

ANNEX 1: QUESTIONNAIRE ON RAISING AWARENESS ABOUT INTANGIBLE CULTURAL HERITAGE

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General

- 1. Please briefly describe the general awareness in your country about the importance of intangible cultural heritage (as defined in Article 2 of the Convention).**

The world community has for a number of years cooperated in safeguarding cultural heritage through the identification and preservation. It is only recently that international agreement has been the incentive for Jordan to start cooperating to protect and promote intangible cultural heritage (*hereinafter* ICH). In fact, in the passing years in Jordan, there was still an inadequate awareness on the safeguarding of ICH among a part of the leadership at central and local levels, as well as among the stakeholders themselves. A survey of the various Jordanian cultural sectors reveals that Jordan took scattered steps toward the awareness process about the importance of the ICH. Some previous and scattered projects only focused on documentation, which is just the first step in the process of safeguarding ICH. Moreover, due to the limited ability in identifying various elements of cultural heritage, financial restriction and lack of human resources, some weak attempts toward safeguarding ICH elements were carried out separately and sadly, with a lack of interdisciplinary coordination; especially there was very little involvement of the Jordanian

community, which led to a big limitation of effects and sustainability of some of these projects.

Nowadays, the mission of safeguarding ICH in Jordan started to receive gradually interest from the government and some other community sectors of the Jordanian society, especially after ratifying the 2003 UNESCO Convention (*hereinafter* Convention). Systematic awareness programs are needed to realize the purpose of preserving the Jordanian ICH as well as to create the incentives among Jordanians to be aware of the importance of ICH. Respected ministries in the country, i.e. the Ministries of Education, Culture, Tourism and Antiquities, and Higher Education, should take this responsibility, as they deal with a large sector of the Jordanian population on different levels.

Any awareness process should consider the following points/conditions:

- 1) Maximize media involvement by developing a communications plan.
- 2) Include ICH in all aspects of government heritage policy and planning
- 3) It should seek for the Jordanian public to identify and discuss phenomena, which have positive or negative effects on cultural diversity and its continuous development in general and on the vitality and the transmission of the ICH in particular.
- 4) It is expected that awareness-building programs should address the public, particularly the young people to raise the understanding and importance of such heritage at the local, regional and national levels and in ensuring mutual appreciation for such heritage.
- 5) Any awareness process in Jordan should coincide with a law or legislations on ICH. Accordingly, the awareness of the whole society on the safeguarding of ICH is expected to improve.
- 6) The lack of a “**Jordanian Authority for Cultural Heritage**” makes any awareness endeavor difficult. Therefore, the Jordanian government should consider establishing an independent “governmental authority/body”, which takes the responsibility for the Heritage issues in general, and ICH in particular.

Awareness-raising at the national level

2. **How can practitioners and bearers of the intangible cultural heritage be effectively involved in raising awareness about the**

importance of their heritage, while respecting customary access to it?

Central to the awareness process is the engagement of ICH practitioners as experts and not merely as subjects in our educational endeavors. Heritage practitioners could be rightly involved when they are best positioned to inform transnational institutions and practices on ICH. Heritage practitioners have always safeguarded their ICH through informal education within their communities. Therefore, practitioners should receive attention and acknowledgments from the government as well as the community itself as bearers of precious heritage in danger, as they have always safeguarded their ICH through informal education within their communities

(see also comments under question 3)

3. What role can formal and non-formal education play in raising awareness about the importance of intangible cultural heritage? What kind of educational materials could be developed for that purpose?

Formal and non-formal education can of course play an important role in strengthening raising awareness on ICH and its transmission both within and beyond communities who practice ICH. Education on different levels, i.e. basic and secondary education for children, and on non-formal adult education, can be considered for inclusion of ICH in its curricula. Collaborative processes in the country can engage all parties working in the field of ICH in conceptualizing, producing, and implementing educational projects to safeguard intangible cultural heritage. For example:

