

Alternate, Lighter Ways of Sharing Intangible Cultural Heritage Safeguarding Experiences

Prepared for UNESCO's Living Heritage Entity
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The present document presents the results of a survey commissioned by the UNESCO Living Heritage Entity in 2018 and was prepared by:

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Introduction

1. Background

According to Article 18 of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage (ICH) the 'Committee shall periodically select and promote national, sub-regional and regional programmes, projects and activities for the safeguarding of the heritage which it considers best reflect the principles and objectives of this Convention, taking into account the special needs of developing countries'. As a result, in 2009, the Register for Best Safeguarding Practices (later renamed the Register of Good Safeguarding Practices - RGSP) was established to encourage State Parties to submit what they consider to be the best examples of their safeguarding practices. In order for programs, projects or activities to be selected for the RGSP, nine criteria must be met, as specified in the Operational Directives (I.3).¹

Yet the number of practices identified thus far under the Register of Best Safeguarding Practices remains substantially low, hence the minor impact of this mechanism. In fact, while in 2017 there were 470 elements inscribed on the three lists, 399 of which on the representative list, and 52 on the Urgent Safeguarding List, just 19 were inscribed on the Register of Best Safeguarding Practices.

The **UNESCO IOS Evaluation** on standard-setting work of the Culture Sector (IOS/EVS/PI/129, 2013), undertaken in 2013, **identified several reasons for the low number of inscriptions in the RBP**, including:

- The insufficient quality of projects submitted and/or the fact that some of them were not considered to be able to serve as models for others or to be applicable in a developing country context (Par. 223);
- The capacity constraints of the 2003 Convention Secretariat, as a result of which only one file per SP is treated in each round of nominations. The consequence of this is that the RBP is 'competing' with other mechanisms, such as the USL and RL and the International Assistance mechanism. Of all the mechanisms created under the 2003 Convention, it is the most underused and the least visible. (Par. 223)

The evaluation also found that:

- Despite the dissemination of the practices inscribed on the RBP via the UNESCO website and in publications, the present evaluation did not find that the examples inspired any safeguarding measures in other countries. Furthermore, not all the safeguarding practices inscribed on the RBP were considered by stakeholders to constitute 'best practices'. While it is too early to come to a final conclusion about whether the RBP will indeed encourage others to adopt similar measures, what is clear is that it has not been effective so far. It

¹ P.1 The programme, project or activity involves safeguarding, as defined in Article 2.3 of the Convention. P.2 The programme, project or activity promotes the coordination of efforts for safeguarding intangible cultural heritage on regional, sub regional and/or international levels. P.3 The programme, project or activity reflects the principles and objectives of the Convention. P.4 The programme, project or activity has demonstrated effectiveness in contributing to the viability of the intangible cultural heritage concerned. P.5 The programme, project or activity is or has been implemented with the participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent. P.6 The programme, project or activity may serve as a subregional, regional or international model, as the case may be, for safeguarding activities. P.7 The submitting State(s) Party(ies), implementing body(ies), and community, group or, if applicable, individuals concerned are willing to cooperate in the dissemination of best practices, if their programme, project or activity is selected. P.8 The programme, project or activity features experiences that are susceptible to an assessment of their results. P.9 The programme, project or activity is primarily applicable to the particular needs of developing countries.

should be reconsidered and complemented by other, more practical ways, of sharing experience. (par. 224)

With specific regard to the limited existence or lack of other partnerships to collaborate in safeguarding activities, the evaluation found that 'one area that is very little considered is that of public/private partnerships. The role of the private sector is ill-defined and there has so far not been any real discussion of the role of public/private partnerships in ICH management and safeguarding. Periodic Reports of only a few State Parties (such as Turkey and Latvia) mention cooperation with the private sector' (par. 265). In light of these various findings, the evaluation issued the following recommendation:

- **Recommendation 12:** Reconsider and complement the Register of Best Safeguarding Practices by developing alternate, lighter ways of sharing safeguarding experiences such as dedicated websites, e-newsletters, online forums, etc. (par. 224; this recommendation is also linked to Recommendation 19.)

As a result, Decision 8.COM 5.c.1 of the Intergovernmental Committee called 'upon States Parties and the General Assembly, as well as the Secretariat, category 2 centres, non-governmental organizations and other stakeholders to (...) complement the Register of Best Safeguarding Practices, by developing alternate, lighter ways of sharing safeguarding experiences, such as dedicated websites, e-newsletters, online forums, etc. (Recommendation 12)' (Baku, 2013 - 8.COM 5.c.1 paragraph 5.3). Two years later, Decision 10.COM 10, adopted in Namibia, declared that 'the Secretariat of the Convention will be conducting a survey on possible ways of sharing safeguarding experiences complementary to the Register of Good Safeguarding Practices as per Article 18 of the Convention'.

2. Objectives

The survey had four main objectives:

1. To identify a wide range of stakeholders directly involved in the safeguarding of ICH potentially concerned by sharing mechanisms, such as NGOs, indigenous organizations, cities/local governments, national institutions, academic communities, UNESCO Chairs, Category 2 Centres and possibly other relevant UNESCO programs and international organizations. Some of these stakeholders had already been identified because they had either been active or at least on the radar of the Convention. The UNESCO ICH Section provided existing contact information for NGOs accredited under the 2003 Convention, UNESCO Chairs, and Category 2 Centres and the aim was to obtain complementary contacts with cities and local governments, indigenous organizations, national institutions and academic communities in the widest range of State Parties.
2. To collect information from these organizations/institutions, through an online survey, on (a) what they were doing to safeguard ICH; (b) how they were sharing their activities; (c) what they could or wanted to learn from others' experiences regarding ICH safeguarding; (d) how they envisioned dynamic, light, flexible ways of sharing safeguarding experiences; (c) what they had learned from their own 'sharing projects'; (d) what alliances they had established or considered as important to establish.
3. To investigate opportunities for partnerships to implement sharing mechanisms among the different groups of stakeholders identified above.
4. To provide an analytical report such that the Secretariat could accordingly inform the Intergovernmental Committee during its 13th Session (December 2018)

3. Recipients of the survey

We launched the online survey through an electronic invitation in English, Spanish and French sent from three separate Gmail accounts, and received answers from 1 June to 16 July 2018. So as to avoid the invitation ending up as spam or being rejected by some e-mail providers, the survey was sent in batches to 50 recipients at a time, to a total of 2,232 contacts from different sources with varying degrees of involvement in intangible cultural heritage and the mechanisms of the Convention (see Figure 1 below for the distribution of contacts).

