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# Safeguarding Intangible Cultural Heritage for Sustainable Development in Tuvalu

## Report of the Intangible Cultural Heritage Workshop (Funafuti, July 2017)



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# ABBREVIATIONS

**CBI:** Community-based Intangible Cultural Heritage Inventorizing

**FPIC:** Free, Prior, Informed Consent

**FESPAC:** Festival of Pacific Arts and Culture

**IAR:** International Assistance Request

**ICH:** Intangible Cultural Heritage

**MHARD:** Ministry of Home Affairs and Rural Development

**NATCOM:** National Commission for UNESCO

**SDGs:** Sustainable Development Goals

**TANGO:** Tuvalu Arts Council, Tuvalu Association of NGOs



# Final report

Tuvalu had until 2017 joined other Pacific island nations in joining one of the most relevant international instruments adopted by UNESCO specifically for the safeguarding of living heritage or Intangible Cultural Heritage (ICH). Although an achievement in itself for the nation, the government of Tuvalu and its people remain committed to the continued practice and promotion of its culture and traditions since its independence in 1978. This is manifested through the various national activities it has implemented over the years, the development of various institutions such as the Culture Division, and legislation passed to enhance cultural development such as the Falekaupule Act. At the regional level, the small yet strong nation of Tuvalu continues to send the delegation of artists and practitioners to the Festival of Pacific Arts and Culture (FESPAC) held every four years since 1972.

During the 12th FESPAC held in Guam in May 2016, Culture Ministers from the Pacific including Tuvalu endorsed a Declaration recommending Pacific island states to join UNESCO Conventions that are relevant to them, including the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. The ICH Convention was ratified more than 170 countries around the world. Following that, the Tuvalu government made the commitment to ratify the ICH Convention. The Instrument of Acceptance signed by Tuvalu authorities sent to UNESCO Headquarters and UNESCO acknowledged receipt of the Instrument. **Tuvalu became a state party to the ICH Convention in May 2017.**

States parties to the ICH Convention assume the responsibility for implementation of the ICH Convention at country level after ratification. Amongst others, some of the measures for implementation include the community-based ICH inventorying in Tuvalu, submission of a periodic report to UNESCO every six years, the annual payment to the ICH Fund, including building capacity of stakeholders at the national level for carrying out activities and projects for the ICH safeguarding in Tuvalu.

The Capacity Building Workshop on the Implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage and Community-based ICH Inventorying in Tuvalu took place at the Conference Room of the Government Building in Funafuti from 24 to 29 July 2017. It was the first of its kind workshop related to ICH held in the country. The Workshop was organized by the Ministry of Home Affairs and Rural Development (MHARD) and the Tuvalu National Commission for UNESCO (NATCOM) with funding from the Rei Foundation via UNESCO Office for the Pacific States in Apia. The Workshop brought together 40 participants (23 males and 17 female, including 11 youth). They are from the government (14), community leader (7), representatives of the Women's Council and the Youth Council of 8 islands that make up Tuvalu. The Workshop was facilitated by Mr Sipiriano Nemani, Director of the Fiji Museum and UNESCO accredited ICH facilitator and Ms Akatsuki Takahashi, Programme Specialist for Culture, UNESCO Office for the Pacific States. A programme specific to Tuvalu was developed for the ICH Capacity Building Workshop in Tuvalu by the two national facilitators, Mr Matini Vailopa, Cultural Office at MHARD and Mr Tofiga Tinilau, Programme Officer at the Tuvalu NATCOM.

## Day 1

### Session 1: Opening ceremony

Mr Vailopa, Culture Officer at the Culture Division at MHARD welcomed the participants to the Workshop. The Opening Session began with the performance of Fatele of Tuvalu which would be presented at the World Expo held in Kazakhstan in August 2017. The Opening Session was attended by Hon. Namoliki Sualiki Neemia, Minister of MHARD, Mr Siligia Kofe, Chief of Funafuti Community, Mr Iete Avantele, CEO of MHARD, Ms Kaai Fanoiga, representing the Acting Director of the Education under the Ministry of Education. After an opening sermon and prayer by Reverend Iosefa Mautinoa, Hon. Neemia made his welcome remarks. The Minister encouraged the participants to be mindful of the objectives of this first-ever ICH Workshop as a state party to the ICH Convention and to contribute effectively to sharing knowledge and ideas through discussions. After the Minister's speech, Ms Takahashi gave her congratulatory remarks on behalf of the UNESCO Office for the Pacific States.



*Performance of Fatele at the Workshop opening.*

## Session 2: Introduction of participants and facilitators

Expressing his appreciation to the Tuvalu authorities for the welcoming ceremony and acknowledging the good attendance of the participants, Mr Nemani opened the session 2, by introducing the two national facilitators. The participants were paired up and given five minutes to interview and introduce the other person to the plenary. The participants were also requested to complete the questionnaire on the role and responsibility related to culture and ICH safeguarding to submit it to the Workshop secretariat by the end of the day.

## Session 3: Introducing content of the Workshop

At this Session, Mr Nemani gave an overview of the Workshop. While congratulating Tuvalu to host its first-ever ICH Workshop, he emphasized the importance of this gathering as an interactive multi-stakeholder training. He acknowledged the presence of women as a major force in ICH safeguarding, youth who are the primary agents of transmission, the participants from the civil society sector in Tuvalu such as the Tuvalu Arts Council, Tuvalu Association of NGOs (TANGO) and ICH practitioners as well as the cultural organisations such as the Tuvalu National Library and Archives. The Workshop participants were encouraged to speak in Tuvaluan language if they found it difficult to express themselves in English. This prompted an open and constructive discussion among the participants. The Workshop was structured by combining lectures, discussions, case studies sharing, and practical exercises for participants, culminating in a fieldwork on the second last day of the Workshop.



*Presentation by Mr Nemani, the Workshop facilitator.*

# Box 1: Tuvalu National Cultural Policy: Strategic Plan 2018-2024

## Vision

Instilling pride to live and practice the norms, values and traditions of our culture to the fullest in pursuance of better sustainable livelihoods

## Mission

Safeguard heritage and foster creativity by capitalising on our culture to the fullest in pursuant of sustainable livelihoods, community well-being and sustainable development of Tuvalu



#### Session 4: Overview of Tuvalu culture sector and ICH safeguarding

Mr Vailopa at the Culture Division made a presentation on the overview of the Culture Sector of Tuvalu. He shared the important protection mechanisms that are in place for the safeguarding of Tuvaluan culture, including the Constitution of Tuvalu which states “Tuvalu customs and traditions” as one of its three pillars, the Tuvalu Cultural Council Act (1991 and amended in 2008) fostering the establishment of a Tuvalu Cultural Council to “develop, plan and preserve culture of Tuvalu”, the Falekaupule Act on the traditional leadership and its role in the safeguarding of culture. He also explained the ongoing process for the development of a draft Tuvalu National Culture Policy which would strengthen the ICH safeguarding, as featured in the **Tuvalu National Sustainable Development Plan (Te Kakeega III) (2016-2020)**. On a practical level, the Culture Division has been conducting cultural awareness activities among communities, schools and the islands. Similarly, the Talofa Trade Fai serves as an important event to promote the cultural industries in Tuvalu. In September 2017, Tuvalu cabinet approved that the Culture Division would stage the first Tuvalu National Art Festival in partnership with the Department of Tourism. At the same time, Mr Vailopa explained that the Culture Division has been challenged by its limited resources both in terms of financial and human resources and the need to launch a process for the ICH inventories. His presentation was followed by a discussion among the participants. The discussions were surrounded on the implementation of the Falekaupule Act which aims to strengthen the power of traditional chiefs which had been weakened by the introduction of Christianity brought via Samoa. The participants exchanged their views the ongoing review of the Constitution of Tuvalu as an opportunity to address some of the issues on traditional governance. Similarly, and the nation-wide debate on the role of Aliko or Chiefly System, the role of the Kaupule and the Falekaupule in the governance in general and also the ICH safeguarding.



*Presentation by Mr Vailopa, Culture Officer.*

## Session 5: Overview of the 2003 Convention and ICH and gender

Ms Takahashi provided an overview of the 2003 Convention with an introductory reference to Article 2.1 that provides the definition of ICH within the framework of the Convention. In this regard, she stressed the importance of translation of the 2003 Convention into the Tuvaluan language for ease of reference for communities and ICH practitioners which are the key target group of the Convention. The Culture Division has been tasked to translate the Convention's text into the Tuvaluan Language.

In the lead up to the Workshop, the Secretariat had prepared five posters for each of the five domains articulated by the ICH Convention. Ms Takahashi requested each participant to note a Tuvaluan ICH element that is important to each person on a pink notepad for women and on a green notepad for men and to stick it on the poster with the corresponding domain. During the exercise, one of the participants queried to which domain "Traditional governance" may fall under. Ms Takahashi explained that the five domains outlined in the Convention are non-exhaustive and should be considered as flexible, giving the leeway to develop its own domains. Therefore, the element of "traditional governance" or chieftainship in Tuvalu presented as an additional category at the Workshop. The other participant pointed out the diverse elements of ICH in each of the eight islands of Tuvalu and that it was important that these elements were recorded and appropriately categorized in the agreed domains.



*Explaining ICH domains.*

## Box 2: Exercise in identifying ICH elements in Tuvalu

**Background Note:** Participants were given a sticky note and requested to identify and note on paper any other form of Tuvalu ICH Elements that can be categorized under the 5 domains for ICH. The following table shows their responses [male participants – green sticky note; female participants – pink sticky note].

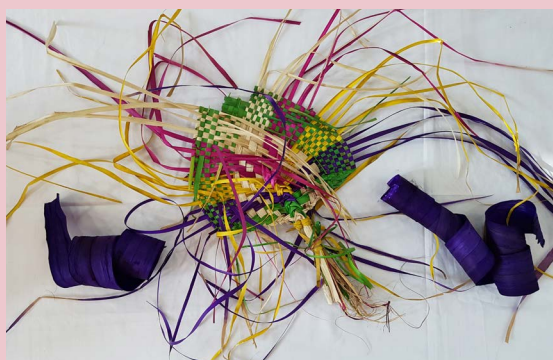
FIVE (5) ICH DOMAINS	PARTICIPANTS RESPONSES	
	Men	Women
Oral traditions & expressions including language as a vehicle of the intangible cultural heritage	Language (Gana Tuvulu/Fakalagi) Oratory (Fakamunaga mua)	
Performing Arts	Traditional Games (Te Ano, Tikatika, Lepelape, Lafo, Kilikiti) Fire Dance-Fore-bidden labeled as “Pagan” and “primitive” by missionaries, therefore banned.	Traditional dance (Fatele) Local chant (Fakanau /Fakaseasea)
Social practices, rituals, and festive events	Presenting gift during wedding ceremony (Faletuagane) Wedding Ceremony (Faiga avaga/Potulama) Aitagi (Funeral event) Omoe (Family gathering)	Firstborn rites (Tama muamua matua e tau o fakamoe, ne Tuagaene te tagata) Wedding chant giving messages to the groom & bride Wedding ceremony Tuvalu traditional food preparation method
Knowledge and practices concerning nature and the universe	Knowledge of conserving, preserving and sharing for the next generation (Economic Sustainability - Te Ao/ Poga/ Te nifo) Fishing skills (Method of doing Ta’a/ Muli-vaka/ Mea o te Moana/ Velovelo Tao)	Traditional gardening & farming Traditional agriculture building skills (Poto I te Umaga/Talo) Food preparation (Faiga o meakai fakaTuvalu/Fekei Tuvalu)
Traditional craftsmanship	Local fans (Poto ite laga Ili) Knowledge of weaving local mats (Te Takafi/Te papa/ Te Sulukie/ Epa) Crochet making (Kolose) Canoe Making Traditional plates for the feast ceremony Traditional Garland (Fou Tuvalu) Fishing scoping (Taetae) Fishing net making Local architecture building skills (Poto i te fakatu fale)	Building a local hut Weaving food mat for ceremonies (tapola, laulau/ lai) Weaving Canoe making Garland making
Other ICH Domain Traditional governance (Faka Tuvalu)	Chiefly system (Kaiga Alik) Welcome protocols (Falekaupule Protocols) Exchange of gift (Faiga te Alofa)	Community functions (Aso fakamanatu o fenua/talavou/fafine) Fakaala (Feast ceremony)

The participants were then invited to provide their thoughts on the translation of ICH into the Tuvaluan language. Mr Nemani advised that in most cases, a phrase or an entire sentence are required to explain the ICH concept in local languages. He also stressed the importance of involving communities in translating the word.

