

# Sustainable development and intangible cultural heritage: a youthful new cohort in the Republic of Korea

Capacity-Building Workshop on ICH Safeguarding Plan for Sustainable  
Development, Jeonju, July 1 to 5, 2019



*Perhaps the next generation of ICH enthusiasts in the Republic of Korea, this group of primary schoolchildren looked around them wide-eyed at the exhibits in the Gijisi Juldarigi museum for the tugging ritual near Dangjin city. Our workshop participants visited this unique museum during the field visit day of the training workshop.*

## Overview

Like the hero in the classical novel, 'The Tale of Yu Chungyol', who must undergo a series of tribulations and tests before his meritorious deeds are recognised and rewarded, so it seems is also the fate of ICH when it comes to sustainable development. The great tales of Korea's Joseon dynasty era are set in sweeping landscapes and encompass the range of human frailties and foibles, and our efforts are set in no less extensive a landscape, nor are they less beset by questions and interpretations both difficult and promising.

The two subjects - ICH and sustainable development - were brought together firmly when the operational directives of the Unesco 2003 ICH Convention were expanded with the addition of chapter six (adopted by the Convention's General Assembly at its sixth session during May-June

2016). In the little over three years since, there has in the field been scant activity to connect ICH with sustainable development - or to place ICH more firmly in the set of core materials that development must employ in order to qualify as being sustainable.

Perhaps, like the hero Yu Chungyol in the classical tale who comes into his own after seeking out the mountain sage from whom he receives instruction, ICH as we know it has the intrinsic qualities to be recognised, but needs the attention of more experienced powers in the development arts. This transformation - which does not alter ICH but extends it away from the confines of what we call 'culture' - is necessary. It may even be urgent for, as I have remarked in several reports such as this one written over the last two years on training or capacity building, countries and territories in the Asia-Pacific region are without exception experiencing ecological degradation and the effects of climate change. When both combine as they often do, the consequences can be severe, and the effects on ICH can be terminal.

As if on cue, a report issued by the UN Economic and Social Commission for Asia and the Pacific (ESCAP) underlined this urgency at around the time our training workshop in Jeonju commenced. The ESCAP promotes cooperation among countries in our region to achieve inclusive and sustainable development and its work both explores and explains evolving economic, social and environmental dynamics in the Asia-Pacific. The 2030 Agenda for Sustainable Development (whose central programme is the Sustainable Development Goals or SDGs) , is ESCAP's strategic focus.

The report, titled 'Asia and the Pacific SDG Progress Report 2019', has delivered a blunt message. "On its current trajectory, Asia and the Pacific will not achieve any of the 17 Sustainable Development Goals by 2030. To live up to the ambition of the 2030 Agenda, accelerated progress is required on all fronts. For three Goals the situation is deteriorating, and urgent action is needed to reverse course."

The ESCAP report went on to explain that for more than half the SDGs, progress is stagnant or "heading in the wrong direction in Asia and the Pacific". It said little progress has been recorded towards ending hunger (Goal 2), supporting industry, innovation and infrastructure (Goal 9), reducing inequalities (Goal 10), building sustainable cities and communities (Goal 11), combating climate change (Goal 13), protecting life below water (Goal 14) and life on land (Goal 15), or towards supporting peace, justice and strong institutions (Goal 16). Moreover, for three Goals, the "situation has deteriorated" and they are providing clean water and sanitation (Goal 6), ensuring decent work and economic growth (Goal 8), and supporting responsible consumption and production (Goal 12).

It may be difficult to imagine how ICH and SDG goals like 10 or 16 can support each other. This workshop, organised jointly by Ichcap and Crihap, has been a step towards making such connections clearer where they exist. For other goals, such as 2, 12, 13, 14 and 15, the connections are palpable, and our workshop sessions provided through examples and discussion how and why they were. We were fortunate in that the group of participants, drawn mainly from universities and otherwise practitioners and knowledge bearers themselves, propelled themselves into the subject.

The landscapes of the surrounding North Jeolla-do province, of which Jeonju is the capital, do much to encourage such connections to be made. Rice fields, watercourses, fens, steep forested hill slopes are within a bicycle ride's reach. The 2003 Convention is in need of strengthening in this area, while the SDGs in the Asia-Pacific can draw only so much on technology and finance to help them succeed. In my view, the opportunity is undoubtedly there, and using the lessons we have

learnt from this workshop, the direction to take will present itself naturally, in the same way that Yu Chungyol, buffeted by the fates as a young man, took control of them in his later life.

## **Introduction**

This capacity building workshop on ICH Safeguarding Plan for Sustainable Development, held in Jeonju, Republic of Korea, during July 1 to 5, 2019 was designed to enhance awareness of the 2003 Convention with a focus on sustainable development concepts; how to bring them more deeply into ICH safeguarding plans for ICH stakeholders in Korea.

Korea has a long and well stocked history of identifying and inventorying its ICH at national and regional levels, preparing and implementing safeguarding plan, drawing up policies at the several kinds of levels required for them to be effective. Indeed the country has been and continues to be a standard setter in ICH. However what is needed is more active involvement to combine the safeguarding principles of ICH under the 2003 Convention and sustainable development.

Participation was therefore encouraged from key actors: policy makers, experts, researchers, and representatives from NGOs. This workshop was the third in a series organised by ICHCAP. The first, in 2017 was on 'Strengthening National Capacities for Effective Implementation of the 2003 Convention in Korea' while the second in 2018 had the theme, 'Community-based ICH Inventorying'.

During the preparation phase prior to the workshop, the email-based discussion between the two facilitators, Deirdre Prins-Solani and myself, and both Category 2 Centres, Ichcap and Crihap, identified a few necessities for our sessions: (a) presentations by local experts, preferably on sustainable development in general, and which would aid us to show the effect of SDG activities on culture and ICH, (b) a field visit based on one or more ICH elements that had direct links with either a raw material derived from nature or was connected to the manner of management of a natural landscape, (c) an education programme by the National Intangible Heritage Centre in Jeonju (which was also our venue), and (d) materials including our training unit on ICH and sustainable development, but with an orientation to make more use of participants' knowledge and experience, the longer term intention being for participants, post workshop, to contribute to preparing materials that can be used for this subject in Korea and the Asia-Pacific region.