Figure 1. Distribution of contacts



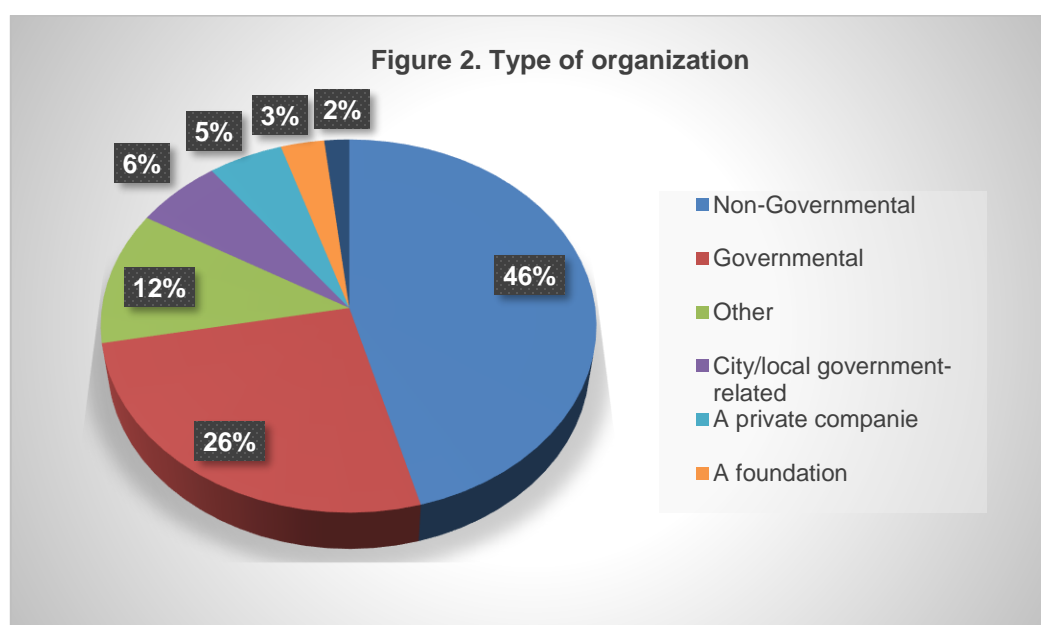
During this period, 288 e-mails were returned due to either the address not being valid, or the mailbox being full. We did a weekly follow up, sending reminders to those who had not yet responded and whose e-mail had not bounced back. Ultimately, we collected a total of 235 responses, although we eliminated eight responses that did not fully meet the criteria established for the quantitative analysis herein (see point 1.1 below). The total sample thus consists of 225 responses.

It is worth mentioning that in order to reach a wider public, we provided multiple language options: Spanish, English and French. Most of the responses were provided in English (129 responses, or 57% of the sample), while 70 surveys were completed in Spanish (31%) and 26 (12%) in French.

I. GENERAL DESCRIPTION OF THE RESPONDENTS

1. Type of Organization

Of the 225 survey respondents, 103 were non-governmental organizations, 59 identified as governmental organizations, 26 chose the option 'other', 14 reported being linked to a city or local government, 12 were private companies, 7 labelled themselves as foundations and just 4 as intergovernmental organizations.



The organizations that chose the option 'other' specified the following:

Table 1. Organizations who chose the option 'other'

Type of Organization	N° of respondents	Type of Organization	N° of respondents
University	9	Non-formal group	1
Indigenous peoples	4	Association	1
Academic	2	Independent	1
International scientific organization	1	Museum	1
Facilitator of ICH-UNESCO	1	Non-profit association	1
Civil and academic association	1	Traditional Organization	1
Association of citizens	1	Academic Institute and Museum	1
Total			26

2. When they were founded

In asking respondents about the founding date of their organization, we sought to establish the extent of their experience and expertise working in the field of ICH. While 93 of the organizations were established more than 20 years ago, meaning at least five years before the approval of the 2003 Convention, only 19 (9%) can be considered as young organizations with less than 3 years of history. The remaining 50% are evenly split, half with origin dates ranging from four to ten years

ago (57 organizations) and half with a history of 11 to 20 years (56 organizations) (See Table 2 and Figure 3).

Table 2. When the organization was founded	
1 to 3 years ago	19
4 to 10 years ago	57
11 to 20 years ago	56
More than 20 years ago	93
Total	225

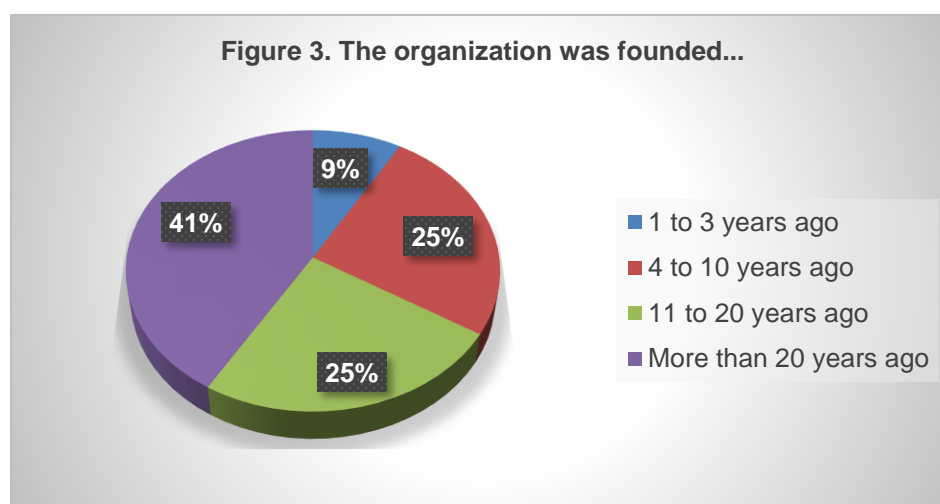


Table 3 below shows this history relative to the type of organization. Proportionately, governmental institutions are the oldest, with 56% dating more than 20 years, while the founding year of non-governmental organizations is more evenly distributed across the time categories.

Table 3. Type of organization and establishment date

Type of organization	1 to 3 years ago - 9%	4 to 10 years ago - 25%	11 to 20 years ago - 25%	More than 20 years Ago - 41%
Foundation		1	3	3
A private company	3	4		5
City/local government-related	2	2	3	7
Governmental	2	11	13	33
Intergovernmental	1	1	2	
Non-Governmental	8	29	30	36
Other	3	9	5	9
Total	19	57	56	93

3. Geographical area of influence

Regarding the location of the organizations, we were interested not only in where they are based, but also in whether their work spans to other countries. To this end, we collected information on the geographical level of the safeguarding activities undertaken. Respondents hailed from 93

countries, all listed alphabetically in Table 5 below. It is worth mentioning that 27 responses were from organizations in Mexico, which may be due to this being the location where the team in charge of the survey was based, but also attributable to the fact that ICH is a very relevant issue in this country in terms of public policy and action, research and civil society involvement. Given that these answers represent 12% of all the responses, we also analysed them separately to verify that they do not skew the results of the survey as a whole. We observed that the answers from Mexico showed similar trends to those of other respondents, and thus do not influence the general patterns.