Ms Takahashi also underlined the importance of the participation of women in ICH safeguarding led by communities. Women in the Pacific have traditionally been the active agent for cultural sustainability and they are important ICH practitioners and knowledge holders through their daily activities such as food preparation, weaving, traditional agriculture and fisheries, etc. Hand-out on Gender discrimination and ICH including the key provisions concerned in the UNESCO Universal Declaration on Cultural Diversity and the Convention on the Elimination of Discrimination against Women was then circulated among the participants.

### Box 3: ICH Domains

1. Oral traditions and language
2. Performing arts
3. Social rituals
4. Knowledge of nature
5. Traditional craftsmanship



## Box 4: Gender and ICH

Article 2(1) of the Convention defined ‘intangible cultural heritage’ as:

*...the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. 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.*

UNESCO Universal Declaration on Cultural Diversity (2001) states at Article 4 that:

*The defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity. It implies a commitment to human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and those of indigenous peoples. No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope.*

Article 5 of the Convention on the Elimination of Discrimination Against Women (1979) (CEDAW) states that:

*[States Parties] shall take all appropriate measures to modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women.*



*Traditional handicrafts in Tuvalu.*

## Session 6: Identifying ICH

Mr Nemani showed a video on ICH in Turkey on the ICH Representative List to the Workshop participants. After watching the video, the participants were requested to answer a list of questions on the video in the questionnaire. This was an exercise to gauge their understanding of ICH, the existence of diverse ICH, and their link to the five domains.

## Session 7: Who can do what in implementing the ICH Convention?

This session aimed to illustrate different roles played by each stakeholder in the implementation of the ICH Convention ranging from ICH practitioners/holders, communities, researchers, educational institutions, NGOs, to government. The role of each stakeholder needs to be well understood for the effective implementation of the Convention. The role of states is to create an enabling environment so that communities and ICH practitioners can practice and transmit their ICH and to ensure the safeguarding of ICH present in their territory. However, it is communities that should drive the safeguarding of ICH. Similarly, the important role of NGOs, experts, and research institutions was emphasized. It is therefore important that the Tuvalu Culture Division would map the existing institutions and organisations in the field of culture to have a better understanding of the current landscape of the culture sector in order to build a platform for the ICH safeguarding at the national level. In this connection, Mr Nemani shared Fiji's experience in cultural mapping. After the presentation, one of the participants raised a question regarding "revitalization" of Tuvalu ICH, asking why we need to revive ICH elements from the past as time has changed and its revitalization may not always be good for society. The example given was traditional governance under which chiefs make unilateral decisions, while in modern times, the decision making is more democratic and consultative process. Revising traditional governance practices would mean that the very few elites would make decisions for everybody without consulting all those concerned. Responding to the questions, one of the participants who held a chiefly title stated that some sort of guiding tools that would support participatory and democratic decision-making process related to ICH safeguarding would be useful for them.



*Mr Tito Isala made a presentation on behalf of the Falekaupule.*

## Session 8: Tuvalu and the ICH Convention – Who will do what?

This session was focused on the presentations by Tuvaluan experts. Mr Tito Isala made a presentation on behalf of the **Falekaupule** on the role of the traditional leaders in the ICH safeguarding. He highlighted the different sections of the Constitution of Tuvalu pertaining to the safeguarding of culture which guides the deliberations of the Falekaupule. He shared his translation of ICH into Tuvaluan language “A Tu Mo Fakamunaga Mai Tupuga Mai Mua”, the meaning of which include; Faifaiga Masani (practice), Sui (representations), Fakaasiiga (expressions), Poto (knowledge), Atamai (skills). He explained the shared goals for the ICH safeguarding by the Constitution and the ICH Convention and move on to discuss the Falekaupule Act. Responding to his presentation, Ms Losaline Tito, the representative of the Crown Council drew attention to the provision in the Act which assigns the Falekaupule the responsibility for the safeguarding and protection of Tuvaluan culture.

Ms Pulafagu Toafa, President of the **Tuvalu National Council of Women** made a presentation on the role of women in safeguarding ICH. The Council was established in 1980 to improve the standard of life and social status of women, working towards the maintenance of Tuvaluan culture and traditions. The Council has also been working with Tuvaluan women living overseas to assist them to enhance their traditional production skills through networking. The other area the Council has been engaged is climate change mitigation by assisting women in the outer islands to integrate climate change adaptation strategy in their cultural practices and activities. This includes initiatives such as replanting mangroves in coastal areas, revitalizing traditional craftsmanship such as fine mats weaving. She pointed out the development of standard pricing system for handicrafts products, and the establishment of an effective linkage to formal employment opportunities especially for women working in the informal economy as issues to be addressed in the future.

Ms Sagaga Safega made a presentation on the role of the **Tuvalu Youth Council** in the ICH Safeguarding. She explained that the definition of youth in Tuvalu is from 15 to 35 years old. The activities of the Youth Council related to the ICH safeguarding include: “Let us remember” Programme involving the collection of old photo collections on Tuvaluan culture and their display, and “Let us do” programme, involving the support to weaving, mat-making, net-fishing, carving, and printing. The Youth Department of the Government of Tuvalu works closely with other government entities such as the Culture Division support these programmes. However, she explained that the Council faces challenges such as the limited human and financial resources to implement these programmes.

The lively discussions followed the presentations. The issues raised during the discussion included: the need of legislative and other measures for the development of the crafts sector in Tuvalu (increasing cost of raw materials, regulation of prices, awareness raising for young women, trade facilitation between Fiji and Tuvalu), the clarification on the process and deliberation in a Maneapa during the Falekaupule Meeting, including the participation of women and youth, the involvement of church in the safeguarding of culture, the inclusive participation of 8 islands communities in the 2017 Tuvalu Festival of Arts (Funafuti, September 2017).



## Day 2

### Session 9: ICH policies and institutions

Ms Takahashi made a presentation on ICH policies and institutions. She explained that states parties were to develop or adopt a general policy on ICH to promote safeguarding, recognize the diverse ICH existing, promote community participation, promote sustainable development and to promote international cooperation and assistance. The Workshop participants then engaged in an exercise to identify organisations in Tuvalu which have been and will be involved in the ICH safeguarding in Tuvalu.

### Session 10: Awareness raising

Mr Sipiriano facilitated this session, including a presentation of video featuring Tuvaluan Kolose or crochet making by the Tuvaluan community in New Zealand. One participant provided feedback on the video, pointing out that crochet making was introduced by the missionaries and adopted by the Tuvaluan which was commonly observed across the Pacific islands. In response, Mr Nemani indicated that the ICH Convention recognized the fact that ICH was evolving, stressing the fact that it is a community that decides if it is part of their ICH or not. Over the years, certain foreign ICH elements became localized and adopted as part of the ICH of one particular community. This is the case with Kolose, explained Mr Nemani.

This was followed by a group exercise on the identification of awareness-raising tools such as radio, video, TV, website, brochure, poster, etc. for selected ICH elements.

Group 1 (tasi) focused on the Papa Tuvalu or mats weaving as ICH element and decided to promote Papa Tuvalu through radio programme and documentary video to be shown at primary schools and youth groups and communities, showing the process of weaving the papa. Group 2 (Lua) focused on the building of different types of Vaka or canoe. The group wanted to promote the role of an orator in sharing the knowledge and skills about the Vaka building and use the community halls for the display of objects associated with Vaka building not only for the Tuvaluan community but also for visitors and tourists. Group 3 (tolu) focused on traditional Tuvaluan wedding as their ICH element and advocated for the Potulama or community approach to organising rituals and practices associated with the weddings through radio and video to families and communities of Tuvalu within and outside the country.

The presentations were followed by the feedback from the participants. They were related to the effectiveness of transmission of weaving skills in the family settings, the climate change impact on the community, the need for expanding the culture component in the Island Strategic Plan (ISP), the influence of contemporary and external culture on the ethics and traditional Tuvaluan weddings, etc.

## Box 5: Tuvalu National Cultural Policy on ICH

### Objective 1: Safeguard and Transmit Intangible Cultural Heritage (ICH)

**Strategic Statement:** The implementation of the UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage provide a useful tool in assisting communities in Tuvalu to safeguard their ICH and address the various challenges of sustainable development, including climate change and natural disasters, loss of diversity, safe water, conflicts, unequal access to food, education and health, migration, urbanisation and social marginalisation, and economic inequalities.

#### **Strategic Initiative 1.1: Undertake Community-based ICH Inventorying**

Establish national mechanisms for ICH safeguarding by establishing a culture focal point at Falekaupule (Local Government Office) in each island. Furthermore, establish one or more competent bodies for ICH safeguarding, which could be a part of the national mechanism. Support CBI grounded on the principles of human rights and gender equally and with “Free, Prior and Informed Consent” in each of the island of Tuvalu.

#### **Strategic Initiative 1.2: Support Community-based ICH safeguarding and transmission activities**

Support community-based ICH safeguarding, transmission and revitalisation activities, including: teaching by Tufuga (Tuvaluan with talents), for example, composers, choreographers, house builders, canoe builders, healers, and weavers in the community; island festivals; and awareness-raising campaigns in cooperation with Tuvalu Broadcasting Corporation. Priority will be put on the identification and safeguarding of ICH elements that are under threats and impacted by climate change, thus requiring urgent safeguarding interventions.

#### **Strategic Initiative 1.3: Participate in international cooperation mechanisms for ICH safeguarding**

Participate in international cooperation mechanisms such as the ICH Fund and the preparation of International Assistance Requests for the ICH safeguarding, including capacity building activities to train relevant staff in their drafting, especially for ICH elements in need of urgent safeguarding.

#### **Safeguarding Initiative 1.4: Support cultural festivals**

Support cultural festivals in Tuvalu and the participation of Tuvalu delegations in FESPAC in 2020 and 2024 and other regional/international cultural festivals and fora.