We accordingly outlined a draft plan for the five days which comprised:

Topics to be covered:

- a) Concepts, ideas and practices about development and sustainability. How these are seen in the UN system, by inter-governmental agreements, by national governments.
- b) Development and sustainability as applied by cultural practices, through the recognition of heritage and its conservation, through the recognition of ICH and its safeguarding.
- c) The evolution of the ideas of development and sustainability in the Unesco 2003 ICH convention. Its relation with other Unesco cultural conventions.
- d) National cultural heritage and ICH-related legislation, practice, institutions, education and cultural industry in South Korea: where development and sustainability is found.
- e) Emerging issues about development and sustainability: where ICH counts.
- f) Social and community dimensions of development and sustainability: where conflict resolution, peace-building and social cohesion count.

- g) Identifying openings for ICH to be employed in non-cultural legislation: what kind of partnerships make it possible?
- h) Potential roles for actors as identified in the ICH Convention with reference to our workshop's topics and with reference to the needs of the Asia-Pacific region.

Content:

- a) Critical summaries, with direct reference to ICH and sustainable development, of ICH-related activity in South Korea by government, communities, the NGO sector, academia.
- b) A selection of the prescribed units of the Unesco ICH capacity building materials repository including case studies pertinent to our workshop focus.
- c) Key documents, treaties, agreements in the inter-governmental sphere relating to development and sustainability which have a direct relation with ICH.
- d) Participants' accounts and experiences of working practically with practitioners and knowledge bearers in South Korea and elsewhere in Asia-Pacific.

Over five workshop days, our 'classroom' type sessions would introduce these through concepts and presented materials, with the aid of structured discussion sessions, group work, and one field visit. It came as welcome confirmation of the instruction strategy we had chosen when the opening addresses dwelt on some of these themes too:

*"Under the 2003 Convention, Unesco emphasises an integrated approach and cultural diversity to safeguard ICH and participation of diverse stakeholders in achieving sustainable development. Ichcap will endeavour to safeguard ICH, to raise awareness and to contribute to social development in the Asia-Pacific region through multilateral cooperation with diverse stakeholders including Crihap and other Category 2 centres."*

*- Mr Keum Gi Hyung, Director-General of Ichcap*

*"Based on the Unesco 2003 ICH Convention's global strategy to build capacity for safeguarding ICH, Crihap and Ichcap have been devoted to facilitating dialogues between the different stakeholders, raising awareness of the importance of ICH safeguarding, increasing participation of the countries in international cooperation mechanisms, and vigorously promoting sound safeguarding of ICH in the Asia-Pacific region."*

*- Ms Ge Yuqing, Director of training division, Crihap*

*"The workshop is one of the best practices creating synergy through cooperation. I expect that safeguarding ICH could be enlarged by strengthening cooperation between the two centres for many years to come."*

*- Mr Kim Gye-sik, director-general, Heritage Promotion Bureau, Cultural Heritage Administration*

*"In 1962 Korea established the Cultural Heritage Protection Act. In 2015 Korea enacted the Act on the Safeguarding and Promotion of Intangible Cultural Heritage and implemented policies in its efforts to protect ICH all the way through. However there are loopholes definitely in between safeguarding ICH and sustainable development. I hope that this workshop will consider carefully what the relationship is between ICH and sustainable development."*

*- Ms Kim Yeonsoo, director-general, National Intangible Heritage Centre*

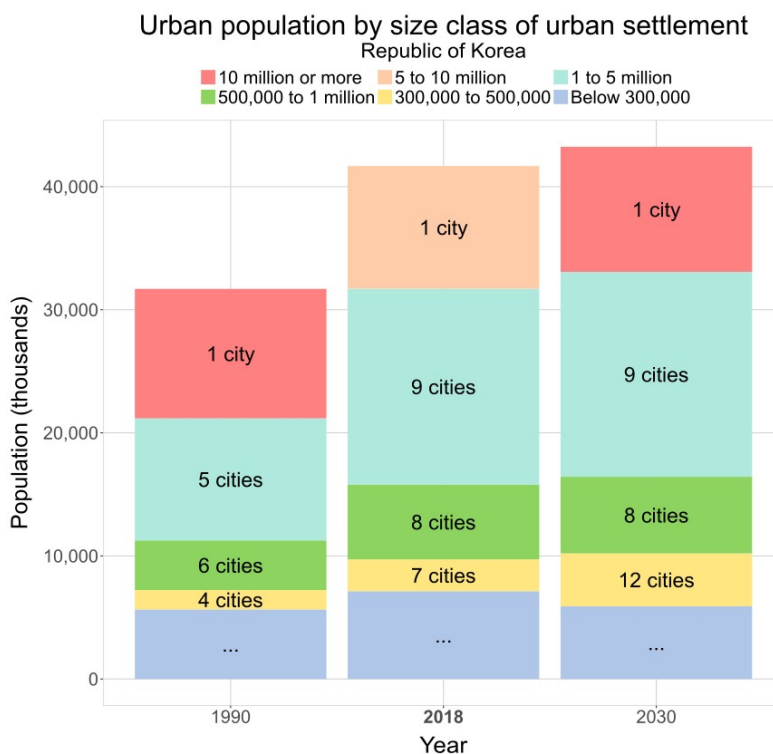
These opening statements supported the expectations of the participants, some of which I noted as follows: what is the relation between ICH and sustainable development? How is ICH being understood and interpreted? How are Unesco ICH discussions held and listings done? How can we preserve and develop ICH? What is ICH? What is the best promotion method - the original or changes? How is ICH being supported? All these are questions as much current as they are weighty. They are in fact the kind of questions that most participants at ICH capacity building (and other kinds of) workshops have even if they do not make their questions explicit. In Jeonju, we facilitators were given the openings to address these directly.