Table 4. Respondents by UNESCO country groups

Group	Total of countries in the group	Number of countries that replied	Number of Countries that did not reply	List of countries that did not reply
1	22	15 (68.0%)	7	Andorra, Iceland, Ireland, Luxembourg, Malta, Monaco, Switzerland
2	24	17 (70.8%)	7	Armenia, Bosnia and Herzegovina, Lithuania. Montenegro, Republic of Moldova, Slovakia, Uzbekistan
3	32	17 (53.1%)	15	Antigua and Barbuda, Bahamas, Barbados, Belize, Bolivia (Plurinational State of), Costa Rica, Dominica, Cuba, Grenada, Haiti, Honduras, Nicaragua Paraguay, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines
4	40	14 (35.0%)	26	Bhutan, Brunei Darussalam, Cambodia, China, Cook Islands, Kazakhstan, Kiribati, Lao People's Democratic Republic, Malaysia, Marshall Islands, Micronesia (Federated States of), Mongolia, Myanmar, Nauru, Nepal, Palau, Papua New Guinea, Samoa, Solomon Islands, Sri Lanka, Thailand, Timor-Leste, Tonga, Turkmenistan, Tuvalu, Vanuatu
5a	42	16 (38.1%)	24	Cabo Verde, Central African Republic, Chad, Congo, Djibouti, Equatorial Guinea, Eritrea, Eswatini, Ethiopia, Gabon, Gambia, Ghana, Guinea, Guinea-Bissau, Kenya, Lesotho, Madagascar, Namibia, Rwanda, Sao Tome and Principe, Seychelles, South Sudan, Togo, Uganda, Zambia
5b	18	6 (33.3%)	12	Algeria, Bahrain, Egypt, Iraq, Jordan, Kuwait, Oman, Qatar, Saudi Arabia, Syrian Arab Republic, United Arab Emirates, Yemen

When considering the six groups of countries established by UNESCO (Table 4), we see, for example, that the survey was answered by 68.0% of the 22 countries in Group 1, with no answers from Andorra, Iceland, Ireland, Luxembourg, Malta, Monaco and Switzerland. The highest response rate came from Group 2 with replies from 70.8 % of the 24 countries, followed by 53.1% of the countries in Group 3, 38.1% of the countries in group 5a, 35.0% of the countries in Group 4 and, finally, 33.3% of countries in Group 5b. The survey was also answered by respondents in places that are not State Parties to the Convention, namely Bonaire, Saint Eustasius and Saba, Canada, Greenland, Hong Kong, the UK and the U.S.A.

Table 5. Number of surveys returned by country

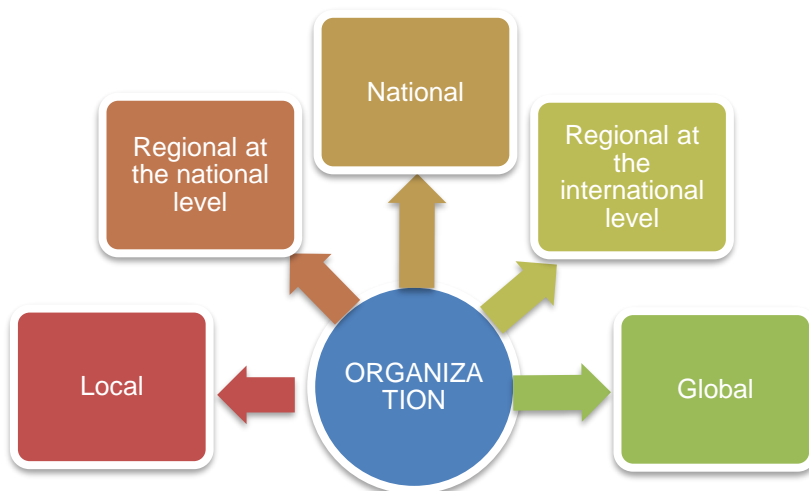
No.	Country	Response: N°	Country	Responses
1	Afghanistan (G4)	1	48 Kyrgyzstan (G4)	1
2	Albania (G2)	1	49 Latvia (G2)	4
3	Argentina (G3)	5	50 Lebanon (G5b)	1
4	Austria (G1)	2	51 Macedonia (the former Yugoslav Republic of) (G2)	5
5	Azerbaijan (G2)	1	52 Malawi (G5a)	2
6	Bangladesh (G4)	1	53 Mali (G5a)	2
7	Belarus (G2)	1	54 Mauritania (G5b)	1
8	Belgium (G1)	5	55 Mauritius (G5a)	1
9	Benin (G5a)	2	56 Mexico (G3)	27
10	Bonaire, Saint Eustatius and Saba	1	57 Morocco (G5b)	1
11	Botswana (G5a)	3	58 Mozambique (G5a)	1
12	Brazil (G3)	6	59 Namibia (G5a)	1
13	Bulgaria (G2)	5	60 Nepal (G4)	2
14	Burkina Faso (G5a)	1	61 Netherlands (G1)	1
15	Burundi (G5a)	1	62 New Zealand	1
16	Cameroon (G5a)	1	63 Niger (G5a)	2
17	Canada	4	64 Nigeria (G5a)	2
18	Chile (G3)	3	65 Norway (G1)	5
19	Colombia (G3)	4	66 Pakistan (G4)	1
20	Comoros (G5a)	1	67 Palestine, State of (G5b)	1
21	Congo (Democratic Republic of the) (G5a)	1	68 Panama (G3)	1
22	Côte d'Ivoire (G5a)	1	69 Peru (G3)	4
23	Croatia (G2)	2	70 Philippines (G4)	1
24	Cyprus (G1)	3	71 Poland (G2)	3
25	Czech (G2)	1	72 Portugal (G1)	3
26	Denmark (G1)	1	73 Romania (G2)	3
27	Dominican Republic (G3)	1	74 Senegal (G5a)	1
28	Ecuador (G3)	3	75 Serbia (G2)	1
29	El Salvador (G3)	3	76 Singapore (G4)	1
30	Estonia (G2)	2	77 Slovenia (G2)	1
31	Fiji (G4)	1	78 Spain (G1)	13
32	Finland (G1)	5	79 Sudan (G5b)	1
33	France (G1)	5	80 Suriname (G3)	1
34	Georgia (G2)	1	81 Sweden (G1)	1
35	Germany (G1)	2	82 Tajikistan (G2)	2
36	Greece (G1)	1	83 Tanzania, United Republic of (G5a)	1
37	Greenland	1	84 Trinidad and Tobago (G3)	1
38	Guatemala (G3)	2	85 Tunisia (G5b)	1

39	Hong Kong	2	86	Turkey (G1)	3
40	Hungary (G2)	1	87	Ukraine (G2)	5
41	India (G4)	5	88	United Kingdom of Great Britain and Northern Ireland	4
42	Indonesia (G4)	1	89	United States of America	3
43	Iran (Islamic Republic of) (G4)	1	90	Uruguay (G3)	1
44	Italy (G1)	4	91	Venezuela (Bolivarian Republic) (G3)	1
45	Jamaica (G3)	2	92	Viet Nam (G4)	1
46	Japan (G4)	2	93	Zimbabwe (G5a)	1
47	Korea (Republic of) (G4)	1			
Total					225

Most of these 93 countries returned one to three completed surveys each, while the countries with the greatest numbers were Mexico (27), Spain (13), Brazil (6) and, with respectively 5 surveys each, Argentina, Macedonia, Belgium, Norway, Finland, France, Ukraine and India.