- 1) Students can obtain a practical understanding of ICH, as well as background information on the establishment of the ICH Convention. On the higher education level, an objective can be realized through mobilizing the capabilities of Jordanian Universities students to produce various media to facilitate social recognition and understanding of ICH, and to utilize such media for publicity activities in Jordan itself and outside. Students can create such items as animation works, brochures, posters, educational materials and toys. Experts can be invited to give students advice on how to further improve the works as educational and promotional materials on ICH and the Convention. Local cultural specialists can provide substantive material for educators. Curriculum writers can develop

drafts reviewed by specialists and tested in the classroom. Throughout the process, educators' awareness and understanding of local ICH can be raised. ICH specialists and practitioners from different parts of Jordan can create for the teachers ways to use ICH in teaching the different school disciplines. Local ICH practitioners can participate in the classroom enriching the courses and revalidating the worth of local culture in the process.

- 2) Presenting and teaching about an ICH element in the classroom will reinforce the importance of the element for children who might have learnt about it from their parents or elders, and in cases where the tradition is not being taught at home, it will stimulate children to encourage their parents and elders to begin to teach them sand drawing in the traditional community setting.
- 3) Schools can take the burden to let students do field research on their own ICH and produce exhibitions for the school or for the community. This would lead them to gain tools for recognizing and presenting their own heritage and for revalidating publicly.
- 4) Establishment of a national annual competition for school students can encourage them to learn ICH domains from their community elders and gain an appreciation of this cultural form. Prizes can be awarded to encourage students to undertake quality research with their elders.
- 5) Books can be published containing certain ICH elements as a result of research / fieldwork conducted by school children in practitioner communities.
- 6) Creating exhibitions in school or in community centers to produce manuals for the teachers to use in the classroom. Such manuals could include case studies of communities living in different parts of Jordan.

4. What role can community centres, museums, archives and other similar entities play in raising awareness about intangible cultural heritage?

Collaboration with local communities must be at the centre of any efforts to safeguard ICH and promote sustainable development. In the case of tourism for example, community centers, can participate in raising awareness about the importance of participation in the planning and implementation of tourist development plans, as this will serve to mitigate

the negative social aspects which tourism might bring and ensure that the benefits of tourism development flow to the residents. Community centers can play an important role in raising the awareness about the involvement of people in the planning of social activities, which can enrich the cultural calendar with fairs, festivals and theatrical performance for the enjoyment and education of both tourists as well as local residents, and serve as a means of raising appreciation for those ICH elements.

Community centers and similar bodies as independent community organizations can provide grants to support a variety of awareness attempts identified and implemented by local citizens. Their role in awareness process can be considered as effective, as they constitute a form of partnerships between local civil society organizations, the business community and governmental bodies. Moreover, their mission is broadly defined, as they serve geographically defined communities, supported by a broad range of donors, and governed by local boards reflecting the community. As a result, they can contribute in disseminating any aspect of ICH.

As for museums, and considering the definition of the museum as an institution, it seems clear that adding living heritage, i.e. some ICH dominating elements in the society, to the kinds of collections for which museums are currently responsible could have a dynamic effect upon both. The process of making the intangible or living practices visible is a significant process and will raise awareness in different levels. A representation or record of living heritage taking place outside the museum, as well as the occasional use of the museum for a performance or presentation, contribute broaden the significance of ICH for the community.

Awareness raising through museums should tackle particular questions on (1) How can museums contribute to safeguarding living heritage, especially at the level of local communities and (2) How can they contribute to the visibility of forms of living heritage. In accordance with the aims of the UNESCO Convention (2003) both questions are challenging, as museums have so far been used for safeguarding tangible heritage rather than ICH. As ICOM, 2001 defines museum as a 'non-profit making, permanent institution in the service of society and of its development, and open to the public, which acquires, conserves, researches, communicates and exhibits, for purposes of study, education and enjoyment, material evidence of people and their environment...' (ICOM, 2001), it is not possible to include