## **Session 11: Identification and inventorying – developing an inventory framework**

This session was merged with Sessions 15 and 25.

## **Session 12: Involving communities concerned**

Free, prior and informed consent – Mr Nemani facilitated this session focusing on the involvement of communities in inventorying ICH, the role of the state in assisting communities and different levels. Stressing the importance of community participation, he explained the need to be aware of the dynamics within communities such as who represent a community. Mr Nemani presented good practices in the Community-based ICH Inventorying (CBI) and discussed standard forms used for CBI. He also explained the traditional way in obtaining the consent of community and ICH practitioners in the Pacific islands, and shared his experience in using “Talanoa” or traditional conversation and consultation process in Fiji as a way to establish and maintain the rapport with communities, which is a prerequisite to obtain FPIC in the context of Pacific islands.

## **Session 13: Ethics in CBI**

Ms Takahashi made a presentation on the importance of the ethical standards when conducting CBI, i.e., doing the right thing with honesty, transparency, sensitivity to cultural norms and no exploitation. Copies of the Ethical Principles for Safeguarding ICH with 12 provisions of the Code of Ethics were then distributed among the participants.

## **Session 14: Interviewing**

Mr Nemani facilitated this session focusing on core activities when undertaking CIB, i.e. interviewing. He shared his experience in conducting an interview in Fiji, highlighting the important points when establishing an initial contact with the community; the types of equipment to be used for interviewing; basic questions to ask during an interview, and CIB methodology.

## **Session 15: Developing Interview questions (exercise)**

The participants were divided into 3 groups focusing on the three different elements for the field work at the Funafuti community on the next day. The three ICH elements were:

- i) *Fatele o Funafuti or traditional chant and dance,*
- ii) *Papa o Funafuti or fine mats weaving, and*
- iii) *Feki or traditional food preparation.*

By using the standard questionnaire for CBI as a guiding tool, each group developed around twenty questions for each element and presented them at plenary. The initial questions presented by each group were improved and refined by the feedback from the participants.

## **Box 6: Key Information Gathered through CBI**

### **1. Identification of the element and its geographic location:**

Element's domain  
Name and role of practitioners and informants  
Location

### **2. Description of the element and its space:**

How often is it practiced?  
Where is it usually practiced/made/done?  
What other materials/objects are used?  
List the materials/objects used.  
List the products used.  
How is it transmitted to young people and the next generation?

### **3. Justification for inscription and heritage value:**

How important is the practice/element to community?  
What are benefits of the practice/element to community?

### **4. Historical information, i.e. general and specific history of :**

The community or individual  
The form of expression  
The cultural space

### **5. Viability, risks and safeguarding measures taken:**

Is the element kept alive?  
What are natural and human-induced threats?  
What safeguarding efforts are taken by the community and other parties?

### **6. Access**

Will the community allow us to share the inventoried information with other people?

### **7. Date, place, name of interviewees, name of researchers.**



## Day 3

### Session 16: Audio-recording in inventorying

Mr Nemani made a presentation on the audio recording as one of the tools for undertaking interviewing as part of the inventorying process. He explained the important points to consider choosing equipment, interview indoor/outdoor venue, and the recording process. Following that, Ms Lilly Teaga, News Report at Tuvalu Broadcasting Commission, shared her experience in interviewing by using audio recorders.

### Session 17: Practical on audio-recording

At this session, the participants were divided into three groups to do a practical on audio-recording. Each group chose one of its members from the group to be an informant. One of the groups used questions developed at Session 15 to interview the informant. The mock interviews were recorded and then presented to the plenary for feedback.

### Session 18: Photography in inventorying

Mr Nemani presented another tool for interview in the process, i.e. photography. The participants learned about the key points to consider when capturing ICH and the voice of the community through photography.

### Session 19: Practical in photography

Known as the “Mixed Bowl” exercise, the participants were divided into the same three groups to take 5 – 10 photos to illustrate two topics assigned to each group. The topics assigned to each group are as follows: Group 1 on “Developing the land” and “Weather”, Group 2 on “Happy and “Signs” and Group 3 on “Running” and “Delicious”.

### Session 20: Participatory video in inventorying

Mr Nemani made a presentation on participatory video in inventorying, introducing the basic skills in a participatory video as a mechanism to allow communities to tell their stories which is the key aspect of CBI. Elements taught at this session included documentation video tips, storyline or storyboards development, processes, and ethics.



*Group exercise.*

### **Session 22: Participatory mapping in inventorying**

Mr Nemani made a presentation on participatory mapping in inventorying, showing the basic skills in the mapping of different tangible properties and ICH elements that would provide input to CBI. Through this presentation, the participants learned different types of mapping methods, including ground mapping, sketch mapping, transect walk and mental map analysis.

### **Session 23: Practical on participatory mapping**

The participants were again divided into three groups and were engaged in the last group exercise on participatory mapping. Each group chose a site, scan its features, sketch when needed and draw mapping for presentation to the plenary.

### **Session 24: Organising and storage of information**

Ms Takahashi made a presentation on organizing and storage of information. The presentation looked at how collected data and information would be organized by creating logs, cataloging and most importantly developing rules and protocols for access. As a sample framework for organizing information, a hand-out on typical elements of national ICH inventory was distributed among the participants.

### **Session 21: Practical on participatory video**

The same 3 groups engaged in an exercise to develop a news except for the Tuvalu TV News at 6 pm. Each group was requested to choose a topic, develop storyboard or storyline, select an anchorman/women, develop scripts for the news, and undertake video shooting. The video was edited and presented to the plenary at the beginning of Session 23.



*Participatory video exercise.*

### **Session 25: Ground preparations in inventorying and fieldwork practicum plan**

Mr Nemani facilitated these sessions, beginning with a presentation on the overview of the fieldwork exercise. Ground preparations are pivotal to ensure that all foreseeable challenges addressed and mitigated beforehand. This was followed by the presentation on fieldwork practicum plan. The following three forms were presented for use during the fieldwork:

*Form A:* Consent form to be signed by the Chief of the community endorsing the fieldwork and visit,

*Form B:* Consent form to be signed by informants before interviewing,

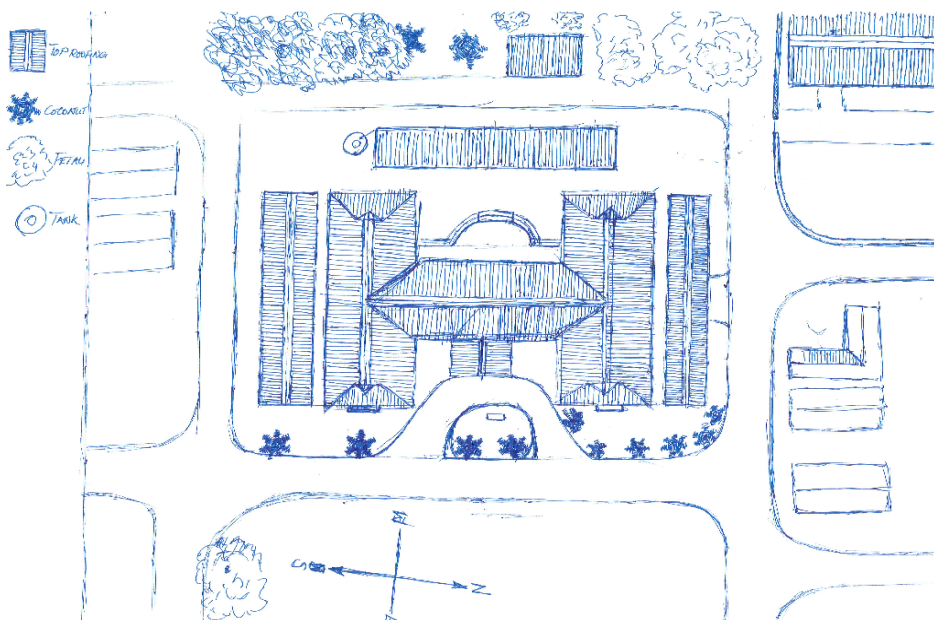
*Form C:* Validation form to be signed after a summary for the information and materials were presented to the informants. Each group then got together to assign roles for interview, photography, video shooting and audio recording for the field work. A hand-out on fieldwork checklist was distributed among the participants.

### **Session 26: ICH nominations and international assistance**

Ms Takahashi made a presentation on the day. Each group then got together to assign roles for interview, photography, video shooting and audio recording for the fieldwork. A Hand-out on fieldwork checklist was distributed among the participants.

### **Session 26: ICH nominations and international assistance**

Ms Takahashi made a final presentation on the day regarding ICH nominations and international assistance. She encouraged Tuvalu to establish a solid ICH inventory and then consider choosing one or more ICH elements through the consultative process to nominate for international recognition by the ICH Convention. She stressed the List of ICH in need of Urgent Safeguarding as a priority list. Mr Nemani added the fact that all ICH elements are important regardless it is listed or not.



*Mapping of the government building area in Funafuti by a workshop participant,*

## Box 7: Fieldwork Programme

(Tausoa Lima Falekaupule, 28th July 2017)

Time	Particular	Venue
8:00 – 8:30 am	Registration of participants	Government Conference Room
9:00 am	Depart for Funafuti Island Community (Tausoa Lima Falekaupule)	
9:30 am	Arrival at Tausoa Lima Falekaupule  Presenting of Alofa to Funafuti Community (ICH Workshop Participants)  Funafuti Island Community presenting welcome protocols *Tukumuna ( Orator) welcome fakalagi *Remarks from ICH Workshop Participants *Remarks from the Chief of Funafuti (Ulufenua)	
10:00 am	Morning tea	
10:45 am	Group Fieldwork  *Group Tasi – Interview ICH practitioner for Traditional Dance & Chant *Group Lua – Interview ICH Practitioner for Traditional Weaving *Group Tolu – Interview ICH Practitioner for Traditional Food preparation	ICH practitioner residence or assigned area for an interview.
12:30 pm	Lunch session	
1:00 pm	Performance by Funafuti Community  *Fatele *Presenting Alofa Funafuti Community to ICH Participants	Community Hall
3:00 pm	Afternoon tea	
4:00 pm	End of Programme	

**Reminders:** Please wear formal wear; need to respect Funafuti Falekaupule Protocols; perfume; costumes for presenting Alofa.

## **Box 8: Terms of Reference of the Fieldwork in Funafuti Community (28 July 2017)**

### **1. Purpose of the fieldwork**

1.1 The purpose of the fieldwork is to gather information on the Intangible Cultural Heritage (ICH) of Tuvalu which consists of the following elements;

- (a) Fatele o Funafuti
- (b) Papa/Makei a Funafuti
- (c) Fekei Funafuti

1.2 The field work will also include the documentation of the above element of the Intangible Cultural Heritage of Tuvalu.

1.3 The information to be gathered includes identification of the element, its role and significance, processes for enacting the ICH and taboos and other restrictions, transmission of the ICH and viability. A questionnaire will be circulated to informants during interview process.