Half the respondent organizations work only within their own country, while the other half are active beyond their borders, mostly in neighbouring nations or places within the same region, although some have a wider scope. To this regard, we asked organizations to identify at least one out of five geographic levels that correspond to their operations and activities (see Figure 4).

Figure 4. Geographic level of operations and activities

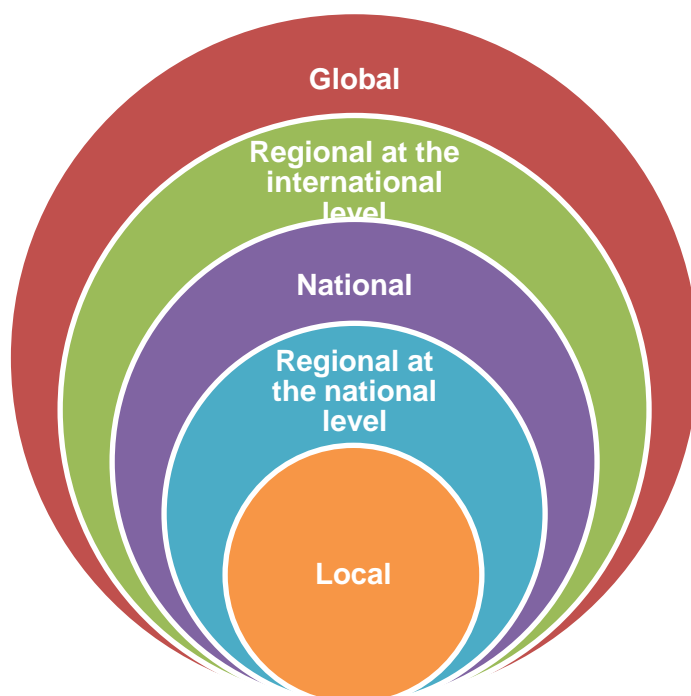


More than half of the organizations (63%, or 141 in number), identified their field of action at just one level, meaning that they work only at the local or national level, without implementing direct actions at any of the other levels. The other 84 respondents (37.0%) stated that their organization functions on two or more levels.

Of the 141 organizations implementing safeguarding activities, 109 (77.3%) do so within their own country at one of the levels: 42 (32.0 %) at the national level, 36 (20%) at the local level and 28 (20%) at the regional level. However, 22.6% of the organizations operate at the international level, either regionally (20) or globally (12).

Interestingly, the organizations whose span of influence comprises two levels mostly cover consecutive categories. For instance, 11 organizations work at the 'local' and 'regional at the national level' levels within their country, while 12 organizations work at the 'national', and 'regional at the international level' levels (see Table 6).

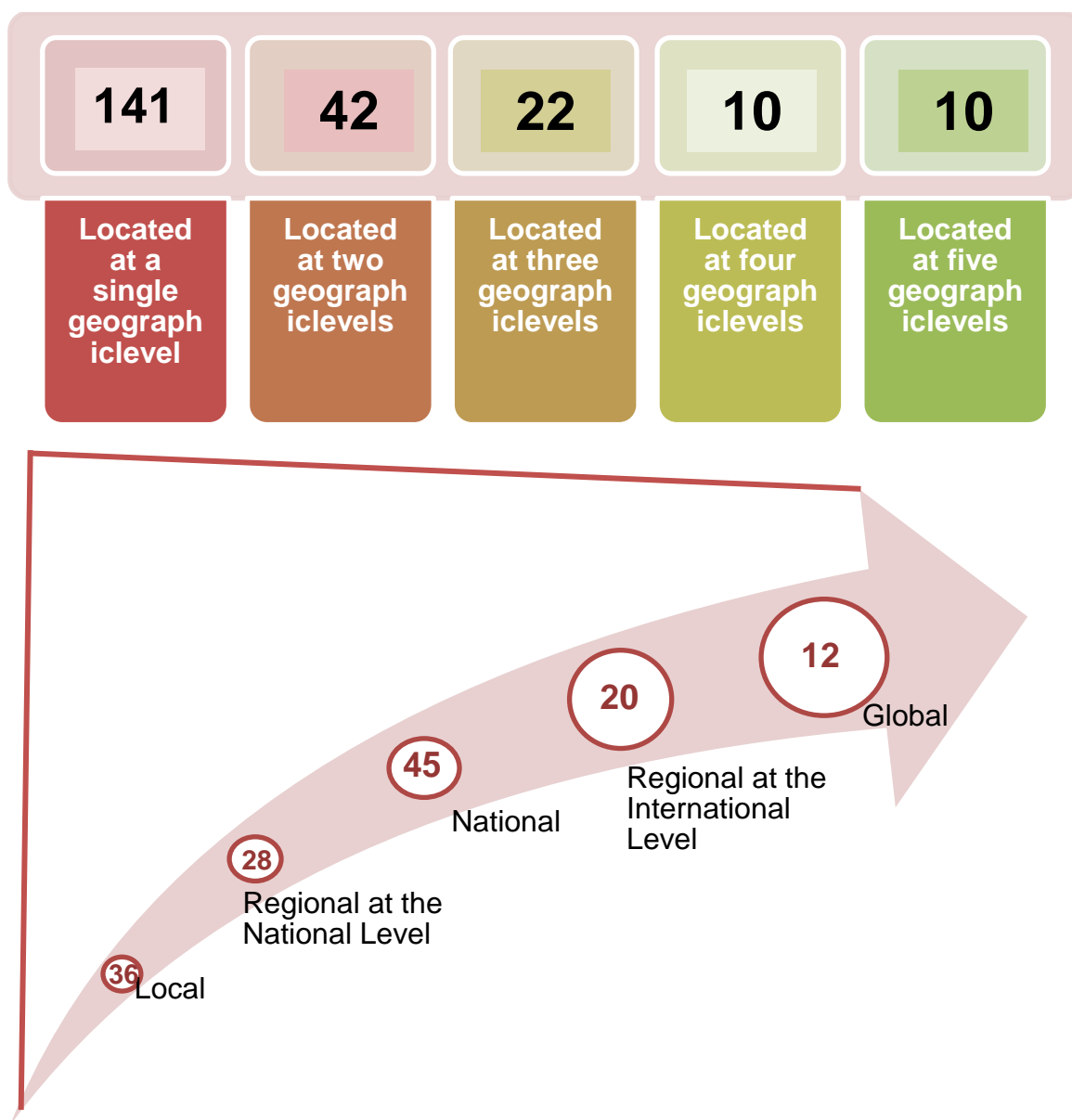
Figure 5. Nested levels of operation



Only 11 organizations work at non-consecutive levels: six at the regional level both nationally and internationally, one regionally at the national level and internationally, and four at the national and international levels (see Table 6). Since safeguarding is not done in the same ways at each of these levels, these distinctions may be relevant for understanding the types of activities considered useful by these organizations to learn from, or which they might decide to share with others.

