistant for Culture
Mr Tamarat Lemma	UNESCO Addis Ababa	Assistant for documentation

Annex III

19 October 2006

Ana Julieta Teodoro Cleaver

Brazilian Registry and Inventory System as developed by IPHAN (National Historic and Artistic Heritage Institute)

IPHAN's Intangible Heritage Department:

- Identification Section
- Registry Section
- Support and Development Section

A The *Registry of cultural assets of an intangible nature* presents Brazilian Heritage distributed over four Books:

1	Book of Celebrations	(1)
2	Book of Forms of expressions	(2)
3	Book of Places	(1)
4	Book of Knowledge	(3)

- Legally protected
- Heavy procedure

In all, seven assets inscribed so far

Previous incorporation in the **Inventory** not obligatory but it is necessary to present a comprehensive documentation justifying the registry

B *Inventory* of community heritage (National Inventory of Cultural References), yields knowledge with respect to cultural references of the social groups that make up the Brazilian society

1	Celebrations
2	Forms of expressions
3	Places
4	Artefacts and Crafts
5	Buildings

- Contains central elements of the heritage of indigenous, Afro-Brazilian and urban multicultural communities, and from traditional populations living in close relation with nature
- Extensive documentation required describing a cultural system:
the central element together with associated tangible and non tangible elements
- Cultural references (is bundles of symbolic meanings and values attached by communities to celebrations, etc.) defined by the communities themselves
- Historic continuity, local identities are criteria
- Prepared 1999/2000

Three steps before incorporation in the Inventory:

- preliminary survey
- identification
- documentation

Identification through a horizontal description of ICH elements departing from a regional or thematic approach.

Intangible Cultural Heritage Inventory Format

1. Background Information.

1.1 Region _____ Zone _____ Wereda/special Werda
_____ Kebele _____ Ethnic group _____

1.2 Informant Data

Name _____ Age _____ Sex _____
profession _____ Social status _____

2. Domain of the Intangible Cultural Heritage _____

2.1 Genre _____

3. Contextual Data _____

4. Manifestations of the Intangible Cultural Heritage

4.1 Physical _____

4.2 Material objects/instruments _____

4.3 Oral expressions _____

5. Significance of the Intangible Cultural Heritage

6. Ownership

6.1 Creator/s _____

6.2 Practitioner/s _____

6.3 Custodian/s _____

7. Condition of the Intangible Cultural Heritage

7.1 Physical threats _____

7.2 Social and economic threats _____

7.3 Safeguarding methods and transmission _____

8. Data collector

Name _____ Age _____ Sex _____

Address _____ Signature _____

Date _____ Year _____

Annex V:

Outline for inventorying elements of the intangible cultural heritage¹

1. Identification of the element

- 1.1. Name of the element, as used by community or group concerned;
- 1.2. Short, maximally informative title (including indication of domain(s));
- 1.3. Community(ies) concerned;
- 1.4. Physical location(s) of element;
- 1.5. Short description.

2. Characteristics of the element

- 2.1. Associated tangible elements (if any);
- 2.2. Associated intangible elements (if any);
- 2.3. Language(s), register(s), speech level(s) involved;
- 2.4. Perceived origin.

3. Persons and institutions involved with the element

- 3.1. Practitioners(s)/performer(s) - name(s), age, gender, social status, and/or professional category, etc.;
- 3.2. Other participants (e.g., holders/custodians);
- 3.3. Customary practices governing access to the element or to aspects of it;
- 3.3. Modes of transmission;
- 3.4. Concerned organizations (NGOs and others).

4. State of the element: viability

- 4.1. Threats to the enactment;
- 4.2. Threats to the transmission;
- 4.3. Availability of associated tangible elements and resources;
- 4.4. Viability of associated tangible and intangible elements;
- 4.5. Safeguarding measures in place.

5. Data gathering and inventorying

- 5.1. Involvement of the community/group in, and consent for data gathering and inventorying;
- 5.2. Restrictions, if any, on use of inventoried data;
- 5.3. Resource persons(s) - name and status or affiliation;
- 5.4. Date and place of data gathering;
- 5.5. Date of entering data into an inventory;
- 5.6. The inventory entry compiled by....

6. Reference to literature, discography, audiovisual materials, archives.

¹ UNESCO/ITH, 12/10/2006, based on recommendations made and refined by experts during a series of meetings in the run-up to the preparation of the implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage.

Annex VI:



United Nations Educational, Scientific and Cultural Organization

UNESCO - Norway Funds in Trust project

“Ethiopia – Traditional Music, Dance and Instruments”

Form for submitting information about recorded expressions²

1. Collector’s name and qualification:

2. Reference number for recorded material and short title:

3. Recording information:

- a) Date of recording
- b) Place of recording
- c) Name(s) and/or number of performers
- d) Location (e.g. house, field, forest)
- e) Type of recorder used
- f) Number and type of microphones used
- g) Tape format and duration

4. Performer(s);

- a) Self-denomination
- b) Language(s) of the performers
- c) Other information (e.g. age, gender, occupation)

5. Identification of the expression recorded:

- a) Title
- b) Literal translation of the title
- c) Genre (local name)
- d) Literal translation of the genre’s name
- e) Language of the text, if applicable
- f) Vocal/rhythmical/dance characteristics in brief
- g) Usual circumstances of performance (e.g. place in agricultural or life cycle)
- h) Role of audience
- i) Geographical distribution

6. Tangible aspects

- a) Instruments used (names and types)
- b) Availability of instruments for performers

² Please fill in the sections relevant to the expressions you have identified and recorded.

- c) Instruments still produced?
- d) If yes, where and by whom?
- e) Other objects or instruments relevant for the performance (including costumes and masks)

7. Transmission

- a) How?
- b) Endangered?
- c) If so, by what?

8. Various

- a) Related expressions in the same community
- b) Related expressions in the neighboring communities
- c) Origin
- d) Relevant bibliography and discography
- f) Any other information