### **2.0 Participants**

2.1 For the purpose of this undertaking, the workshop participants who will be involved in the fieldwork include; i) Tuvalu community elders, ii) government officials, iii) representatives of Non-Governmental Organisations, and iv) representatives of Community-based Organisations.

### **3.0 Timing**

3.1 The field work will take place on 28 May 2018 from 9am to 4pm.

### **4.0 Method**

4.1 The methods to be used for gathering information are; i) note-taking, ii) interview (structured), iii) photography, iv) participatory video, v) audio-recording, vi) participatory mapping.

### **5.0 Information gathered**

5.1 Ministry of Home Affairs and Rural Development will collate all the data collected from the fieldwork and transcribe the data into appropriate formats for access by the community members.

### **6.0 Free, Prior and Informed Consent Form**

6.1 There will be two different sets of Free, Prior, and Informed Consent Forms to be used during the fieldwork; i) one to be signed by the head or Chief of the community or village responsible for the community/village, and ii) the other to be signed by the individual or knowledge holders (or informants).

### **7.0 Validation**

7.1 At the completion of the fieldwork, a \*validation\* of the information gathered from individuals/groups during the fieldwork will be distributed for signature by the informant(s) after a summary of the entire interview is given.

## Session 28: Fieldwork

The fieldwork was conducted in accordance with the programme developed by the Culture Division. Around 40 participants visited the Funafuti community to conduct the fieldwork. They were received by the Grand Chief of Funafuti and welcomed by the traditional ceremony at the Maneapa. The Chief then signed off the FPIC Form as a community leader, introducing the three ICH practitioners in the area of Falete, weaving the Papa, Feki Pulaka. Each group sat together with the ICH practitioner and the consent form was signed after a brief on the purpose of the fieldwork. The fieldwork was concluded with the traditional performance of Falele by the community, which was responded by a reciprocating performance of Falele by the Workshop participants.



*Fieldwork in Funafuti Community.*







### **Session 29 and 30: Consolidation of fieldwork and presentation**

The three groups compiled the collected information and materials. The presentation by each group was followed by the lively questions and answers. The facilitators also provided feedback to the presentations that were all high quality, reflecting the strong commitment and enthusiasm of the participants.

### **Session 31: Closing Ceremony and Recommendations.**

Hon. Namoliki Sualiki Neema, the Minister for MHARD and Mr Vailopa at the Culture Division delivered the closing remarks, expressing appreciation to the active participation of the Workshop participants and the assistance provided by the facilitators. Mr Nemani expressed his appreciation to the Government of Tuvalu for hosting this Workshop and active participation of the Workshop participants.

The summary of the recommendations contained in the evaluation forms completed by the participants at the end of the Workshop was as follows;

- (a) to develop regulatory measures to support the crafts sector development in Tuvalu, such as price regulation,
- (b) to expedite the finalization of the draft Tuvalu National Cultural Policy,
- (c) to map stakeholders involved in the ICH safeguarding in Tuvalu for better coordination,
- (d) to translate the ICH Convention into Tuvaluan language for circulation to the general public,
- (e) to start implementing the ICH Convention in Tuvalu by organising a national and/or island-wise CBI workshops to be facilitated by national facilitators who would be selected among the present Workshop participants,
- (f) to make available the information and materials used and produced by the present Workshop to support follow up initiatives by communities,
- (g) To integrate ICH in the national education curriculum in cooperation with the Education Department,
- (h) To develop an International Assistance Request (IAR) to the ICH Fund to assist Tuvalu to undertake ICH safeguarding activities,
- (i) To support the development of repositories of ICH-related materials, such as museums and cultural centres.
- (j) To use the existing infrastructure belonging to the island community, such as Maneapa, as centres for cultural excellence that would provide spaces for enactment, practices, and transmission of ICH as well as for display of community arts, crafts and creative works.

## Box 9: Safeguarding ICH contributes to achieve the 2030 SDGs.



# Annexes



## Annex 1

### Opening remarks by Hon. Namoliki S. Neemia, Minister of Home Affairs and Rural Development

Malu o Toeaina o Fenua I Funafuti nei  
Malu o Takitaki Fafine mo Talavou  
Government officials  
Representative from UNESCO Office for the Pacific States  
Ladies and gentlemen

Talofa and good morning to you all.

It is my pleasure to be here this morning to deliver an opening remark on behalf of the Government of Tuvalu at the opening of the Capacity Building Workshop on the Implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) and Community-based ICH Inventorizing in Tuvalu.

On 25 November last year, Tuvalu signed the Instrument of Acceptance to join the ICH Convention and became a party to the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. Today we gather here to fulfill that responsibility and to learn how to implement the ICH Convention at the national level.

Over the years, the Government of Tuvalu and its people have actively engaged in the safeguarding of its ICH to promote and protect it from the impacts of disasters, storm surges and a sea level rise. Because of our remote location and small land area, our country is placed at the top level of vulnerability to any impacts of climate change. Our commitment is straight forward; we will work together to ensure our culture and people would survive for the sake of our future generations.

Ladies and gentlemen,

Our citizens should be taught on the meaning of community life and its cultural values. Your contribution to this Workshop will form a basis of discussions which should focus on your thoughts and ideas to protect and save our identity and our country.

I acknowledge UNESCO's continuous technical support to the Culture Department. And my sincere appreciation to Rei Foundation Limited for providing financial assistance to make this Workshop possible.

As Tuvalu is party to the ICH Convention, this Workshop aims to lead to the implementation of the ICH Convention in particular community-based inventorizing here in Tuvalu. Being a party to the Convention will allow Tuvalu to get its voice heard at the international arena. Our task is to make this possible. The Workshop will provide the practical, step by step assistance to achieve that common goal.



As Tuvalu is party to the ICH Convention, this Workshop aims to lead to the implementation of the ICH Convention in particular community-based inventorying here in Tuvalu. Being a party to the Convention will allow Tuvalu to get its voice heard at the international arena. Our task is to make this possible. The Workshop will provide the practical, step by step assistance to achieve that common goal. We are delighted to have you here as participants in this first Capacity Building Workshop. Your presence reminds us all how important our culture to us as Tuvaluan.

We are privileged to have with us today, Ms Akatsuki Takahashi at the UNESCO Office for the Pacific States and Mr Sipiriano Nemani, Director of the Fiji Museum and the UNESCO facilitator for the ICH capacity building. Their wealth of knowledge and experience in the ICH safeguarding will complement our efforts and work to safeguard our traditional knowledge and skills in order to generate a sense of community and pride in us.

With these short remarks, I now declare the Workshop open.

Tuvalu mot e Atua

## Annex 2

### Opening remarks by Akatsuki Takahashi, Programme Specialist for Culture, UNESCO Office for the Pacific States

It is my pleasure to join you this morning in the opening of the Workshop on the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) and Community-based ICH Inventorying in Tuvalu. On behalf of UNESCO Office for the Pacific States, I would like to extend my warm welcome to you all.

Tuvalu is known for its beautiful culture and traditions or ICH. Although this is my first visit to Tuvalu, I have heard a lot about your wonderful ICH, such as Fatele (traditional dance), Fakanau (Traditional singing), and Kolose (Tuvalu crochet making). Your traditional agricultural and fishing practices that are still practiced today demonstrate your ability to successfully adapt to the changing environment and live in the island environment.

Our culture is the foundation of our identity. Culture is also an enabler for sustainable development and wellbeing of community. Therefore, it is important to join forces to safeguard our ICH that are particularly vulnerable under the threats of, for example, urbanization, migration, natural disaster, climate change, etc.

Over the years, UNESCO adopted seven Conventions in the area of culture. The Convention for the Safeguarding of the Intangible Cultural Heritage adopted in 2003 is one of them. Tuvalu joined the ICH Convention in May this year. This is the first Convention in culture that Tuvalu has ever joined. I would like to congratulate Tuvalu for this significant achievement.

Now that Tuvalu is party to the ICH Convention, Tuvalu is a member of the global ICH family. At the same time, Tuvalu need to assume responsibility for keeping your ICH alive as a state party. The objective of this Workshop is to build a capacity for start implementing the ICH Convention in Tuvalu.

In this connection, I would like to welcome Mr Sipiriano Nemani, Director of the Fiji Museum and UNESCO accredited facilitator for the ICH capacity building programme. Building on his academic background on Pacific anthropology, Mr Nemani has already facilitated numerous ICH workshops in the Pacific. I am confident that the Workshop will benefit from his extensive experience in this area.

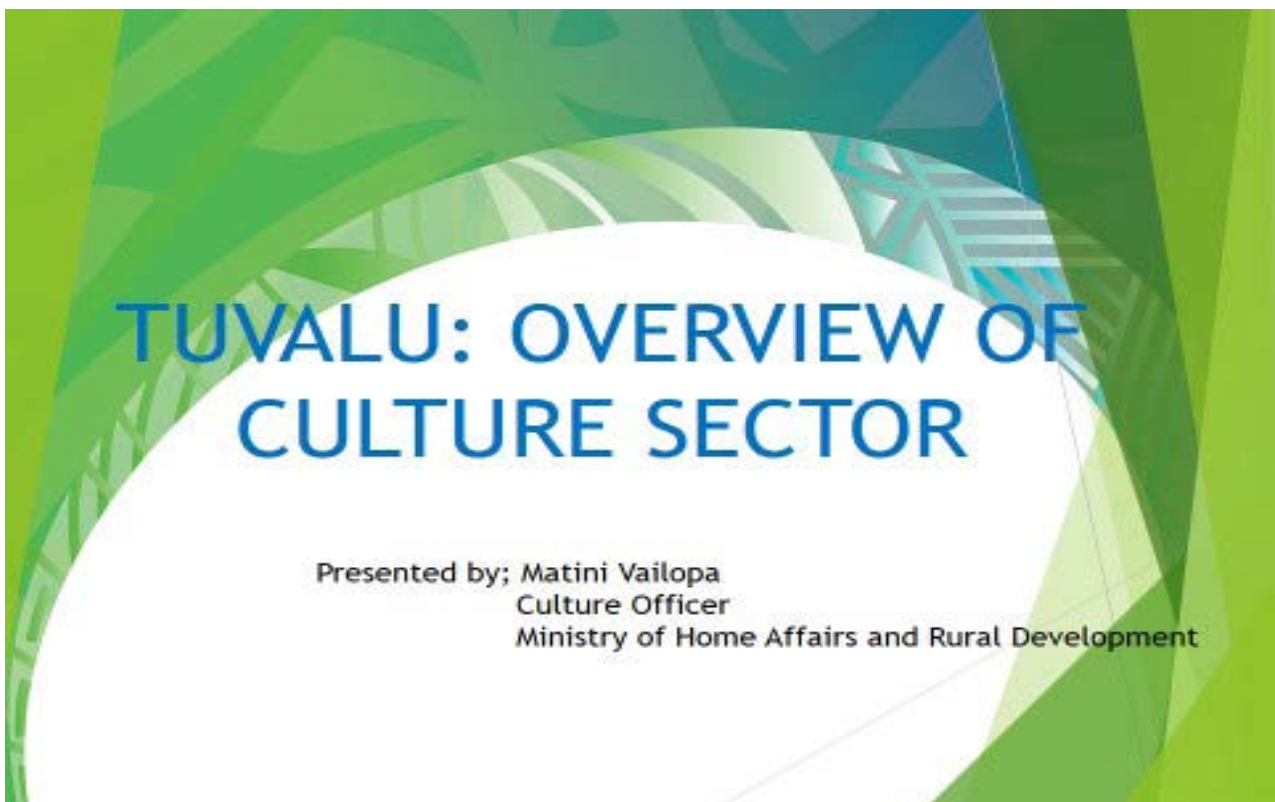
Finally I would like to acknowledge the financial assistance of the Rei Foundation which made this Workshop possible.