Table 6. Locates its operations at two geographical levels	
Local and Regional at the national level	11
Regional at the national level and National	3
Regional at the national level and Regional at the international level	6
Regional at the national level and Global	1
National, Regional at the international level	12
National, Global	4
Regional at the international level, Global	5
Total	42

Figure 6. Organizations by number of geographic levels of action



The same applies to those organizations that report operating at three or four geographical levels (see Tables 7 and 8).

Table 7. Organizations active at three geographical levels	
Local, Regional at the national level, National	10
Local, Regional at the national level, Regional at the international level	2
Local, Regional at the national level, Global	1
Local, National, Regional at the international level	1
Local, National, Global	2
Local, Regional at the international level, Global	1
Regional at the national level, National, Regional at the international level	1
National, Regional at the international level, Global	4
Total	22

Table 8. Organizations active at four geographical levels	
Local, Regional at the national level, National, Regional at the international level	9
Regional at the national level, National, Regional at the international level, Global	1
Total	10

4. Main activities regarding ICH safeguarding

Organizations reported numerous subjects, issues or areas characterizing their activities (see Table 12 and Figure 7). In fact, considering that respondents could choose more than one option, it is noteworthy that only 18 respondents identified a single theme to define their work, while 207 chose more than one.

Table 9. Number of topics describing the organization's activities	
1 to 5 topics	117
6 to 10 topics	80
11 to 15 topics	23
16 to 18 topics	5
Total answers	225

Also, of significance is the wide dispersion of these activities; none of the available options was mentioned by more than 11% of the organizations. This means that most of the respondents undertake a wide array of different safeguarding practices.

Unsurprisingly, the work of 144 organizations is related to cultural management or cultural policies, followed by research (mentioned by 126 respondents), inventorying / documentation

(125), art or creativity (120), communication and public awareness raising (114) and non-formal education (109). It is worth noting that 257 respondents classified their safeguarding work as related in some way to education in general, particularly to non-formal education (see Table 10).

The activities of 146 of the organizations have a direct influence at the local level given that 71 of the latter reported working on community representation and 75 on issues related to indigenous peoples. This number is even higher if the 81 organizations whose efforts focus on cultural rights are included (see Table 11).

Table 10. Organizations doing work related to education

Organizations' activities are related to...	N° of Respondents	%
Education (non-formal)	109	8.15
Education (primary)	25	1.87
Education (secondary)	31	2.32
Education (tertiary)	43	3.21
Education (High)	49	3.66

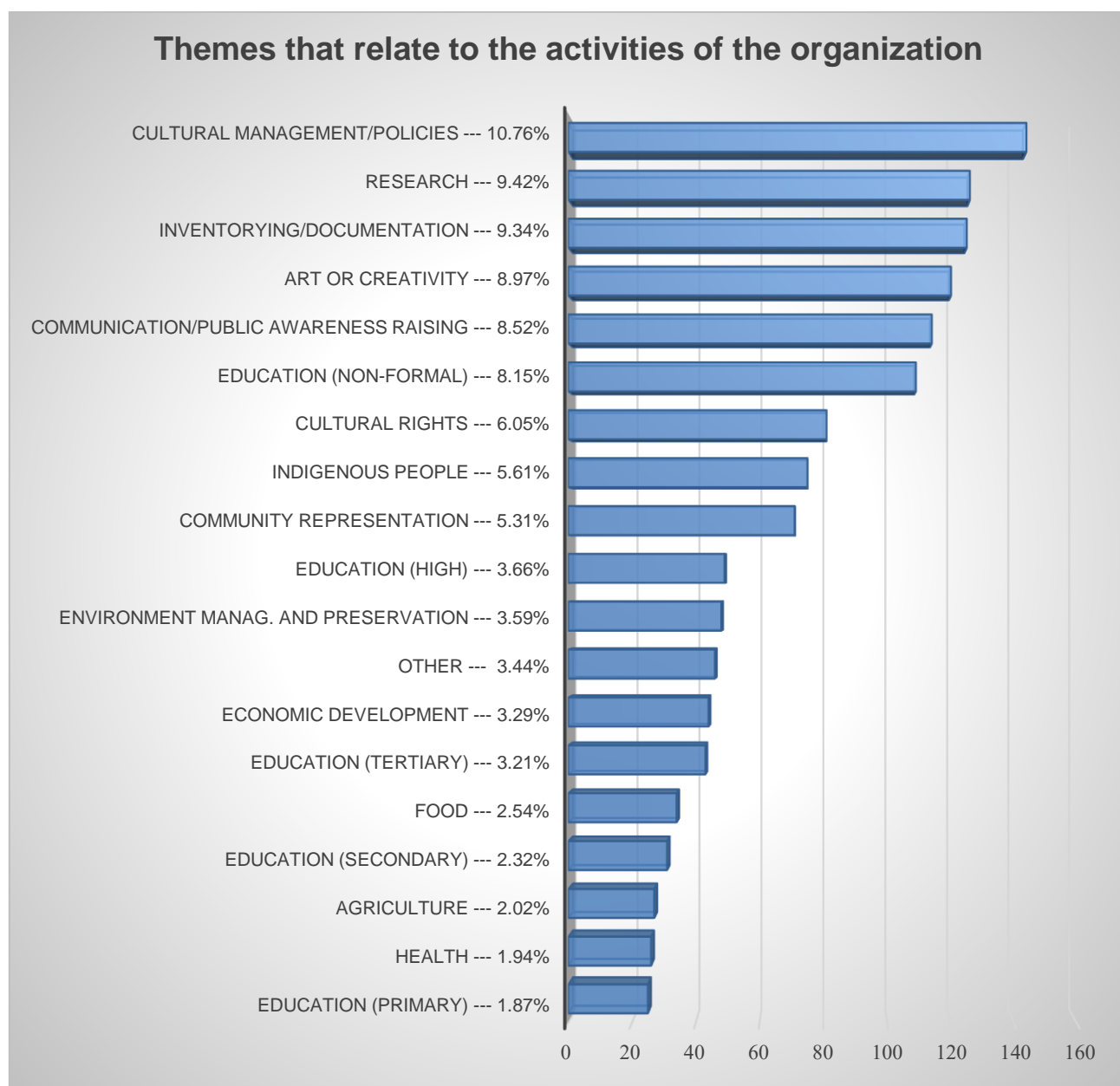
Table 11. Work impacting the local level