## Korea's context for sustainable development

The bus journey from Incheon airport to Jeonju provided not only much food for thought on the subject of the workshop, it also presented a most graphic introduction to the phenomenon that is South Korean economic development. The journey of approximately 220 road kilometres took about four hours (including a rest stop) in a bus that had, to my great surprise, onboard wifi. But this was perhaps to be expected in a country that has for over a decade been at the top of global rankings in access to internet and its affordability.

Incheon, a city due west of the capital Seoul, has been absorbed into the greater Seoul urban mega-agglomeration, a region that also includes the province of Gyeonggi. The result is one of the largest urban centres in the world, and the route the bus takes southwards to Jeonju skirts this astonishingly vast concentration of people, buildings, commercial centres, industries and infrastructure. The Seoul special city region, arrayed around both banks of the Han river has a population of just over 10 million. But the 'extended metropolitan region' or capital area is home to 25.6 million people, a number that is almost half the mid-2019 population of the Republic of Korea (about 53 million).

It is only after around two hours' travel southwards, that the densely packed residential apartment blocks arranged in mini-townships, the massive office blocks, inter-twining loops of road and rail, are all left behind and the landscape of central South Korea becomes visible. Much of the topography of this region is low hills interspersed with cropland and criss-crossed by canals and streams. The rural settlements I was able to observe, as the bus sped past, had well built houses, schools, what looked like community centres, and the occasional small scale factory nearby. Rice fields became common, but they were outnumbered by greenhouses, most probably horticultural.



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*By the concluding year of the UN Agenda 2030 period, the RoK will have an even larger proportion of its population concentrated in cities. This will require a focused effort on ICH and sustainable development.*

What I did know of South Korea had much to do with the towering urban vistas and gigantic factory complexes seen during the first half of the journey. In my own country, India, the products of the South Korean companies Samsung (for smartphones and consumer electronics), LG (for electronic appliances), and Hyundai (automobiles) are well known. The size of the economy is the fourth largest in Asia and what we in India have known for the last 20 years is that, once a 'developing' country, South Korea's per capita income has been way ahead of that of other 'developing' countries in the Asia-Pacific. Yet now, its population has begun to contract marginally, while long life expectancy (longer than the OECD average), and a rural population that is less than 20% of total population will exert pressures of different kinds.

What will these pressures mean for ICH and the knowledge bearing communities of South Korea? Are the actions and discussions about sustainable development cognisant of ICH and traditional knowledge systems? Is there likely to be the human and institutional capacities that can address and tackle these questions? I hoped to find the beginnings of some answers during our workshop sessions.

The guest lecture by Prof Kim Taekyoon of the Seoul National University yielded some answers and catalysed others. He spoke about the establishment of Korean SDGs (called K-SDGs) parallel to the UN SDGs which are meant to "systematically institutionalise policy efforts for the implementation of SDGs in Korea and explore ways to link them with the SDGs and K-SDGs ecosystem" in the Republic of Korea. An important viewpoint about the Korean SDGs that I was able to gather from his presentation is that they are not considered guidelines for development, but are also meant to shape governance and therefore assist state-society relations until 2030.

This is an important view for a country to take because it elevates 'development' above goals that tend to be sector- and action-specific (determined as they are by targets and indicators). By bringing in the aspect of the relation between state and society (which includes knowledge bearing communities) it allows for local practices and different kinds of values to find a place in 'development'. Prof Kim described the legal and institutional framework (and limitations) for implementing the K-SDGs and UN SDGs, and the importance of civil society in doing so. "The Ministry of Environment is the main responsible ministry," he said, "SDGs are not really going to reach people's hearts. SDGs are fragmented. Ministries are not cooperating with each other."

And that is why the Republic of Korea has several agencies and organisations - some government, some private sector, some as partnerships between state and other actors - active in sustainable development. The most prominent of such organisations are the Presidential Commission on Sustainable Development, Green Growth Korea, Committee for International Development and Cooperation, local cooperation agencies and local Agenda21 councils, Korean Civil Society SDGs network, Korean National Commission on Sustainable Development, and the Korea Business Council for Sustainable Development.

There is also the tricky, sensitive and very emotional subject of the relation between the two Koreas that have a great bearing on 'development' routes and actions for the Republic of Korea, and on state-society relations that must place peace-building in the peninsula at the top of the agenda. In a related comment, Park Weonmo (Director, Office of Cooperation and Networking, Ichcap) said that D P R Korea has identified policies and programmes to list ICH. "Inequality, affluence, peace-building, cultural integration with North Korea: the SDGs help us towards that," he reminded participants.

Nonetheless, even well into the second day of the workshop, I was still not convinced that the curriculum and tack we had decided upon for the workshop was sufficient to serve as good introductory grounding to our subject. Sustainable development and ICH in the latter half of 2019 has continued to be an exploratory area for the 2003 Convention. To be able to deal with it adequately, the question of 'development' needs as much to be separately addressed as does 'sustainable'.

Looking around us in Jeonju, and with the images of the Incheon to Jeonju journey very much in the foreground, I saw an Asian country, technologically advanced, possessing highly evolved systems and institutions, whose experience and notions of 'development' and 'sustainable' could be unlike those I was familiar with and had encountered in India, or elsewhere in south and south-east Asia. We would have to make more elemental connections.

### **Getting to grips with the subject - the workshop as practice**

Our participants were of an average age younger than I had expected: 15 were from universities (11 students, 4 faculty) and there were eight ICH practitioners and knowledge bearers. Unsurprisingly, the practitioners were an older generation. This mix proved to be beneficial for both kinds because the practitioners and artists with their experience and wide exposure, were able especially during the field visit to guide and share their learning with those from the universities. And in the other direction, the older group heard, perhaps for the first time for some of them, questions about sustainability and choice of development from the universities group of participants.

It was when we conducted a group exercise based on kimjang - the season for preparing kimchi but also taken to mean the collective practice of making kimchi - that the questions about development within the Korean context took shape and form. The participants' four groups, having deliberated on what aspects of kimjang had to do with our subject, returned with their results, the summaries of which are:

\* "The culture of labour is embedded.