ICH elements under this rubric. However, the Asia Pacific Regional Assembly of ICOM on 'Museums, Intangible Heritage and Globalisation' (Shanghai, 2002), affirms in its Charter the 'significance of creativity, adaptability and the distinctiveness of peoples, places and communities as the framework in which the voices, values, traditions, languages, oral history, folk life and so on are recognised and promoted in all museological and heritage practices', and recommended museums as 'facilitators of constructive partnerships in the safeguarding of this heritage of humanity'. (http://icom.museum/shanghai_charter.html). As a starting point, one might say that museums have been conventionally concerned with tangible cultural Heritage and serve a certain community whose identity is connected to the museum collections. In this case, since ICH closely is connecting the identity and continuity of groups, we need to consider adding ICH elements to the tangible museum collections, for the sake of disseminating certain ICH elements and raising awareness around them. Museums could be tested for exploring the possibility of connecting ICH with the artifacts in museums a method, which might lead to the interpretation of those collections for the people whom the museum serves – in archaeology, this process is partially brought under "ethno-archaeology"-. This method could be applicable on museums of Cultural Heritage that represent the continuity of the material culture of a certain community. Story telling is one expressive form that deserves attention in this respect, where a story can be associated with a particular object in the museum. The engagement of living memories and meanings with the preserved objects in the museum could take a new chance. Within this context, the awareness process, museums can stress the importance of identities by organizing public-culture events such as exhibitions and performances, as identities are subjectively experienced by people participating in public culture. Museums, especially the local ones, can function as intermediate between local communities and public culture, and accordingly, they consider at the end safeguarding local interests of people in living heritage and the interests of UNESCO. At the same time, we need to be alert to the relationship between local and national museums when an item of local living heritage is identified as being heritage of humanity.

Museums can recruit workers who can collect and file oral traditions on digital support, record and rewrite songs and traditional music, etc, and as a result transform this kind of ICH into a tangible heritage and preserve it in a physical form, as historical and cultural evidences. However, we have to be aware of the danger that intangible heritage should not be fixed or

frozen and connected to certain moment of time as a result of this, where the original relationship with the individual or with the community is lost.

5. How can various types of media contribute to raising awareness? (television, radio, films, documentaries, Internet, specialized publications, etc.)

Today's communication technologies can easily facilitate and enrich the dissemination of ICH and the awareness about its important:

- New technologies also offer enhanced means to awareness process, safeguard and restore ICH, especially elements in danger of erosion and disappearance. They can also facilitate educational and scholarly opportunities, as well as enhanced cultural exchange.
- Establishment of a web service for each country would display ICH resources databases, which could be also, open to public contributions, can enhance the awareness process. The service would be based on a simplified common data format about intangible heritage resources that enabled the public to access, since it aimed only to provide an interchange data structure for the web. This would allow partners to appreciate the impact of the multimedia presentations and the immediacy and potential of navigation between cultures. The implementation of digital applications for intangible heritage would disseminate oral traditions, narratives and myths from different regions throughout the planet. Digital media could help in the representation of space and cultural heritage, including the combined use of GIS and mobile devices
- Films, documentaries, and radio can provide the public with information on the importance of the ICH.
- Establishing a Photo-voice system for capacity building, which helps people of community to reach out and express their unique knowledge and concerns through the pictures taken by them. This method, which has been applied in Vietnam for example, is very effective in documentation and raising awareness of the community

of intangible cultural heritage. This approach, craftsmen for example had the opportunity to learn from each other. Crafts are passed down from generation to generation in the family. Fathers pass down their knowledge to their sons, who in turn teaches their successors using a hands-on method. It can help individuals to collect information from different resources. On this basis, they can accumulate a common knowledge of the whole community.

6. Can commercial activities related to intangible heritage contribute to raising awareness about its importance?

Commercial activities related to ICH and its relevance to raising awareness touch many aspects, e.g.:

- Certain commercial activities can play an important role in the awareness process, e.g. printing cards bearing images of performed arts or crafts affiliated to a certain community, as such cards can be used by tourists who are visiting this country / community.
- Making short films on certain ICH elements of a particular community, e.g. performing arts, traditional music and songs, can be used for disseminating and raising awareness of that element inside and outside the country.
- Advertising and promoting (an) ICH element(s) known in the community as a feature associated to a resort or a touristic facility.