Organizations' activities are related to...	N° of Respondents	%
Community representation	71	5.31
Indigenous people	75	5.61
Cultural rights	81	6.05

Table 12. Activities of the organizations

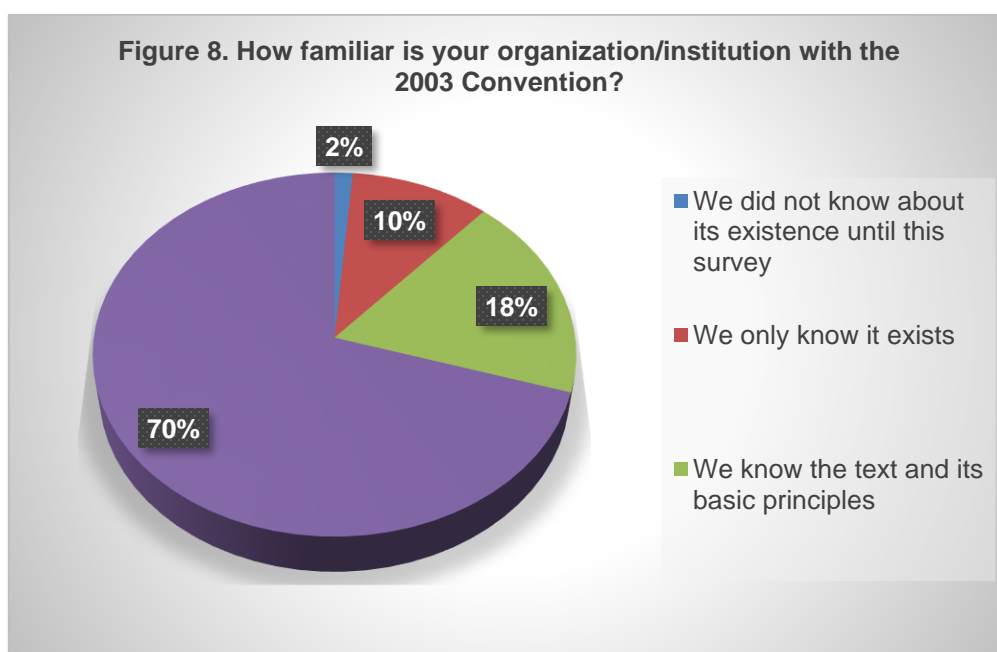
Organizations' activities are related to...	N° Respondents	%
Education (primary)	25	1.87
Health	26	1.94
Agriculture	27	2.02
Education (secondary)	31	2.32
Food	34	2.54
Education (tertiary)	43	3.21
Economic development	44	3.29
Other	46	3.44
Environment management and preservation	48	3.59
Education (High)	49	3.66
Community representation	71	5.31
Indigenous people	75	5.61
Cultural rights	81	6.05
Education (non-formal)	109	8.15
Communication/public awareness raising	114	8.52
Art or creativity	120	8.97
Inventorying/documentation	125	9.34
Research	126	9.42
Cultural management/policies	144	10.76
Total	1338	100.00

Figure 7. Activities of the organizations



5. Interactions with the Convention

a. Familiarity with the Convention



We also asked respondents how familiar they are with the 2003 Convention. While only three reported not knowing of its existence until they received the survey,² 158 (70%) stated having a very good understanding of the Convention and its implementation. Less than a third of the respondents (28%) reported a limited knowledge: 23 organizations know it exists and 41 know the text and its basic principles. Of these 64 organizations, 27 are non-governmental institutions, 12 are governmental institutions, 11 are related to a city or local government, and two are intergovernmental (see Table 13).

Table 13. Level of familiarity with the 2003 Convention

Level of familiarity with the 2003 Convention	Foundation	City/local govt.	Other	Private Co.	Govt.	Inter-Govt.	NGO	Total
We did not know about its existence until this survey	1	1	1					3
We only know it exists	1	6	4	2	5		5	23
We know the text and its basic principles	1	4	5		8	2	21	41
We have a very good understanding of the 2003 Convention and its implementation	4	3	16	10	46	2	77	158
Total	7	14	26	12	59	4	103	225

² (1) *LGU OF Abra de Ilog, Occidental Mindoro*, an organization related to city and local government in the Philippines; (2) *AIDB Burundi*, an indigenous peoples non-governmental organization in Burundi; and (3) *Association Racines*, in Niger.

There may be different ways to interpret these numbers. First, they show that the survey did not reach as many organizations working outside the frame of the Convention, or the direct span of influence of UNESCO, as originally intended. However, those who participated did so from a knowledgeable point of view, since most are not only familiar with the Convention, but are also well-established governmental and nongovernmental organizations. Such a background may prove useful in finding effective ways to better share safeguarding experiences, given that the responses benefit from a certain degree of accumulated practical knowledge.

b. Participation in the mechanisms of the Convention

Regarding participation in one or more of the mechanisms established within the Convention, 63% of the organizations (141) responded affirmatively (see Table 14 below). Most of the latter have been involved in capacity building initiatives (17.41%) or have contributed to the elaboration of inventories (14.31%), while the least used mechanisms are ‘the preparation of a proposal for the Register of Good Safeguarding Practices’ (6%) and ‘participation in the evaluation body’ (5.42%).

Table 14. Participation in the mechanisms of the Convention

Mechanisms of the 2003 Convention	Absolute	Percentage
Involved in capacity building initiatives (as organizer, facilitator or trainee)	90	17.41%
Contributed to inventories directly related to the 2003 Convention	74	14.31%
Contributed to the preparation of a nomination to one of the Lists of the Convention	67	12.96%
Requested accreditation to provide advisory functions to the Committee	58	11.22%
Contributed to a periodic report submitted by one or more State Party	57	11.03%
Participated as part of a State Party Delegation in sessions of the General Assembly or of the Intergovernmental Committee	46	8.90%
Contributed to the implementation of projects financed by UNESCO	33	6.38%
Other	33	6.38%
Contributed to the preparation of a proposal for the Register of Good Safeguarding Practices	31	6%
Participated in the Evaluation Body	28	5.42%
Total	517	100%

II. WAYS OF SHARING ICH SAFEGUARDING EXPERIENCES

When thinking about sharing safeguarding experiences, two different ends of the process should be considered: one the one hand, sharing one's own experiences and, on the other hand, consulting, or checking the experiences of others. While the same organization can certainly both share and consult, its motivations, interests and goals will vary depending on the action set into motion.