Women participate in the economy and do not have time to make kimchi. There needs to be gender equality - equally divide labour in household. When that happens, the culture of buying kimchi can change (to making it)."

\* "Roles of householders today and also in the past. The family structure is changing and becoming smaller. Storage methods have changed. There is not much change in the roles of men."

\* "We need to have physical labour which is men's work. Nutrition and taste is women's work. When the time comes everyone will make kimchi. There is informal transmission."

\* "With modernisation and urbanisation women are taking more roles in the economy and have less time to make kimchi. One has to go through the process of learning and making (kimchi) every year. These days children have a diverse diet, and know international food."



*Strategic kimchi reserve! These large ceramic jars placed within a small clearing in the Hanok traditional village, Jeonju, are full of kimchi. Used by a popular restaurant, this store should last through the winter.*

When participants combined the inquiry into kimjang-kimchi with the module on intellectual property and ICH, several very important questions were posed: Can a factory contain ICH? When a traditional fermented food is commercially produced who are the licence and patent with? Is IP in fact related to a (kimchi-making) community which is large and which does not see IP as related to it? The advice we agreed upon is that Unesco doesn't decide ownership.

Maintaining the same groups, the participants examined case studies (case study 14, of Yemen; case study 16, of Penang, Malaysia; case study 18 on hoodia; and case study 20 on bark cloth) with guidance (see Annexures). The guidance aimed to lead the groups into the surrounding context of the case studies, and particularly into considering what had not been explicitly stated in the studies, but which could quite easily be inferred from the information given. The guidance showed participants entryways to discussing subjects about sustainable practices and methods. The summarised results of what the groups returned with are:

Case 16 - "Trainees are certified, they have honour, but are neglected marginalised. Lifelong education is needed, so is the raising of awareness and these require a long-term approach. Traditional artefacts are used in modern times. Korea needs to see examples such as this, like a school in Seoul. This effort is close to safeguarding. In the Korean context traditional art and craft is introduced and this needs to cooperate with the Ministry of Education."

Case 14 - "In Yemen, poems by men are passed on whereas poems by women are not considered valuable. In the Choesun dynasty era of Korea, women did not know letters. In that era, only a special group of women communicated with men. Learning letters is a weapon and makes possible the climb up to power. Knowing letters is power. We think about equality, not about illiteracy being a disability."

Case 18 - "All those who had direct and indirect access to hoodia are the community. The economic structure in this case is different from what is found in the West. We thought no one was the right beneficiary. But who decides? Is it the corporations?"

Case 20 - "Sometimes trees die out and this needs a nature conservation approach. The local producers are able to earn income in a sustainable way. In Korea we have a tree that is used to absorb moisture. We also use bark without pounding it."

### **Field visit - the tugging ritual museum**

Dominated by a gallery separated from the main structure and which contains a long section of the enormous rope, the museum at Gijisi devoted to the tugging ritual proved to participants and us facilitators that the rope (if a massive cylinder a metre in diameter can be called a rope) and the tugging are but elements of a much larger whole. The museum (which opened in 2011) is the only one of its kind in the Republic of Korea, is therefore unique in the country, and is possibly so in East Asia too.

During an introductory summary about the museum's purpose and a following question-and-answer session with workshop participants, museum officials gave glimpses of the larger whole that lies behind the tugging ritual (which was inscribed multinationally on the Convention's Representative List in 2015, see [<https://ich.unesco.org/en/RL/tugging-rituals-and-games-01080>]). The tugging appears to imply that the festival is arranged around a competitive activity, but in fact it is a demonstration of solidarity, not competition.

The extraordinarily hefty rope is symbolic of a number of ideas and concepts. Created from twisted rice straw (the post harvest leavings) the material itself represents the potential of all natural material as being significant in a number of ways to the life of the community. There are

connections between the ritual and the wishes for a good harvest in the coming season (or seasons, when the ritual was held less frequently than annually), wishes to renew the fertility of the soil, wishes for sufficient rain but not floods. These wishes take shape and gain power when they are joined by as many of the local communities as possible, hence the cooperation.

Today, as we were told by the museum's senior officials, the ritual attracts up to 90,000 visitors including foreigners. Participation in the tugging is open to all. It is one of the largest festivals organised by the Dangjin city administration and is usually held in April of the calendar year. Our participants' questions opened up the tales further. "How is it different now from what they did in Choesun dynasty, what has changed and why?" was one question. The answer was that whatever has been handed down has been done so orally, there are no written documents, and that the ritual was performed even when Korea was under Japanese rule. The expanded answer gave us to understand that even in the 1980s (at a time when the Republic of Korea was amongst the 'Asian tiger' fast-growing economies) the tugging ritual was still a big event, and it was in fact designated in 1982 as ICH in Korea. The importance of this north-western region in the Chungcheongnam-do Province, to which Dangjin city belongs, is its relative proximity to Seoul, to which goods of all types and description flowed, especially agricultural produce, and it was therefore dense with markets.



*The great rope of Gijisi resting on heavy logs in the tugging ritual museum. In the late Choesun era, most of the population lived in rural villages and supported themselves through farming. Rice transplanting was widespread, and a part of the labour-intensive, strenuous nature of farm work in which all family members were involved.*

A participant asked, "When does the making of the rope start?" It begins in late February of the western calendar year, "at the time when farmers are not busy", was the answer. A supplementary explanation was that 50 years ago the market was very crowded and very active, there was local residents enough to contribute material for the great rope (and build and maintain the variety of straw twisting and rope preparation devices) and carry it all. From the 1960s the markets started to shrink and in the 1990s, as industrialisation and urbanisation gathered pace in Korea, the city

provided support. Yet even today, after the ritual is over, local families carry away bits and pieces of the great rope, to keep in their homes as tokens of good fortune, even to use as an infusion in hot water which is thought to be beneficial to health. Most of the remaining rope is redistributed back to the rice fields as manure.