(see comments under item no 7)

7. Can enhanced visibility and awareness of the intangible heritage lead to income-generating activities?

The answer is “yes”! Enhanced visibility and awareness of the ICH can lead to generating of income. The essential factors that contribute to the success of any ICH related project, should take into consideration income-generating, involvement of the community, especially the culture bearers themselves, e.g. craftsmen, who know best about the craft knowledge. Community involvement should be widely highlighted and communities should be provided with favorable conditions to join the income-generating activities of a project. Moreover, conditions should be created so that tradition-bearers can get access to and benefit from to their own cultures

and to continue promoting and creating new cultural values. Certain projects based on ICH elements can reach the objective to help the bearers or practitioner of a certain ICH element to produce their products, e.g. traditional crafts, in order to improve their living standards, enhance the local socio-economy and political stabilization and consequently, preserve their cultural values in line with the policies of the government. The balance in the relationship between preservation and development should be maintained; in other words, continuing promoting cultural heritage in contemporary life and sustainable development must be maintained in order to survive in the right direction. ICH should be considered in the context of the market economy and can be invested for income-generating in the cultural tourism sector.

If we proceed into some details, by tackling the issue of ICH and income generating, a distinction between performing arts done for commercial purposes and those that are non-profit by nature should be drawn. Jordanian element of the first kind is for example the *Dabka* dance , performed at ceremonial occasions in weddings etc for generating income. From the second kind, non-profit ICH elements, is the disappearing folk tales and stories (*hikaya*). The latter could be converted to an income-generating element, if we, for example, publish these folktales on different means, i.e. books, films, or plays.

In the field of handcrafts, young people find it difficult to preserve handcrafts if it does not bring sufficient economic compensation. Therefore, it is hard for a specialized handcraft to find a young successor to inherit a particular traditional craft. Many handcrafts in Jordan are in crisis, because their use of time and labor makes them unprofitable. For example traditional embroidery and Bedouin carpet weaving in Jordan are in a very critical situation, as mechanic weaving and embroidery is faster and more cheaply. Another problem in the conservation of handicrafts arises from the difficulty in obtaining necessary supporting tools or instruments of good quality, which are themselves made by handcraft; this is similar to the problem in performing arts done by a team, which may be weakened by insufficiently remunerated supporting parts. Therefore, awareness campaigns should be launched about opportunities for using ICH in economic development. This goal could be accomplished by developing case studies and resource materials that reflect national and international initiatives, in addition to the engagement with business support sectors to develop ICH. Moreover, encouraging the promotion of traditional skills,

practices, and programming in tourism, promotional initiatives, ensuring that ICH be included in cultural tourism strategy. The country should ensure that export opportunities for aspects of ICH are included in the its planned cultural export strategy. The authorities should also encourage the inclusion of ICH enterprises and practitioners in trade shows and incorporating traditional skills/presentations into experiential, adventure and nature-based tourism

Awareness-raising at the international level

8. What kind of actions and tools do you expect the UNESCO Secretariat to develop in order to assist the States Parties in enhancing awareness about the intangible heritage?

The UNESCO Secretariat need, in our opinion, to launch international campaigns, promote publication of partnerships, international publications and exhibitions. Special bodies safeguarding ICH and sometimes working across borders in exchange programs should be given high priority. Moreover, the following points can be quoted in this regard:

- 1) Creating mediums to promote strong leadership, collaboration, awareness, and responsibility in the conservation of the county's ICH resources among local residents and institutions through different means: e.g. - publications and exhibitions on both the national and international levels, which should focus for example on encouraging the country and government to serve as role models in promoting the preservation of the county's ICH resources; - improving the facilitation and coordination of all appropriate public, private, and non-profit groups involved in ICH preservation activities; -supporting local residents to volunteer in ICH preservation programs at public venues; - building the public's awareness of ICH resources and the value of conserving and preserving them.
- 2) Ensure that adequate financial resources and incentives are available to carry out the implementation of the county's cultural heritage awareness and preservation goals. This could be realized through advocating for new legislation and developing new financial support to provide incentives for the conservation and preservation of the ICH resources.

- 3) The Secretariat can develop partnership between the state parties as well as joint projects and workshops to disseminate the experience and information among them.
- 4) Assisting State parties to build web-sites and issue publications containing the country's contributions in the field of ICH.
- 5) Assisting state parties in conducting awareness workshops with the participation of local communities in order to reinforce the mechanisms of transmission of ICH in danger of disappearing.