1. The importance of sharing ICH safeguarding practices

One of the main findings of this survey is that there is a clear interest in learning from one another through the sharing of respective experiences. Almost all (94%) of the 225 respondents stated that when developing their activities, it is important for them to consult with others regarding safeguarding experiences; only 13 did not think this to be important (see Table 15). A similarly large proportion (97%) considered their safeguarding experiences to be potentially useful to others.

Table 15. Your organization as a user: Importance of consulting the safeguarding experiences of others

Yes	212
No	13
Total	225

It is important to note that the term 'consultation' was understood to have two different meanings. Whenever (a minority of) respondents understood this term to refer to whether the people directly involved in a specific ICH needed to be 'consulted', the response was that it is indeed very important to discuss any safeguarding action with ICH bearers and local associations so as to empower them and guarantee they acquire or maintain control over their own cultural practices.

Most of the respondents, however, interpreted the word 'consultation' as referring to the exchange of safeguarding practices and experiences. Their answers varied, however, according to the realm of action in which the organization undertakes their safeguarding activities. To this regard, we identified three different types of organizations:

1. Organizations directly implementing safeguarding actions at the local level (mostly NGOs, foundations, private companies, associations);
2. Organizations and institutions involved in research, capacity building, training or teaching activities;
3. Public institutions whose activities relate (directly and not) to ICH safeguarding (including governmental and intergovernmental organizations, and city and local governments).

In the analysis that follows, we maintain this classificatory division wherever it reflects different interests, motivations, or aspirations regarding ICH safeguarding.

Table 16. It is not important to consult experiences because...	
1. Self-sufficiency	6
2. It is not part of their activities	3
3. Limited resources to do it	2
4. They plan to do it soon	1
5. Other	1
Total	13

On the one hand, among those who answered that they do not think it is important to consult the experiences of others (13 organizations), the majority (6) explained that this is because they are self-sufficient, 3 considered that it does not form part of their activities, while 2 reported having limited resources to do so (see Table 16). On the other hand, those who reported that it is important to consult the safeguarding experiences of others expressed the following (see Figure 9):

Figure 9. Why is it important to consult others' safeguarding experiences?

Organizations directly implementing safeguarding actions

- Because they currently don't have access to others' experiences.
- Because it is impossible to be knowledgeable about safeguarding if you don't know the actual safeguarding practices.
- In order to enrich or improve or make the safeguarding activities more sensible to local needs, it is a fundamental and very important precondition to know different safeguarding practices.
- It is important to strengthen the networks, to create and maintain an ICH safeguarding community.
- To envision the possibility of having the same safeguarding elements as other associations, in order to build joint activities.
- To develop mutual collaborations and understanding, and acquire new tools and skills.
- Because of the ambiguity of the Convention.
- Because current safeguarding actions are wrong.
- To know the risks involved in specific safeguarding actions.

Organizations focusing on research, teaching and/or capacity building/training

- To study and disseminate experiences and raise awareness.
- Because establishing communication with other actors is very important for academic work.
- Those who train the experts need it for their educational activities.
- To design capacity building or training programs especially focused on safeguarding.
- To exchange information on ethical issues specifically related to the participation of researchers in safeguarding activities.
- To get to know national policies and legislation for research purposes.

Public institutions involved in safeguarding

- To know about 'best practices' and build nomination files of 'best practices'.
- ICH safeguarding cannot be achieved without 'connections' between countries.
- To strengthen regional initiatives and democratic tools to increase either methodologies or strategies for safeguarding activities.
- To implement the 2003 Convention
- As a requirement for transparency.
- To get in contact with local sources of knowledge.
- To share specific experiences on particular topics; for example disasters and ICH.
- To learn the experts' opinions.
- Because sharing is the key to better safeguarding.
- So as to not try to invent again what has already been done elsewhere.
- To avoid duplicating functions and roles.
- To hear practitioners' voices.
- To have feedback from the field.
- To keep working practitioners' networks active and alive.
- To develop objective goals for next activities.
- Documenting and sharing safeguarding activities is the main focus of the digital platform.
- To avoid making the same mistake twice.
- Sharing safeguarding practices will allow State Parties to learn and adapt to their own situations based on how other countries are safeguarding their ICH, the challenges they face and how they are addressing them.
- Because sharing is learning.

Of the 212 organizations that expressed it is important to consult others, 68 provided the self-evident motive of sharing experiences (see Table 17). However, 55 organizations answered that it helps consolidate knowledge, 47 thought it enriches their activities, and 37 highlighted the importance of collaboration. All three types of actors involved in safeguarding recognized the relevance of building networks between different types of organizations involved in safeguarding. These answers suggest that one of the challenges when implementing any initiative for lighter ways of sharing safeguarding experiences is to clearly establish the goals and objectives.

Table 17. Why is important to consult others?	
1. Share experiences	68
2. Consolidate knowledge	55
3. Enrich activities	47
4. Collaboration	37
5. Other	3
6. Ambiguity of the Convention	2
Total	212

2. Inspiring Safeguarding Experiences

To gain a better understanding of the types of safeguarding experiences that are considered inspiring, we continue to differentiate between the three types of organizations described above, although the experiences emanate from all the actors involved. We also distinguish between four categories of inspiring activities: (1) those validated by governments or international institutions such as UNESCO, (2) those directly stemming from communities' experiences creating, recreating and safeguarding ICH from traditional knowledge; (3) those from academic sources and (4) other types of activities (see Table 18).

Table 18. Organizations types by categories of inspiring safeguarding experiences

	Organizations directly implementing safeguarding actions	Organizations focusing on research, teaching and/or capacity building/training	Public institutions involved in safeguarding
➤ Safeguarding experiences recognized and/or operated by governments and UNESCO	<ul style="list-style-type: none"> • Those undertaken by governments to integrate the nomination files for UNESCO, and the safeguarding plans of other countries. • Those recognized by UNESCO. • From safeguarding plans of the expressions inscribed in the lists. • From the development of safeguarding programs and activities. • From the Living Human Treasures and other national systems of recognition of people with outstanding knowledge. • Dissemination of the Convention, Capacity Building, Orientations, etc. • From the legal framework. • From the existent heritage registries. • Preparing a national and multinational nomination and working directly with the concerned community. • Training seminar by UNESCO ICH Facilitators conducted on national level. • Different expert, national and regional meetings and round tables on ICH. 	<ul style="list-style-type: none"> • In the Convention. • From the proclamations in which we have participated. • From contact with institutions devoted to safeguarding. • From the workshops and schools associated with UNESCO. 	<ul style="list-style-type: none"> • From CRESPIAL's work. • From UNESCO's mechanisms such as recognitions and proclamations. • Good practices of registration within the Convention and countries within the same geographical region. • From the forum of NGOs. • From bi-national exchanges organized through the funds. • From ICH inventory compilations and publications. • The experiences of other countries, informed through network activities/cooperation, websites, reports.
➤ Safeguarding experiences coming from traditional or community knowledge	<ul style="list-style-type: none"> • Transmission of traditional knowledge, acquired since childhood. • From historical sources and traditional knowledge. • From experiences from the communities. • From the experiences of other organizations within the same country or in others. • From the consensus with participants in ICH practices. • From the experiences of organization members in their community work. • Constant fieldwork researching and documenting ICH elements, as well as working with 	<ul style="list-style-type: none"> • From traditional knowledge deposited in the University by its bearers. 	<ul style="list-style-type: none"> • From ICH expressions. • From ICH safeguarding activities. • From safeguarding actions from the communities. • From the municipal/district ICH proclamations. • From the challenges faced by both ICH practices and bearers. • From the feedback from ICH bearers when we present our programs.