### **Field visit - the Dugyeonju rice wine distillery**

Dangjin city administration's literature on this famous rice wine explains it thus: "Myeoncheon Dugyeonju, designated as Important Intangible Heritage No. 86, has been passed down all these years, along with its secret recipe, and there are legendary tales of filial piety associated with the cultural heritage sites associated with azaleas including Amisan Mountain, where the flowers picked, as well as the Ansaem Spring, Myeoncheon Ginkgo Tree and Bok Ji-gyeom's family shrine."

And there, in a few sentences, we have the reasons why this made for an excellent field visit location. I had during the planning phase of the workshop asked Ichcap to kindly look for ICH that was connected with, or which depended upon, an agricultural practice and a crop product. This fitted well with the reason for my request - in the Asia-Pacific region, the great majority of ICH is in one way or another linked to natural raw materials or to careful and thoughtful use of natural resources.

The particular small-scale brewing works that we visited is well-known for the Myeoncheon Dugyeonju, azalea rice liquor. Since 1964, the knowledge holder needs to be recognised in order that the produce be recognised. The participants were informed that there had been a knowledge holder who died in 2010, and thereafter the organisation was formed to arrest the extinction of the ICH. In this area of Chungcheongnam-do Province there are a number of historical sites and artefacts. with descendants of those from the Baekje period (one of the three ancient kingdoms that once shared the Korean Peninsula, extant for about seven centuries until 660 CE) maintaining cultural practices and traditions.

The distillery's manufacturers and representatives of the family explained to the participants that the quality and taste of the liquor derived to a great extent from the purity of the water used in the process. They traditionally used spring water (indeed as we saw during the journey to the region, there are a number of water courses that wind down from the nearby hills) but have found in recent years that this water now also carries pollutants, and so have switched to groundwater. The crude liquor produced during the distillation is the foundation for the final liquor and the full process takes about 100 days to complete, with the sticky rice needing to be cooked.

The colour of the liquor is said to be distinctive and, just as with taste, the colour property of the liquor must be adhered to. Of course no additives are used from start to finish and that is why, like all organically produced produce, the liquor is prized. From the middle to end of April the azalea flowers are picked, with the stamen and pistil being removed, and the remainder being thoroughly cleaned before being added to the ingredients. There is said to be no shortage of flowers, and when the azalea blooms the distillery staff collect as much as possible - we were told that the flowering trees are also tended in some rice fields.

The master distillers gave the participants a wealth of detail about the process: the strength of the resulting alcohol is 21-23 proof; the rice-to-water ratio is 1 is to 1.5; 250 bags of rice are needed to distil 80 kilograms of liquor; the ratio of flowers to rice is 100 grams of azalea to 100 kg of rice;

and the current annual production of the distillery is 40,000 bottles of Myeoncheon Dugyeonju (700 ml each) which is not likely to change as this is probably the upper possible limit using traditional techniques.

### **The workshop in practice - an assessment**

Our second guest lecturer was Lim Seung-Bum, senior curator at the National Intangible Heritage Centre in Jeonju (whose facilities we were using for the daily sessions). His easy style and down-to-earth delivery proved popular with the participants. Explaining that the Republic of Korea has an act dedicated to ICH, Lim pointed out to the participants that the country considers ICH as being under seven domains. "People misunderstand ICH as only performing arts, but for example there is also shamanism," he said.

Korea today has a concept of intangible heritage "developed by government officials", adding that "what term is to be used is not academically determined". There are moreover ownership archetypes and legislation, and these have a bearing on how safeguarding is carried out and also how transmission is done. For each kind of ICH, the primary holder (or knowledge bearer) is a legal personality and it is he or she who, so to speak, "keeps the form" of an ICH element such as pansuri. Unfortunately, it is a system that has given rise to fierce competition among candidates to become the 'holder', although Lim said that the system is not expected to continue for more than another two years. As it currently stands, he said, the 'holder' is needed for formal training to be imparted. "It is difficult to manage the 'holder' system." He left the participants to ponder over the impacts of the Japanese colonial period and the industrialisation of Korea on ICH, succession training amongst knowledge bearers and said that over ten years the government has spent some 60 billion won on training.

The contributions of the two guest lecturers was significant. They brought the extensive knowledge of their field and their positions to the participants, helping to anchor the subject better to what is current in the RoK. The workshops sessions were also enlivened with a presentation by Kim Mi-Sook, a professor at Gyeongsang University, and who manages the One Asia in Dance organisations, as well as a demonstration of dance by workshop participant Lan Xun.

The groups presented their impressions of what they had seen and heard during the field visit, and their conclusions based on discussions between group members and the guidance provided by us facilitators. Here are the takeaway statements:

\* (Tugging ritual) "The upper village wins the peace, the lower village wins the prosperity. It is not a competition but a festival for the village. The mill represents fisheries, agriculture and farming. The tugging ritual is a collective wish for a good harvest. These days less people live in the villages."

\* (Tugging ritual) "It doesn't matter who wins, what takes place is a demonstration of the unity of the community. This has a lot to do with logistics and the local agrarian economy. But the population is declining so the functions are disappearing. We have to tackle these issues. One of our questions is what were the roles of women?"

\* (Rice wine) "After the end of the Japanese colonial rule the tradition returned. The rice wine is produced in a very clean way. It is tradition combined with modern technology. Still, what's needed is capital and advertisement."

\* (Rice wine) "This ICH is based on love for ones parent - the girl who received a message in a dream about how to cure her father. Off season, farmers had time, made the drink, and shared with

each other. This helps cooperation. They drank clean water. Natural alcohol has medicinal properties. The rice wine is important to better promote culture in this area."

We facilitators took care to integrate the subject, and the educational orientation required by the majority of the participants, into our sessions and modules. During the run-up to the workshop, we had decided to work with our core expertise: Deirdre Prins-Solani has worked extensively on conflict resolution, peace-building methods and gender; I have worked extensively in strengthening knowledge systems, rural development and environment.