9. The Representative List of the Intangible Cultural Heritage of Humanity is established under Article 16 of the Convention "in order to ensure better visibility of the intangible cultural heritage and awareness of its significance, and to encourage dialogue which respects cultural diversity". What kind of specific measures should be taken to achieve these objectives?

- The representative list (*hereinafter* RL) of ICH can indirectly develop ideas on possible ways to make use of the forces of globalization to enhance understanding and respect for each other's intangible heritage among and within groups and communities.
- Dissemination of the RL can draw the attention to the ways in which the encounters of people of different cultural heritages can lead to cultural forms and enrich overall cultural diversity. Each community can gain some clues on the cultural differences, which should be recognized as basic human rights. If this mutual understanding of the others Heritage get established, civilizations and cultures will have less space in trying to impose itself as perfect to be competed by people of the other cultures.
- The dissemination of the RL can be considered as an enriching factor for enhancing human development and peaceful co-existence between cultures. This will lead to the tolerance among cultures.
- RL should be used to encourage successors or groups to transmit the heritage, and social education and schooling should become bridge for the cultivation of successors.

10. How can the programmes, projects and activities that best reflect the principles and objectives of the Convention, as referred to in Article 18, contribute to raising awareness about the importance of the intangible heritage?

The contribution of programs, projects and activities to raise awareness about the importance of ICH can be represented, including other aspects, in surveying individuals, governments as well and organizations to get their input by giving the chance of participants in these programs, projects and activities to determine priorities and, work with consultants, develop goals, objectives, and strategies toward safeguarding of the country's ICH. This will lead to strengthening national and regional measures of safeguarding ICH, enhancing capacities at local and national level. Programs, projects and activities can also contribute in the realization of a classification system for ICH, on the basis of a shared methodology among the participants, and taking into account both the *UNESCO* well-defined cultural policy and orientation in this field. Programs, projects and activities can provide a good venue for establishing pilot projects that focus on following activities

11. Through what means can the Committee disseminate best practices, as referred to in paragraph 3 of Article 18?

The Committees can adopt a series of procedures to formulate a series of dissemination measure for the protection of ICH, i.e. by conducting thorough and investigation to the protection of ICH in the concerned countries, which shall make the best of means to keep an authentic, systematic and comprehensive record of ICH; establishing related archives and databases, and help completing the general picture of ICH among different locations diverse groups in the countries, e.g. the variety, quantity, distribution, status , preservation and existing problems.

The Committee can give advice on how to formulate standard criteria and scientific assessments for establishing and inventory system of ICH. It can encourage cultural departments and agencies, scientific research institutes, colleges, universities and experts to organize to conduct in-depth studies on major theoretical and pragmatic issues and thus scientifically appraise and identify the ICH. It should be able to establish scientific and effective transmission mechanisms for ICH.

It can call upon governments at various levels to enhance their leadership and incorporate the protection of intangible cultural heritage into its major working agenda, into the overall strategy of economic growth and social development and into its framework of cultural development.

It can encourage governments at various levels to increase their financial input, invest and protect the ICH.

Threats related to awareness-raising

12. When applying awareness-raising measures, what aspects or elements of the intangible heritage should be excluded?

As it is evident from Article 2 in the Convention, living culture that advocates religious fanaticism, apartheid, mutilation of women, or that severely harms other groups or individuals by other means, is excluded from safeguarding, and, accordingly, no awareness steps should be taken to revive elements related to the mentioned aspects.

13. When attempting to raise awareness about intangible heritage, what kind of measures should be taken to avoid inappropriate use or access to it?

Central point to any safeguarding or awareness process of ICH is the question: how best to protect intangible heritage against misappropriation and illegitimate use.