Last but not least, I would like to thank the Ministry of Internal Affairs and Rural Development and the Tuvalu National Commission for UNESCO for hosting this Workshop in Tuvalu and also for your excellent preparatory works. I look forward to learning more about your ICH through this Workshop, and wish you every success in your deliberations.



## Annex 3

Overview of Culture Sector, Matini Vailopa, Culture Office, Ministry of Home Affairs and Rural Development



## Content

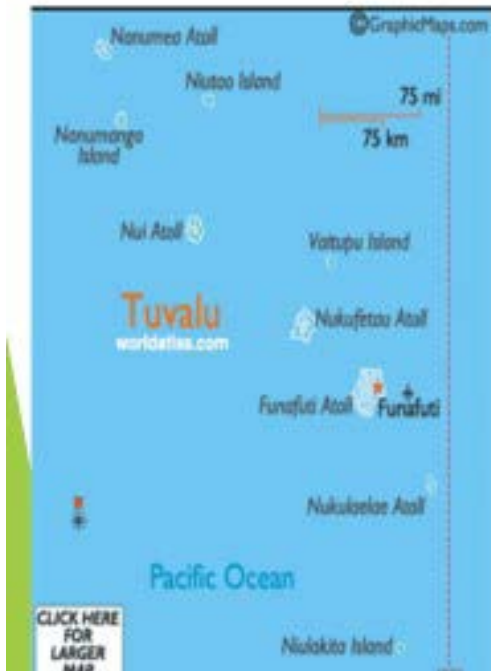
- Background
- General Facts of Tuvalu
- Culture Protection
- Culture Policy
- Culture & National Framework
- ICH Updates
- Culture Promotion
- Challenges
- Way Forward

## BACKGROUND

- ▶ The Culture department
  - ▶ Ministry of Home Affairs and Rural Development
  - ▶ It was established to preserve, safeguard and develop culture
  - ▶ Currently manned by one officer
  - ▶ Manage to complete key mandate
    - ▶ Ministry Corporate Plan 2016 - 2019,
    - ▶ National Sustainable Development Plan (Te Kakeega III)
    - ▶ Tuvalu Accelerated Road map
- ▶ Function and responsibilities
  - ▶ Deal with cultural development
  - ▶ Maintaining of cultural identities of Tuvalu
  - ▶ Make the Tuvalu culture truly alive & appreciated by all
  - ▶ Encourage to preserve, protect, develop & promote Tuvalu culture

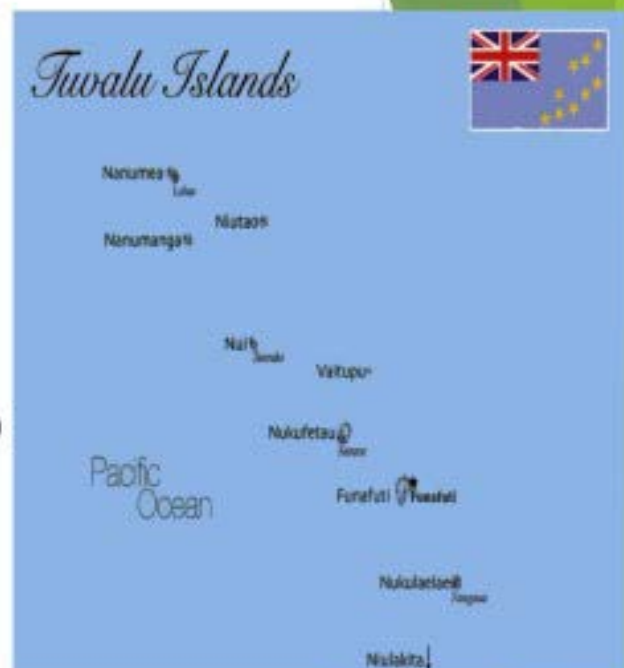


## Geographical Location of Tuvalu



## General Facts of Tuvalu

- ▶ Geographical Location: Latitude/Longitude 8° 52' S, 179° 19' E
- ▶ Number of Island: 8 islands,
- ▶ Capital City: Funafuti
- ▶ Population: 10,900 (June 2011)
- ▶ Citizenship: Tuvalu Citizen
- ▶ Land area: 26 sq km (10 sq miles)



## CULTURAL PROTECTION

### 1. The Constitution of Tuvalu

- ▶ Culture is enshrined in the Constitution of Tuvalu as one of the Three Pillars of the Constitution " Tuvaluan customs and tradition"
- ▶ The other two include Christian Principles and the Rule of Law.
- ▶ Government of Tuvalu has constitutional obligation to support the fostering, strengthening and development of the Tuvalu Culture.

### 2. Tuvalu Cultural Council Act, 1991

- ▶ The Act is passed in 1991 and it has not been implemented.
- ▶ The Tuvalu Cultural Council comprises of eleven members
- ▶ Main Functions and Responsibility is;

- ▶ Develop, plan, preserve the culture of Tuvalu

### 3. Falekaupule Act 1999

- ▶ The Falekaupule Act 1999 facilitated the return of the leadership roles and authority to the traditional leaders of Tuvalu.
- ▶ This Act is trying to;
  - ▶ Expand, strengthen and protect by law the making of Tuvalu handicrafts plus other cultural resources; and
  - ▶ To preserve and protect Falekaupule traditions and prohibit by law the removal of endemic traditional knowledge of families and valuable cultural traits of each island.

## Culture Policy & Culture Mapping

- ▶ The Tuvalu National Cultural Policy is a part of the new National Strategy for Sustainable Development -Te Kakeega III 2016-2020, Tuvalu Road Map, FPF Outcome it was highlighted to Review the Tuvalu National Culture Policy & Implementation Plan, Establish Culture Strategic Plan for Culture Development and Preservation and submit for cabinet endorsement.
- ▶ The policy was drafted in 2010 through the assistance of the of SPC but efforts ended up on the shelf due mainly to the insufficient of data and information gathered and the movement of staffs is a big problem and lack of funding purpose.
- ▶ This culture policy is trying to promote Tangible and Intangible Cultural Heritage, and it is a legal framework who promote UNESCO convention for the protection of Tangible & Intangible cultural heritage



## CULTURAL PROMOTION IN TUVALU

- Tuvalu National Art Festival 2017: The department of culture and the department of Tourism will organize the Tuvalu Festival in September 2017 with other committee members involve in promoting Tuvalu Culture.
- Talofa Trade Fair: Talofa Trade Fairs is a event that bring more local business to sell and promote local product. One of the most important event in Tuvalu that also promote Tuvalu culture in terms of preparing local food, showcasing of traditional dance and other cultural activities.
- The department is also implement and running
  - Culture awareness program in promotion Tangible and Intangible cultural heritage within the Communities (Youth, Women's, Artist, Island Communities)
  - Documentation of Tuvalu culture cover the whole group with the documentation of Falekaupule protocols and structure

## Our Policy Framework

### VISION

- *"To enable all Tuvalu citizens, indigenous or otherwise fully realise the richness and full potential of the Tuvalu culture and to live the pride of their national identity as Tuvaluans"*

### MISSION

- *"To make the Tuvalu culture truly alive and become fully appreciated by all"*

### GOAL & OBJECTIVES

- To encourage the development of the creative and cultural industries for the welfare of cultural producers in Tuvalu;
- Promote and protect indigenous languages
- Preserve and enhance cultural and traditional knowledge
- Conserve sites of cultural and historical significance
- Integrate culture and heritage into the national education curriculum

## Challenges

- ▶ **Documentation of Traditional knowledge and skills-** It is recognised that there is a constraint in documenting and recording traditional knowledge in Tuvalu due to the ownership vested in families, and the view that such knowledge is the sacred property of the family.
- ▶ **Lack of funding support to financing cultural development-** the department of culture received a small amount of fund from the national budget which is including only the salary and personal emoluments
- ▶ **Lack of human resources within the department of culture**

## Culture in the National Sustainable Development Plan

### ▶ Te Kakeega III, 2016 - 2020

- ▶ To promote and protect traditional knowledge and cultural values and traditional practices.
- ▶ Formulate appropriate legislation to ensure property rights of ownership of Tuvalu tangible and intangible goods
- ▶ To establish a Cultural Development Coordinating Committee (CDCC)
- ▶ To develop a Strategic Action Plan for on cultural preservation and development
- ▶ To prepare cultural awareness raising promotion
- ▶ Review the Tuvalu National Cultural Policy and submit for formal endorsement
- ▶ Prepared Tuvalu Knowledge Day



## Way Forward

- ▶ First and foremost is the need to review and adopt the draft National Policy on Culture by cabinet Minister to consistently advocate throughout the nation with the aim of making culture truly accepted as a top development priority.
- ▶ Proposed to Re-structure of the Culture Department in terms of staff recruitment
- ▶ Assistance towards training & capacity building on UNESCO
- ▶ Develop community base inventory for ICH (Safeguarding of the Fatele Traditional Local Dance of Tuvalu)
- ▶ Request for Technical Assistance from UNESCO to work with the Department for ICH Inventory for Tuvalu
- ▶ Promote Tuvalu Art Festival, promoting of traditional knowledge

## Annex 4

Role of Women and Culture-ICH, Tuvalu National Council of Women

**CAPACITY BUILDING WORKSHOP ON  
SAFEGUARDING INTANGIBLE CULTURAL  
HERITAGE AND COMMUNITY BASED  
INVENTORING.**

PRESENTATION by the  
Tuvalu National Council of  
Women



## LOGISTICS OF THE PRESENTATION

- Background
- When and why established (TNCW)
- Objectives and functions
- Opportunities attained
- Linkages to Tuvalu diasporas
- Climate change issues
- Challenges
- Few shots of their achievements

## BACKGROUND

- Tuvalu National Council of Women was established in 1980 during separation of Gilbert and Ellice island colony
- Formed by women who came from Gilbert ( Kiribati) working under the umbrella of the Women Ekalesia ( Church institution)
- Group of empowered women strongly came together to form women organisations from the 8 island communities including outer islands, administered by selected officials from island communities to manage and run the council now became an umbrella body for all women organisations.

## WHEN AND WHY TNCW WAS FORMED

- Established in 1980
- Its objectives at that time – was to upgrade the standard of living of women of Tuvalu to the better – now the focus has been change to gender equality, inclusion of women in decision making bodies at all levels, maintain culture and tradition, improve the livelihood for economic empowerment of women, conduct trainings to all women, access to opportunities, women and climate change as a new input.
- The Council was established mainly for women to improve their status, to be more recognized in decision making. Women are vulnerable to nearly everything and they are victims to domestic violence and violence against women.
- Women should also be made aware on the importance of culture and tradition and to understand the importance of why women should be involve in all areas of development and other relevant institutions of decision making.