If there was a shortcoming during the preparation phase it was in not knowing early enough the make-up of the training group and their interests. Universities - through faculty and students - were strongly represented. This gave us an opportunity to focus on the intersection of ICH and education (with an emphasis on SDG4) yet we could do so only partially: in retrospect, bringing out cases of the integration of ICH in curricula and of successful university projects would have made an impact. We would also have structured part of the five-day curriculum somewhat differently - for example a planned session on the overall results framework (which should be directed to administrators, and is of little use to the sort of participants we had) was dropped.

The 'classroom' format has proven to be the most convenient for organisers and because facilities are usually so arranged. Its limitations are minimised through encouraging group work, by ensuring that training modules are re-created around questions to and interventions from participants. We also brought in new ways for participants to consider ICH and its connections, and to record their impressions and thoughts. Deirdre Prins-Solani introduced the activity of 'journaling', in which participants are given about ten minutes at the end of each day to write down (or record in a small journal in whichever way they prefer) what they heard, learnt, discussed and absorbed. She also introduced the method of 'story-boarding' the results of group-work, in which it is not electronic slides that are prepared, but printed photographs and drawings are pasted to a large cardpaper sheet and serve as aides to a spoken delivery.



*My teaching props. Left, ayurvedic pills, dry-pressed into a familiar form and marketed in a conventional strip, but with the medicinal formula adhering to traditional textual instructions. Right, small bowl-shaped containers that are used during festive occasions at temples, used to serve food, and which are fashioned out of tree leaves.*

A method I have used to good effect in a number of training workshops is to hand out to participants natural objects, or objects created from natural materials. In this workshop I handed out two kinds of objects - leaf bowls that are common to rural India, and which are ingeniously made each with several leaves of particular trees; and medicinal ayurvedic pills that are modern in look and form but whose formulations are adhered to as per traditional textual sources. The leaf bowls were used to illustrate an important principle of sustainability - that nature gives us material, and our application of ingenuity and design turns them into functional products we need, and which replace those made from synthetic and non-biodegradable material (plastics). The ayurvedic pills showed that although a modern form and package, the ICH that is present in the transmission of the medicinal knowledge has not been compromised or altered by the new form.

### **Participants' views**

*"We need to make global content about ICH and young professionals need to come up with programmes."*

*"We need successes, we are short on them. We have to work on language, terminology and documentation. The government should support us."*

*"We need more human resources. We have shamanism, when they are performers we have to pay other people. We must observe custodians and roles. Dates for rituals are set according to the lunar calendar."*

*"The earth is not a place for only human beings. Coming here to attend was a big present for us. My husband has been deaf since he was four. Much realisation is under way."*

*"The relation between ICH and information storage is important, it needs to have values in different forms. I want to develop this."*

*"On returning to university I will develop an ICH network."*

*"Community participation is very important in building archives."*

*"The workshop was very meaningful to us. I am a dance performer. Dance is passed down due to collective effort."*

*"I am interested in future plans in Korea, to compare and contrast Korea and China."*

*"I learned so much and am thankful."*

*"Before I came I only knew about the concept. Now I saw the connections between SDGs and ICH."*

*"I am curious about what happens next after listing. I loved the workshop."*

*"It is very important to invest in ICH and communicate it. to transmit but also to have more people in the community."*

*"Agrarian society has a definite community. But urban folklore is that of different people. I found answers to some questions."*

*"It was beyond my expectations. There is so much to learn. I will go back to school as a teacher and build curriculum. I would like to reflect what I have learnt in IP and safeguarding."*

### **The ICH road to 2030 - assessment and recommendations**

Why 2030? Ten years from now, the member states of the UN will conclude their reporting on how they have implemented the 2030 Agenda for Sustainable Development, which they adopted in 2015 together with the 17 Sustainable Development Goals. We in Asia-Pacific must aim for that kind of reporting to the UN, long before 2030, to include ICH and all the traditional and local systems of knowledge that are allied and interconnected. The Jeonju workshop was an important step in this direction, and what subsequent steps will be depends to a great deal on how the Category 2 Centres in our region, the Unesco Bangkok regional office and the several national and cluster Unesco offices encourage such steps.

It is against this background that I make an assessment and give a few recommendations on what we attempted and achieved in Jeonju during 1-5 July 2019. Although Chapter 6 of the operational directives was adopted by the Convention's general assembly in 2016, sustainable development hasn't figured to a correspondingly greater degree as a subject for capacity building workshops, training programmes, policy advice or pilot programmes on ICH safeguarding.



*At the feet of the Buddha. On a steep, wooded hill slope near the National Intangible Heritage stands a small temple and a representation of the great teacher.*

That is why the joint effort by Crihap and Ichcap for this workshop is very welcome. Although late, in my view - for the Convention's work on sustainable development should have begun in earnest after 1 January 2016 when Agenda 2030 came in to force - we are to some extent given a buffer of time because in many of the sectors covered by the SDGs, movement has been slow from national governments and administrations, and the multitude of different kinds of organisations involved in one or more SDGs. But this is only a temporary buffer. The 2030 deadline will not change and that simply means the 2003 ICH Convention has to speed up on this front.

Can the Jeonju workshop be considered a beginning in this direction for the Asia-Pacific region? Here are my observations, assessment and recommendations:

1. Looking ahead to next year, 2020 and beyond, we in the Asia-Pacific region are lacking people, programme and material to take forward both the practice and training needed for ICH and sustainable development. It is a theme that needs to take its place as one of the central planks in the implementation of the Convention. With a participants' group drawn substantially from universities

in RoK, we are presented with both opportunities and shortcomings. The opportunities lie in the relatively young average age of the participants, which when combined with their commitment to the subject is a combination that needs support, re-training and direction.

Opportunity also lies in the institutions to which they belong or are affiliated with, the universities, several of which are already familiar with or are participating in the Asia-Pacific Higher Education Network for ICH. I see the possibility for universities in the Asia-Pacific - including those that currently have programmes in which ICH is a distinct subject - to have their students and projects guided by regional and national facilitators so that they contribute with greater impact to diverse development goals. This is a link currently tenuous, but whose potential is great.