The preservation of original records and items of ICH is an ongoing effort. It is imperative however, that awareness procedures should respect issues around the property and intellectual rights. For example, proper authorization must be acquired for the sharing of information gathered during the awareness projects and documentation activities. Any steps toward disseminations or awareness should take into account the intellectual, legal and moral implications of holding and providing access to personal information. However, the digitization and dissemination of traditional cultural expressions can lead to their misappropriation and misuse. In some cases, safeguarding efforts have unwittingly led to the unauthorized disclosure or commercial exploitation of culturally sensitive materials. Therefore, any access to ICH material should be defined and

copyright, ownership rights and other legal issues should be clearly defined and protected.

14. What kind of precautions should be taken to avoid possible negative effects resulting from enhanced visibility of certain forms of intangible heritage?

Any enhance visibility of forms of ICH should take the following points into consideration:

- 1) Some ICH forms of a certain culture could be exposed to negative conceptions by other cultures.
- 2) Any enhanced visibility of ICH forms should be very sensible toward changing identities.
- 3) Avoiding treating religious heritage of groups and communities badly.
- 4) Enhanced visibility of ICH forms should avoid stimulating issues that might cause discrimination or stimulate struggles among the people of a certain community in a particular country.

15. What ethical questions do you think need to be raised when promoting the intangible heritage of certain communities?

One of the important points is to address ethical questions emanating from the relationship between the representative of the official bodies of the government and the holders of the knowledge.

When promoting ICH many ethical questions could be raised, e.g.

- 1) The use of heritage and the past is not separable from the social ethics that dominate a particular society.
- 2) The respect of local identities
- 3) The violation of human rights in the evaluation of the safeguarding process.
- 4) The discussion about the values and norms involved in ICH should be left to the communities and its members; i.e. any ICH element should be presented in relation to the way it is used in the community. Undervaluing the ICH elements and its bearers should be avoided.

- 5) Be aware of the fact that traditional communities often have a stake in the ways in which knowledge about them and their traditional expression are presented interpreted and used in a proper and adequate manner.
- 6) Any safeguarding process or activity should take adequate account of the rights and interests, which do not make them and their ICH elements vulnerable to misappropriation and misuse, which calls for a legal protection.
- 7) The attribution of an ICH element to its appropriate community, group or person.
- 8) Any project, which seeks the documentation of a certain ICH element, should receive permission from the community, group or individual concerned, based on recognition, respect and cooperation.
- 9) Avoiding the mistreatment of ICH bearers and practitioners through the media.
- 10) Avoiding the mistreatment of the ICH material collected by researchers.

Additional comments:

Publications consulted

I have consulted / quoted some publications related to cultural heritage while filling out this questionnaire, however, the following list is not exclusive:

- ELIZABETH BRADSHAW1 AND JO-ANNE THOMSON: CULTURAL HERITAGE MANAGEMENT: COMMUNITY PARTNERSHIPS AND INTEGRATED BUSINESS SYSTEMS.
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- WIM VAN ZANTEN: AUDIOVISUAL DOCUMENTATION AND ITS ROLE IN THE TRANSMISSION OF KNOWLEDGE 1 COMMUNITIES AND MEMORIES: A GLOBAL PERSPECTIVE THE THIRD INTERNATIONAL CONFERENCE OF THE UNESCO MEMORY OF THE WORLD PROGRAMME, NATIONAL LIBRARY OF AUSTRALIA, CANBERRA, 19-22 FEBRUARY 2008.
- SAFEGUARDING OF INTANGIBLE CULTURAL HERITAGE AND COMMUNITY INVOLVEMENT IN THE RECENT YEARS IN VIET NAM NGUYEN KIM DUNG. DEPARTMENT OF CULTURAL HERITAGE, MINISTRY OF CULTURE AND INFORMATION, VIETNAM.
- PLACE – MEMORY – MEANING: PRESERVING INTANGIBLE VALUES IN MONUMENTS AND SITES. LA MÉMOIRE DES LIEUX – PRÉSERVER LE SENS ET LES VALEURS IMMATÉRIELLES DES MONUMENTS ET DES SITES.
- INTANGIBLE CULTURAL HERITAGE AND THE EMPOWERMENT OF LOCAL COMMUNITIES: MANYANGA (NTABA ZI KA MAMBO) REVISITED MANYANGA MUNYARADZI*, BOTSWANA.
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