## OPPORTUNITIES BEEN ATTAINED

- Women had undergone through massive changes since its establishment
- Attending lots of exposures and training overseas learning from other countries on handicraft makings and on various issues on women affairs.
- Conducted workshops on cultural revival especially of weaving mats and other Tuvalu artifacts.
- Promote Tuvalu traditional cooking using own recipes and ingredients available in Tuvalu.



## LINKAGES TO TUVALU WOMEN DIASPORAS

- Only on short term
- Only when in need
- Tuvalu women in New Zealand and Australia, Solomon island women still under discussion

## WOMEN AND CLIMATE CHANGE

- Home gardening
- Replanting of mangroves for coastal protection
- Costly to engage women in jobs as such
- Assist women on the outer islands on their development plans to incorporate climate change issues and to strengthen culture and tradition.

Snapshots on some of the women projects on reviving the knowledge on weaving mats etc.



More shots of women products on climate change



## Challenges and Problems

- Tuvalu handicrafts are slowly eroding
- Elderly women with expertise are no longer seen in the society
- Money is the problem
- Cost of handicrafts are becoming expensive
- Young women are not interested in handicrafts
- Communities do not encourage the young generation to focus on handicraft making etc.,
- Staffing / funding

## Outer islands gardens



## Annex 5

### Role of Youth and Culture-ICH, Tuvalu National Youth Association



## Content

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- Background
- Activities
- Implementation
- Challenges
- Youth Intention

## Youth Definition

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- All young men and women including persons with disabilities from the age of 15-35 years old
- Considering the cultural norms in Tuvalu where age is not a limiting factor in determining who can and cannot participate in youth activities

## Activities

---

- Capacity Building
- LET US REMEMBER- Photo Collection (old cultural photos for display)
- LET US DO – Youth to do: Weaving, Net-making, Net-fishing (tili peipei), Carving and Printing

## Youth Intention

---

- To foster the spiritual, mental, physical and cultural development of Youth in Tuvalu to enable them to be positive contributors to the national development of Tuvalu
- Work in unity
- Prove that YOUTH are the BACKBONE of TOMMOROW

# FAKAFETAI LASI LASI



## Annex 6

### Group Presentation

#### Group 1 - Fatele

# Group 1 Presentation

ROGER MORESI

SEMI POU

ELA PANAPA

FIATEPA TOOMU

IOKAPETA TALIU

FITALO FATUPESE

SILAFAGA L. TAUETIA

LILY TEAFA

KAAI FANOIGA



## Presentation order

- ▶ The informant
- ▶ The Fatele – What it is
- ▶ Unumua mo te kau fatele
- ▶ Faatuga fatele mo te 'lau Funafuti
- ▶ Pokisi mo te kaapa
- ▶ Fakaotiga

## Oral Tradition & Performing Arts



**Fatele Funafuti**



## Tino ne fakafesilisili

- ▶ Igoa: Siaosi Finiki
- ▶ Tausaga: 83
- ▶ Toeaina/Matai Funafuti
- ▶ Tagata apo i te saka fatele
- ▶ Taimi muamua o saka: 16 tausaga
- ▶ Saka mo te Tupu Fafine ako 60 and tausaga



## Fatele Funafuti



## Element: Fatele Funafuti

- ▶ **Fatele:** Fakafiafiaga
- ▶ **Mafuaga o te fatele**
- ▶ **Ma fea e fai ei:** Fakalua i te tausaga
  - ▶ 'Te Aso o te Paula' and 'Te Aso o te Matagi'
- ▶ Mo nisi taimi aka
- ▶ **I fea:** I te Tausoa Lima Falekaupule
- ▶ **Mea e manakogina:** Pokisi, kaapa, lakau taa, te unumua, te toega o te fenua
- ▶ **Mea e faite i te fatele:** Titi kaumoe, fou Funafuti, napenape

## Element: Fatele Funafuti

- ▶ **Fatele:** Fakafiafiaga
- ▶ **Mafuaga o te fatele**
- ▶ **Ma fea e fai ei:** Fakalua i te tausaga
  - ▶ 'Te Aso o te Paula' and 'Te Aso o te Matagi'
- ▶ Mo nisi taimi aka
- ▶ **I fea:** I te Tausoa Lima Falekaupule
- ▶ **Mea e manakogina:** Pokisi, kaapa, lakau taa, te unumua, te toega o te fenua
- ▶ **Mea e faite i te fatele:** Titi kaumoe, fou Funafuti, napenape

## Te kesega o te fatele Funafuti

- ▶ Titi kaumoe
- ▶ Pokisi paa tasi
- ▶ Unumua tuu i mua
- ▶ 'Lau Funafuti
- ▶ Fou Funafuti



## Unumua and Kau Fatele



- ▶ Unumua **i mua** o te kau fatele
- ▶ Saakaga Funafuti
- ▶ Teuga o te unumua
- ▶ Tolu laina unumua
- ▶ Te leva o te fatele
- ▶ Tokouke o te kau fatele

## Faatuga fatele, 'Lau Funafuti

- ▶ Faatuga Funafuti e lagona loa
- ▶ Fatele e 'loa, mafai o lua, tolu a fuaiupu
- ▶ 'Lau ke manino ke ma' faki a pati
- ▶ E isi loa ne tino io latou te iloga
- ▶ Kupu o fatele
  - ▶ Faite mai i aso fakamanatu
  - ▶ Tusi Tapu, mo
  - ▶ Lagona o te tino fatu mako

## Pokisi and Kaapa

- ▶ Pokisi paa tasi (ke manino ei te 'lau)
- ▶ Tino paa e isi loa se soona olo vaevale o paa
- ▶ Takitaki fatele
- ▶ Kaapa e uusu ne ia te matagi o te fatele
- ▶ Kini kaapa e isi loa ne tino io latou te taleni

## Te taaua o te fatele Funafuti

- ▶ Taaua kii ki te fenua
- ▶ Penefiti e aofia i ei ko te **fakatumauga o te iloga**



## Fakalavelave mo te auala ki mua

- ▶ Saolotoga o tino
- ▶ Auala ki mua:
  - ▶ fakatumau akoakoga o fatele
  - ▶ Fakamaopoopo mai o tupulaga
  - ▶ Fakamoemoe ke faka-tulafono te kau katoa ki fatele

### Tino fakafesilisili:

- ▶ Ela Panapa
- ▶ Fiatepa Toomu
- ▶ Fitalo Fatupese
- ▶ Silafaga Tauetia
- ▶ Roger Moresi

### Tino puke leo:

- ▶ Semi Pou

### Tino puke ata:

- ▶ Ela Panapa
- ▶ Silafaga Tauetia

# Fakafetai Iasi



## Group 2 - Weaving

### Intangible Cultural Heritage of Tuvalu



### Funafuti Takafi mo te Papa



## Content

- Background information
- Description of the element
- Value of the element
- Viability, risks and safeguarding measures
- Technical information
- conclusion



## Background information

- Element – Funafuti local pandanus mat known as the Funafuti Takai/Papa.
- Traditional craftsmanship
- Usually made by women of the Funafuti community
- Name of the Practitioner – Mrs. Sapeta Penivao
- One of the elder women in the Funafuti women community.
- Married woman, 67 years of age.
- 7 children (5 boys and 2 girls)
- The knowledge and skill was passed down from elder women to them.
- Location – Tausoa Lima Falekaupule (Funafuti community hall)



## Description of the element

- Practiced – 1 – 3 weeks
- Normally made by women
- Raw material – pandanus leaves
  - 2 baskets of pandanus leaves (4 mataakai)
  - 6ft x 3ft
  - 7ft x 4ft
- Other materials
  - tuki (made from Kie tree)
  - tosi
  - Pot and water for boiling leaves
  - Laukie (for decoration)
  - Togo and nonu (for coloring of the laukie)



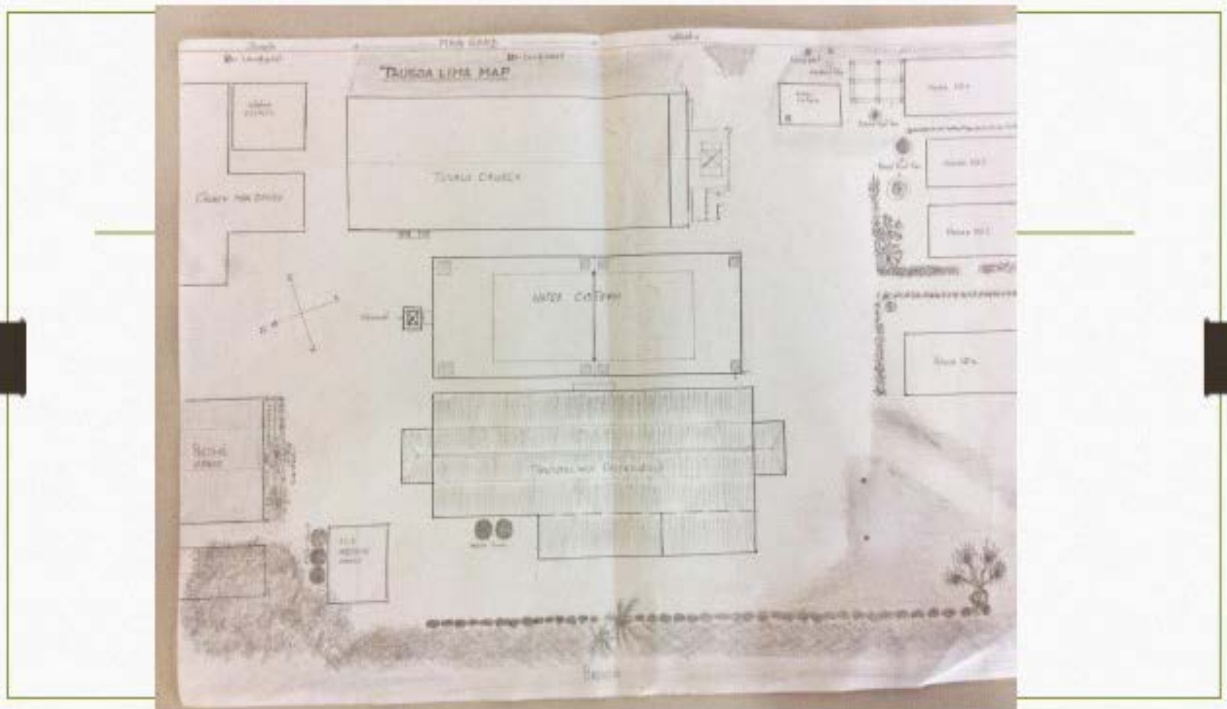
## Value of the element

- How is it transmitted to the next generation?
  - Encouraging young people to weave mats
  - Mothers to teach their daughters how to weave local mats
- Benefits to the family and the Funafuti community.
  - Important contribution in times of family gatherings (e.g. wedding, birthday, cultural rituals etc)
  - Source of income for the family.
  - Designs on the mat distinguish families and communities from one another. Iloga ote mata-Kaiga./Fenua (e.g. Funafuti Takai – mata ote Fafetu)



## Technical information

- Date of interview – 28<sup>th</sup> July 2017
- Place of interview – Tausoa Lima Falekaupule (Funafuti community hall)
- Name of investigators – Rev. Iosefa Mautinoa (EKT representative)



## Conclusion/Safeguarding measures

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- Recommendation:

- To find new and innovative ways to generate interest in the young generation to keep and practice this skill (via social media, etc).
- Funafuti women association/community to educate young girls on how to make Funafuti Takai/Papa.