2. It had been mentioned during the opening day's addresses, it is observed in the Asia-Pacific region that when an economic base has been established and a universal or near-universal standard of living has been achieved in a country, then heritage matters can be better attended to (I take this to mean in terms of institutional capability and available budget). While this may be true of some countries in Asia, it is not true for others. What both 'sustainable' and 'development' are will be seen differently by a young South Korean university teacher and an ICH practitioner of the same age in Burma or Cambodia.

How the subject is approached then must vary, at times considerably, depending on the setting and the audience - as we saw during our workshop, the kinds of questions and views posed by the collective university group differed in many ways from those of the knowledge bearers. And in the same way, central and local government administrators and officials have yet another set of views. As I had begun to advocate some three years ago with reference to the material and approach of the global capacity building programme, we must spend at least as much time on knowing the needs of the different audiences in a location, and determine which the training will primarily address.

3. At this time, we do not have the materials, nor in fact methods that are works-in-progress, to deliver with authority training, guidance, advice and evidence on ICH and sustainable development. The units of the trainings materials contain usable cases and examples (we found several to use) but these are piecemeal, they are not collated into a set of units dedicated to the subject (ICH and SD).

This can be and will need to be addressed. A general rise in the levels of economic stability coupled with growing concerns about environmental degradation has made the search for sustainable livelihood sources that much more urgent. In such a scenario, it is a universities network that can substantially contribute - provided there are cohorts (similar to those selected for the Jeonju workshop) that can work in and with these universities. Moving forward in this direction will require a much higher degree of collaboration than currently exists between Unesco country and cluster offices and the Category 2 Centres of the region.

4. This workshop has given focused training to a group of participants. While ICH and sustainable development has been a training module for a few years, and while in several capacity building, specific training and policy advice workshops ICH elements have been linked to sustainable development as exercises, the Jeonju workshop is, so far as I am aware, the first that has been dedicated to the subject with a view to growing capacity and capability in it.

It is important that Ichcap and Crihap maintain contact with this group as there is potential for several participants to, in the near future, step into larger roles on the subject not only in RoK but in the Asia region. We should be looking to forming training, academic, policy advice and development programme expertise on ICH and sustainable development in the Asia-Pacific region.

To do so requires regular guidance and supplying these (and future) participants with information about the subject, as also identifying ways to contribute nationally and regionally.

In closing, I place on record my appreciation to the two collaborating institutes, Ichcap and Crihap, for having taken this step which brings together two themes that are central to the future of the 2003 Convention: sustainable development and education. Our weeks of discussion and deliberation prior to meeting in Jeonju - with Ge Yuqing and Liu Guozheng of Crihap, and with Jinyoung Seo of Ichcap - culminated in a successful and landmark workshop. I am thankful to Keum Gi Hyung, Director-General, Park Weonmo, Director, Office of Cooperation and Networking, and Seong-Yong Park, Assistant Director General, all of Ichcap, and to Ichcap colleagues, for their constant support and generous hosting of us facilitators and participants.

Co-facilitator Deirdre Prins-Solani brought ample experience and methodology to the workshop. She has for several years been one of the most outspoken supporters of connecting ICH and sustainable development in a more fundamental manner, and I was fortunate to have her guidance on several matters before and during our workshop. A special thank you to our participants, who brought both wisdom and exuberance to our days in Jeonju. I wish them all a long and lively career in the field they have chosen.

*Rahul Goswami*  
*Goa, India, 2019 September*

## **Annexures**

### **Participants**

Choi Hye Jin - ICH Expert Committee, Cultural Heritage Administration

Choi Joo Seong - Graduate student, Chung-Ang University

Han Seunghee - Graduate student, Kyungpook National University

Heo Jeong Joo - Associate researcher, Jeonbuk National University Nongak/Pubmul Gut Research Institute

Jeong Yu-jin - Graduate student, Hankuk University of Foreign Studies

Jung Hunjoo - Graduate student, Hankuk University of Foreign Studies, Research Institute of Cultural Heritage

Kim Dong Suk - Certified trainee, Bulhwajang (painter Buddhist art)

Kim Mi-Sook - Professor, Gyeongsang University, One Asia in Dance

Kim Seung Jong - Professor, Jeonju University

Kim Yeong Hye - Professor, Woosuk University

Lan Xun - Graduate student, Gyeongsang University

Lee Gyeong Won - Graduate student, Gyeongsang University

Lee Hyeongsuk - Secretary, Namsadang Association Inc. (Korean traditional circus)

Lee Songhee - Graduate student, Hankuk University of Foreign Studies

Nam Sumi - Graduate student, Hankuk University of Foreign Studies, Research Institute of Cultural Heritage

Noh Jiyoung - Graduate student, Hankuk University of Foreign Studies

Park Giseon - Project consultant, Ichcap

Park Hea Ji - Graduate student, Seoul National University

Park Jongmin - Certified trainee, Dancheongjang (painter of wooden roof elements of temple)

Park Okhee - Secretary General, Buan-gun County Nongak Group (circus in rural area)

Roh Jung Sook - Researcher, Eunsan Byeolsinje Preservation Association (shamanic ritual)  
Shin Hee Ra - Certified trainee, Gangneung Danoje Festival Preservation Society (seasonal festival)  
Suh Byungmoo - Certified trainee, Songpa Sandae Noli Preservation Association (masked dance)  
Won Kyung Hee - Certified trainee, Najusaetgolnai (Naju town silk weaving)  
Yoo Chung-Sook - ICH Expert Committee, Cultural Heritage Administration  
Yoo Heejun - Graduate student, Hankuk University of Foreign Studies  
You Sunyoung - Programme specialist, Ichcap

#### Guest experts

Kim Taekyoon - Professor, Graduate School of International Studies, Seoul National University  
Lim Seung-Bum - Senior curator, National Intangible Heritage Centre