## FAKAFETAI LASI GROUP 2

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# FEKEI PULAKA (TRADITIONAL FOOD)

## Content

Background information  
Description of the element  
Value of the element  
Viability, risks and safeguarding measures  
Technical information  
conclusion



## General Information

- ❖ Domain: Traditional Food Preparation,
- ❖ Element: Fekai pulaka
- ❖ Name of Practitioner: Mrs Miliama Lupe
- ❖ A member in the Funafuti Women Community
- ❖ A married women with 4 children (2 boys and 2 girls)
- ❖ She is now 62 years of age
- ❖ The traditional knowledge was passed down from parent
- ❖ Location: Tausoa Lima Falekaupule (Funafuti Community Hall)



## Description of the Element

- ▶ Normally practiced during special occasions e.g social functions
- ▶ Preparations done by men and women
- ▶ Raw materials: pulaka, coconut, and red toddy,
- ▶ Other materials: scrapper (solo), grater (tuai), knife and water basin
- ▶ Modes of transmission: The knowledge and skill passed from mother to daughter approach and even numerals workshops conducted by the island community



## Justification & Value of the Element

- ▶ Determine the cultural wealth of the family
- ▶ Signify the importance of the function
  
- ▶ Historical information
- ▶ Date of interview: 28<sup>th</sup> July, 2017
- ▶ Place of interview: Tausoa Lima Falekaupule (Funafuti Community Hall)
- ▶ Name of interviewer: Mr Kulene (Cullen) Sokotia



## Conclusion

- ▶ Elders to pass down knowledge and skills to young generation
- ▶ Fathers to teach how to plant pulaka and mothers to teach the process of making fekai pulaka



Fakafetai Lasilasi  
GROUP 3



## Annex 7

### ICH Inventorying Questionnaire

<b>1</b>	<b>IDENTIFICATION OF THE ICH ELEMENT</b>
1.1	Name of the element, as used by the community concerned
1.2	Short, informative title of the element (including indication of the ICH domains)
1.3	Community(ies) concerned
1.4	Physical location(s)/distribution frequency of enactment of the element
1.5	Short description of the element



2	<b>CHARACTERISTICS OF THE ELEMENT</b>
2.1	<b>Practitioner(s)/performer(s) directly involved in the enactment or practice of the element (including name, age, gender, professional category, etc.)</b>
2.2	<b>Other people in the community who are less directly involved, but who contribute to the practice of the element or facilitate its practice or transmission</b>
2.3	<b>Language(s) or language register(s) involved</b>
2.4	<b>Tangible elements (such as instruments, specific clothing or space(s), ritual object(s) (if any) associated with the enactment or transmission of the element</b>
2.5	<b>Other intangible elements (if any) associated with the enactment or transmission of the element</b>



2.6	<b>Customary practices (if any) governing access to the element or to aspects of it</b>
2.7	<b>Modes of transmission to others in the community</b>
2.8	<b>Relevant organisations (community organisations, NGOs or others - if any)</b>



<b>3</b>	<b>STATE OF THE ICH ELEMENT: VIABILITY</b>
<b>3.1</b>	<b>Threats (if any) to the continued enactment and transmission of the element within the relevant community(ies)</b>
<b>3.2</b>	<b>Threats to the sustainability of access to tangible elements and resources (if any) associated with the element</b>
<b>3.3</b>	<b>Viability of other intangible heritage elements (if any) associated with the element</b>
<b>3.4</b>	<b>Safeguarding or other measures in place (if any) to address any of these threats and encourage future enactment and transmission of the element</b>



4	<b>DATA RESTRICTIONS AND PERMISSIONS</b>
4.1	<b>Consent from, and involvement of, the community(ies) concerned in the process of collecting information</b>
4.2	<b>Restrictions, if any, on the use of (or access to) information</b>
4.3	<b>Resource person(s): name and status or affiliation</b>
4.4	<b>Date(s) and place(s) of information generated</b>



<b>5</b>	<b>REFERENCES CONCERNING THE ICH ELEMENT (IF ANY)</b>
<b>5.1</b>	<b>Literature (if any)</b>
<b>5.2</b>	<b>Audiovisual materials, recordings, etc. in archives, museums and private collections (if any)</b>
<b>5.3</b>	<b>Documentary material and objects in archives, museums and private collections (if any)</b>



<b>6</b>	<b>INVENTORYING DATA</b>
<b>6.1</b>	<b>Person(s) who compiled the inventory entry</b>
<b>6.2</b>	<b>Proof of consent of the community(ies) concerned for: 9a) inventorying the element; and (b) the information to be provided in the inventory</b>
<b>6.3</b>	<b>Date of entering the information in the inventory</b>



## Annex 8

### Fieldwork Checklist

[Check particulars when prepared or achieved]

Prior informed Consent Form for Chief prepared.

Prior Informed Consent Form for Informants prepared.

Validation form prepared

Audio recorder and batteries prepared.

Video recorder/Camera and batteries prepared.

Digital camera and batteries prepared.

Audio recorder charged

Video recorder charged

Digital Camera charged

Notebook and extra writing notes prepared (including stationery)

A4/A3 paper(s) prepared for mapping purposes

Fieldwork program prepared.

Awareness resource materials for advocacy prepared.

List of questionnaires for fieldwork interview prepared.

Labelling code for videos, photographs and audio recording.

Traditional protocols & associated prepared

## Annex 9

### Form A: Free , Prior and Informed Consent Form for Head of Community

I, \_\_\_\_\_, of \_\_\_\_\_ Community in \_\_\_\_\_ Island, hereby give consent to the Ministry of Home Affairs and Rural Development on \_\_\_\_\_ to undertake a fieldwork within the framework of the Implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) and Community-based ICH Inventorying in Tuvalu.

Name  
Title  
Signature  
(Community)

Name  
Title  
Signature  
(Government)

By signing the Free, Prior, and Informed Consent Form, you are giving permission to the Ministry of Home Affairs and Rural Development to conduct research in your respective village for purposes of documentation of your tangible and intangible cultural resources for safeguarding and protection (Attached is the Terms of Reference in relation to the fieldwork).

The Ministry of Home Affairs and Rural Development will restrict access of your information to anyone unless consent is given by the respective owner or holder of tangible and intangible heritage from your village.



## Form B: Free Prior and Informed Consent Form for Individual/Group Informant(s)

I/We \_\_\_\_\_, of \_\_\_\_\_ Community hereby give consent to participate in the interview that will be conducted during the fieldwork on \_\_\_\_\_ within the framework of the Implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) organized by the Ministry of Home Affairs and Rural Development (Attached is the Terms of Reference in relation to the fieldwork).

By signing the Free, Prior, and Informed Consent Form, I am giving permission to the Ministry of Home Affairs and Rural Development to collect, in the form of audio/video recording, the information disclosed during the fieldwork which will take place in my village, for the purposes of documenting tangible and intangible cultural resources regarding;

- Oral traditions and expressions
- Performing arts
- Social practices, rituals and festive events
- Knowledge and practices concerning nature and the universe
- Traditional craftsmanship

for safeguarding and protection of cultural heritage in Tuvalu.

The Ministry of Home Affairs and Rural Development will restrict access of your information to anyone unless consent is given by you.

By signing this form, you are giving your consent to being interviewed. You are entitled to decide not to disclose any information you wish to be kept confidential.

Date:

Place:

Name

Title

Signature

(ICH practitioners and bearers)

Name

Title

Signature

(Government)

## Form C: Validation of information collected during fieldwork

I, \_\_\_\_\_, of \_\_\_\_\_ community hereby declare that the content of the information recorded on \_\_\_\_\_ at \_\_\_\_\_ is true and in accordance with the facts that I expressed in the course of the interview.

Date:

Place:

Name  
Title  
Signature  
(Community)

Name  
Title  
Signature  
(Government)



## Annex 10

### Typical Elements of a National ICH Inventory

Ordering principles: This is often ordered according to the five domains of ICH in the Convention as follows:

- Oral expressions and language as a vehicle for ICH
- Performing arts
- Social practices, rituals and festive events
- Knowledge and practices concerning nature and the universe
- Traditional craftsmanship

Additional, local-specific categories may be added: traditional games, culinary arts, local knowledge, traditional technology, traditional textiles, traditional dress, etc.

Criteria for inclusion often include the following:

- It falls within the definition of an ICH element under Article 2 of the Convention and/or national legislation
- It is related to one or more of the ICH domains (listed for inventory-making)
- There are living exponents and bearer communities of the traditions
- Historical continuity or “rootedness in the past” (e.g. practiced by at least 2-3 generations)
- Communities, groups and, in some cases, individuals recognize it as forming part of their heritage
- Passed on from generation to generation with continued vitality of transmission within the community
- It belongs to a specific category of people
- Clear and prior, informed consent of the bearers and their participant community (supported by documentation)
- The availability of safeguarding measures/a safeguarding plan for the elements
- It is in conformity with international human rights standards

Format and content: Inventory forms usually contain several fields to be filled and data collected during further field research on the elements is recorded on these. Typical information required here would include:

- (a) Identification of the element and its geographic location:
  - Category/domain of element
  - Name and role/function of concerned person, community of group
  - Location of element

- (b) Description of the element and its space:
  - Periodicity of its enactment/performance
  - Place of enactment
  - Associated tangible elements
  - Materials used
  - Any products
  - Modes of transmission
  
- (c) Justification for inscription and patrimonial value:
  - Significance for the community
  - Outcomes and advantages associated with its practice
  
- (d) Historical information, i.e. general and specific history of:
  - The community, group or individual
  - The form of expression
  - The cultural space
  
- (e) Viability, risks and safeguarding measures taken
  
- (f) Technical information (dates and place of research, date of inventorying, name(s) of researcher(s), etc.)

If the element contains sensitive information, access to the data may be restricted



# Annex 11

## Evaluation Questionnaire

### 1. Logistics (accommodation, food, meeting facilities)

#### 1.1 Quality of accommodation, food, meeting, facilities

poor	average	excellent
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### 2. Schedule and workload

#### 2.1 Length of workshop

too long	just right	too short
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#### 2.2 Workload in the workshop

too much	just right	too little
----------	------------	------------

### 3. Teaching materials

#### 3.1 Amount of materials

too much	just right	too few
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#### 3.2 Difficulty of materials

too difficult	just right	too easy
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#### 3.3 Relevance of materials

not enough	average	excellent
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### 4. Facilitators

#### 4.1 Facilitators' knowledge and experience

not enough	average	excellent
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#### 4.2 Facilitators' teaching style and effectiveness

not good	average	excellent
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#### 4.3 Facilitators' understanding of trainees' backgrounds and needs

not good	average	excellent
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## 5. Usefulness of this workshop for your work and career

5.1 To what extent does this workshop bring you new skills and knowledge?

not new skills

some new skills

many new skills

5.2 Will the workshop experience be useful in understanding the role of organisations and stakeholders in the implementation of the ICH Convention?

not useful

quite useful

very useful

5.3 Will the workshop experience be useful in understanding community-based inventorying principles?

not useful

quite useful

very useful

5.4 How is community-based inventorying similar or different from other documentation techniques you have used in the past?

5.5 Which session did you find most interesting?

5.6 Which session did you find least interesting?

5.7 Which part of the workshop did you find most complicated?

5.8 Specify which concept may need further clarifications. What could be done to help clarify these concepts?

5.9 How do you think you will use the new knowledge?

Contributing to the development of local / national inventories

Daily work on safeguarding ICH

Development of policies or strategies involving ICH

Collaboration with communities and other ICH stakeholders

5.10 What suggestions can you offer the organisers to improve future workshops??



# Information Document

## Workshop Programme

Day 1			
Monday, 24 July 2017			
Time	Activity	Facilitator(s)	Document
8:00-8:50	Registration of participants Collection of workshop holders		
9:00-10:00	Session 1: Opening Ceremony Tuvalu authorities UNESCO Office for the Pacific States		
10:00-10:30	Morning tea		
10:30-11:00	Session 2: Introduction of participants and facilitators	S. Nemani	Hand out: Introducing the participants List of participants
11:00-11:30	Session 3: Introducing content of workshop PPT: Objective, format, content of the current workshop Q & A	S. Nemani	Workshop programme Abbreviations, acronyms and terminology
11:30-12:00	Session 4: Overview of Tuvalu culture sector and ICH safeguarding PPT: Culture sector in Tuvalu	M. Vailopa, Culture Division	
12:00-12:30	Session 5: 2003 Convention overview PPT: Introduction to the ICH Convention and key concepts	A. Takahashi	Basic Text
12:30-13:30	Lunch		
13:30-14:30	Session 6: Identifying ICH Video Individual exercise	S. Nemani	Exercise sheet (Mix and Match)

Time	Activity	Facilitator(s)	Document
14:30-15:30	Session 7: Who can do what in implementing the ICH Convention? PPT: Implementing the Convention at the national level Q & A	S. Nemani	Case study: Cultural mapping in Fiji (Role of stakeholders)
15:30-16:00	Afternoon tea		
16:00-16:30	Session 8: Tuvalu and the ICH Convention - who will do what Role of Falekaupule, Women, and Youth in ICH safeguarding Q & A	Resource persons/ representatives of; Falekaupule Council of Women Council of Youth	Presentation by resource persons
<b>Day 2</b>	<b>Tuesday, 25 July 2017</b>		
8:00-8:30	Registration	Secretariat	Sign-in sheet
8:30-9:00	Recap of previous sessions		
9:00-9:45	Session 9: ICH policies & institutions PPT on ICH policies and institutions Q & A	A. Takahashi	
9:45-10:15	Session 10: Awareness raising PPT on awareness raising for ICH Video on the art of Tuvaluan crochet	S. Nemani	
10:15-10:30	Morning tea		
10:30-11:30	Session 11: Identification and inventorying - developing an inventory framework PPT on identification and developing inventory	A. Takahashi	
11:30-12:30	Session 12: Involving communities concerned - Free, Prior and Informed consent PPT on involving communities and Free, Prior, and Informed Consent	S. Nemani	Free, Prior and Informed Consent Form and Validation Form Case study on Fiji - traditional and formal consent

Time	Activity	Facilitator(s)	Document
12:30-13:30	Lunch		
13:30-14:00	Session 13: Ethics in community-based inventorying PPT on ethics Q 6 A	A. Takahashi	
14:00-15:00	Session 14: Interviewing PPT on interviewing during inventorying	S. Nemani	
15:00-15:30	Afternoon tea		
15:30-16:30	Session 15: Developing interview questions for inventorying Group exercise Group presentations Feedback	S. Nemani A. Takahashi	Questions based on images
<b>Day 3</b>	<b>Wednesday, 26 July 2017</b>		
8:00-8:30	Registration	Secretariat	Sign-in sheet
8:30-9:00	Recap of previous day sessions	Participants	
9:00-10:00	Session 16: Audio recording in inventorying PPT on audio recording Technical talk	S. Nemani Tuvalu Media Corporation	
10:00-10:30	Session 17: Practical on audio recording Group exercise Group presentations Feedback	S. Nemani	
10:30-10:45	Morning tea		

Time	Activity	Facilitator(s)	Document
10:45-11:45	Session 18: Photography in inventorying PPT on photography	S. Nemani	
11:45-12:30	Session 19: Practical on photography Group exercise Group presentation Feedback	S. Nemani A. Takahashi	Rule of game
12:30-13:30	Lunch		
13:30-14:30	Session 20: Participatory video PPT on participatory video Technical talk	S. Nemani Tuvalu Media Corporation	
14:30-15:00	Session 21: Practical on video shooting Group exercise Group presentation Feedback	S. Nemani A. Takahashi	
15:00-15:30	Afternoon tea		
15:30-16:30	Session 22: Participatory mapping in inventorying PPT on participatory mapping	S. Nemani	
<b>Day 4</b>	<b>Thursday, 27 July 2017</b>		
8:00-8:30	Registration	Secretariat	Sign-in sheet
8:30-9:00	Recap of previous day sessions	Participants	







Time	Activity	Facilitator(s)	Document
9:00-9:45	Session 23: Practical on participatory mapping Group exercise Group presentation Feedback	S. Nemani A. Takahashi	
9:45-10:30	Session 24: Organising and storage of information PPT on storage of information	A. Takahashi	
10:30-11:00	Morning tea		
11:00-13:00	Session 25: Group presentations in inventoring PPT by group	S. Nemani	Pacific Toolkit on Mapping of Endangered ICH
13:00-14:00	Lunch		
14:00-15:30	Session 26: Fieldwork Practicum Plan Group exercise	S. Nemani	
15:30-15:45	Afternoon tea		
15:45-16-30	Session 27: ICH nominations and international assistance PPT on ICH nominations	A. Takahashi	
<b>Day 5</b>	<b>Friday, 28 July 2017</b>		
8:00-8:30	Registration of Participants	Secretariat	Sign-in sheets





Time	Activity	Facilitator(s)	Document
8:30-10:30	Session 28: Fieldwork Group 1: Traditional performing arts Group 2: Weaving Group 3: Traditional food preparation		
10:30-11:00	Morning tea		
11:00-13:00	Continued		
13:00-14:00	Lunch		
14:00-16:30	Continued		
<b>Day 6</b>	<b>Saturday, 29 July 2018</b>		
8:00-8:30	Registration	Secretariat	Sign-in sheets
8:30-10:00	Session 29: Consolidation of fieldwork Group work to put findings together and present		
10:00-10:15	Morning tea		
10:15-11:00	Session 30: Fieldwork presentations Group presentations Feedback	S. Nemani A. Takahashi	
11:00-11:45	Session 31: Plenary discussion on recommen- dations for Tuvalu	S. Nemani A. Takahashi	
11:45-12:00	Completion of evaluation form		Evaluation Form
12:00-12:30	Closing session Closing remarks Presentation of Certificates Photo session	M. Vailopa	
12:30	Lunch		





## List of Participants





1	Hon. Namoliki SUALI-KI NEEMIA	Minister, Ministry of Home Affairs and Rural Development	 <p>A portrait of Hon. Namoliki S. Neemia, an older man with white hair and glasses, wearing a patterned shirt. A nameplate in front of him reads "Honorable Namoliki S. Neemia" and "Ministry of Home Affairs and Rural Development".</p>
2	Iete AVANITELE	CEO, Ministry of Home Affairs and Rural Development	 <p>A portrait of Iete Avantele, a man with dark hair wearing a colorful patterned shirt.</p>
3	Matini VAILOPA	Culture Officer, Ministry of Home Affairs and Rural Development	 <p>A portrait of Matini Vailopa, a young man with dark hair wearing a blue shirt, looking slightly to the side.</p>
4	Tofiga TINILAU	Tuvalu National Commission for UNESCO, Ministry of Education, Youth and Sports	 <p>A portrait of Tofiga Tinilau, a man with dark hair and a beard wearing a dark blue shirt.</p>




5	Sagaga SAFEGA	Youth Officer, Ministry of Education, Youth and Sports	
6	Kaai FANOIGA	Acting Director of Education	
7	Lolohea K. JONTAI	Education Officer, Ministry of Education, Youth and Sports	
8	Toaiga SEMISI	Trade Officer, Ministry of Foreign Affairs, Trade, Tourism, Environment and Labour	







9	Paufi AFELEE	Tourism Officer, Ministry of Foreign Affairs, Trade, Tourism, Environment and Labour	
10	Noa PETUELI TAPU-MANAIA	Chief Librarian and Archivist, Tuvalu National Library and Archives	
11	Losaline TEO	Crown Counsel, Attorney General Office	
12	Pasai FALASA	Gender Officer, Office of the Prime Minister	





13	Lilly TEAFA	News Officer, Tuvalu Media	
14	Pulafagu TOAFA	President, Tuvalu National Council of Women	
15	Tito ISALA	Representative of Falekaupule	
16	Roger MORES	Coordinator, TANGO	

17	Tenene NELU	Artist, Tuvalu Artist Organisation	
18	Penehuro HAUMA	Island Leader, Nanumaga	
19	Filemoni POULASI	President, Niutao Youth	
20	Amosa AUINA	Island Leader, Vaitupu	

21	Tutasi TOMA	Island Leader, Nukufetau	
22	Siliga KOFE	Chief, Island Leader, Funafuti	
23	Laisini PAPAMAU	Island Leader, Nukulaelae	
24	Semi POU	Nanumea, Youth	







25	Tukia OSEMA	Member, Nui, Youth	
26	Kulene SAKOTIA	President, Vaitupu, Youth	
27	Vaisava ENELE	President, Nukufetau, Youth	
28	Iosia T. APELU	President, Funafuti, Youth	




29	Iosua TINILAU	President, Nukulaelae, Youth	
30	Manuia P. Teuki	President, Nanumea Women Association	
31	Iokapeta TALIU	President, Nanumaga Women Association	
32	Telei MAFALU	President, Niutao Women Association	



33	Fitalo FATUPESE	President, Niutao Women Association	
34	Ella Sam PANAPA	President, Vaitupu Women Association	
35	Taufili TUTASI	President, Nukufetau Women Association	
36	Tafito PENIELU	President, Funafuti Women Association	

37	Fiatepa TOOMU	President, Nukulaelae Women Association	
38	Rt. Ho. Bikenibeu PAE- NIU	Local Technical Assis- tant	
39	Maina TALIA	Secretary, TuCAN	
40	Rev. Iosefa MAUTINOA	Pastor, EKT	



41	Silafaga M. TAUETIA	Media Advisor	
42	Sipiriano NEMANI	Director, Fiji Museum, UNESCO accredited ICH trainer	
43	Akatsuki TAKAHASHI	Programme Specialist for Culture, UNESCO Office for the Pacific States	





United Nations  
Educational, Scientific and  
Cultural Organization

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