Ge Yuqing - Director, Training Division, Crihap  
Liu Guozheng - Training Programme Coordinator, Crihap  
Shi Xuan - Training Programme Coordinator, Crihap  
Keum Gi Hyung - Director-General, Ichcap  
Park Weonmo - Director, Office of Cooperation and Networking, Ichcap  
Seo Jinyoung - Assistant Programme Specialist, Office of Cooperation and Networking, Ichcap

#### **A selection of ICH-related information prepared by Korean national agencies**

1. Cultural Heritage Administration (National Level)  
<http://english.cha.go.kr/>
2. National Cultural Heritage Portal  
<http://www.heritage.go.kr/>
3. Intangible Heritage Digital Archive by National Intangible Heritage Center  
<http://www.iha.go.kr/>
4. Korean Traditional Knowledge Portal by Korean Intellectual Property Office  
<http://www.koreantk.com/>
5. The Digital Local Culture Encyclopedia of Korea by the Academy of Korean Studies  
<http://www.grandculture.net/>

#### **Using case study materials for group work - extracting key messages and guiding discussions**

Case study 16, Penang:

Observations to think about and frame questions with:

"traditional artisans and traders not negatively affected by repeal of rent control"

"heritage education programme... informal apprenticeships"

"promoting traditional handicrafts... to visitors. State tourism board financed promotion"

public nominations for Living Heritage Treasure Awards "financial assistance for the rest of their lives"

"greater public awareness of the value of traditional crafts"

Questions to consider:

\* Keeping your questions as reference, what kind of policy and incentives from city administration would you expect?

\* Does it seem to you that traditional crafts are being used by local residents?

\* What is the relation between the tourism authority and the recognitions + incentives? is this safeguarding or is this protecting production?

Case study 14, Yemen:

Observations to think about and frame questions with:

"high illiteracy among women in Yemen"

"women quoted an Arabic proverb - learning is a woman's weapon"

discussion of a photograph was developed into a short story which with immediate poems and proverbs became learners' text

some young men objected, they vandalised a classroom. some women objected, they saw oral poetry as unsophisticated

this programme had better success than adult literacy education that relied on rote learning

Questions to consider:

\* Keeping your questions as reference, do you see the following as valid or as open to argument (the ministry did not support it) - the case says that literacy is essential for performing daily tasks, and lists several tasks. does this seem correct for all or for some?

\* This is a good example of a learning experiment using ICH (poetry). But the experiment lasted only for a short period - why do you think it wasn't continued with?

Case Study 18, Hoodia:

Who is the community? How has it been defined and contested?

In what ways does the historical and contemporary conditions of marginalisation, assimilation, erasure contributed to the challenges of safeguarding?

Let's investigate what is meant by benefits and beneficiaries? What does this mean in this context?

What could a broader interpretation of it be and what difference could this have made?

Who determines benefits and beneficiaries? And what are the power relations between parties?

Does this, and how does it have an impact on benefits models?

How does the global bio-economy impact locally?

How can some of the lessons learned from this case study be applied to the Korean context?

Case Study 20, bark cloth:

What are the challenges faced in this practice (they include drought (environmental degradation), perception, use, turn around time/commercial value)?

How are the above problematic within this context?

What hope, if at all can new innovations or product development offer?

How can some of the lessons learned from this case study be applied to the Korean context?

## **Workshop agenda**

Day 1, July 1

Opening session

Session 1: Introduction to the workshop

Session 2: Introduction to sustainable development

Session 3: Sustainable development in the Korean context

Day 2, July 2

Session 4: ICH and sustainable development, the Convention and the relationship

Session 5: Case studies and group work

Session 5 continued: Group reporting and discussion

Day 3, July 3

Session 6: Field visit to Dangjin region

Day 4, July 4

Session 7: Korean cultural heritage legislation and policies

Session 8: Field visit learning, group work

Session 8 continued: Group reporting and discussion

Session 9: Relationship between policy and safeguarding

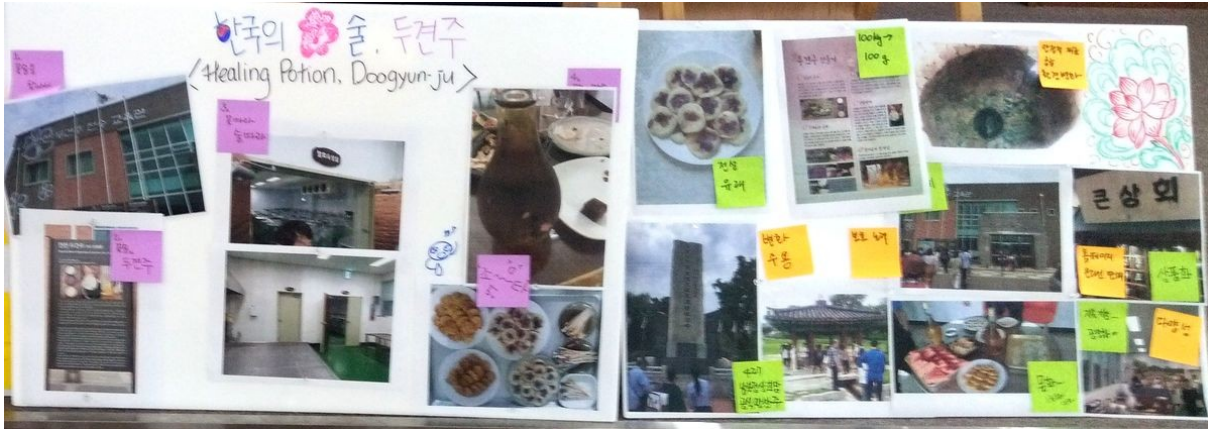
Day 5, July 5

Session 10: Communities, ICH and sustainable development

Session 11: Participants' views and outlook

Closing

## Workshop photographs



Storyboards describing group work on the field visit

*Note:* Joseon (Korean: 조선; Hanja: 朝鮮; also Chosŏn, Choson, Chosun, Cho-sen), was a Korean state founded by Taejo Yi Seong-gye that lasted for approximately five centuries, from 1392 to 1897.