	<p>communities and state policy makers and institutions.</p> <ul style="list-style-type: none"> • From the teaching work to younger generations. • Because of the desire to reconnect with the past, the pride that these expressions represent and because we want to show them. • From people's traditional knowledge on nature and the universe. • From reading the nature signs before a disaster occurs. 		
➤ Safeguarding experiences coming from academic sources	<ul style="list-style-type: none"> • Participation in congresses. • From exchanges with researchers. • From courses and talks. • From cultural mapping. • From networks from the same discipline. • From pertinent bibliography. • From expeditions and fieldwork. • From local publications on the subject. 	<ul style="list-style-type: none"> • From developing academic activities such as courses, workshops etc. • Ethnographic research. • By analogy with the monument restoration experiences: always using high quality and resistant materials. • From scholarly networks. Ongoing research brings renewed awareness of various activities on the global scale; exchange of information on teaching is a constant activity via academic mobility mechanisms 	<ul style="list-style-type: none"> • From research, diagnosis and cataloguing processes.
➤ Other	<ul style="list-style-type: none"> • Cultural festivals. • From safeguarding experiences of natural heritage. • From awareness raising experiences. • From relevant documentaries. • From networking with other NGOs. 	<ul style="list-style-type: none"> • From the principles of cultural and artistic management. • From image and video repositories. 	<ul style="list-style-type: none"> • From the desire to protect and explain ICH.

As can be seen in Table 18, those organizations directly implementing safeguarding activities identify the widest range of inspiring activities undertaken by all the different sectors involved in ICH safeguarding. Organizations focusing on research and education instead report the smallest number of activities, the majority of which relate to their own field of action. In contrast, public institutions are mostly interested in officially validated activities and those emanating from community experiences. In general, these results show that all sectors involved in safeguarding are aware of what the other sectors are doing or what they could contribute, yet the intensity and density of the interactions between them is neither constant nor reciprocal. There is thus an opportunity to strengthen and activate the existing networks by clarifying what each of the actors involved can do in terms of safeguarding (i.e. their specific roles), and how these particular activities could benefit other sectors in achieving a more consolidated and coordinated safeguarding process for each concerned ICH practice or manifestation.

3. Your organization as a user of other safeguarding experiences

The most highly rated mechanism that contributes to providing potentially inspiring information for organizations is the 'Projects, programmes or activities selected in the Register of Safeguarding Practices', with 156 mentions (see Table 19). This is closely followed by 'Capacity-building materials developed by UNESCO' (139 mentions), 'Projects or activities implemented in cooperation with UNESCO' (117), and the 'Nomination files of elements inscribed on the Lists of the Convention' (109). Note that reports (either from NGO activities or those submitted by the State Parties) ranked lowest on the list. This may be due to their existence not being widely known, or perhaps because their content does not provide useful information for organizations seeking to explore the safeguarding experiences of others. This issue begs further analysis. That said, the distribution of the first four mechanisms is quite even, ranging from 22% of the organizations that indicated the Register of Good Safeguarding Practices, to 16% that selected the nomination files. Such a result suggests that none of the mechanisms stands out as a clearly better source of inspiring information, although the leading mechanism is the RGSP.

Table 19. Mechanisms of the 2003 Convention that contribute to providing potentially inspiring information

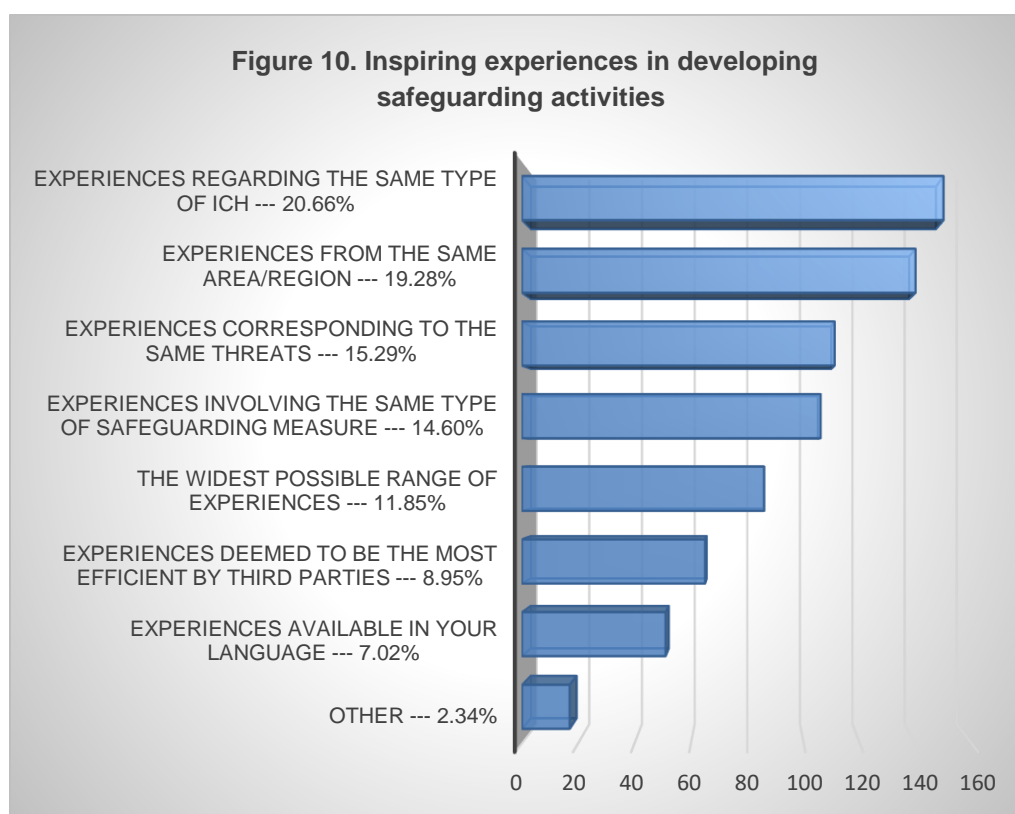
Projects, programmes or activities selected in the Register of Good Safeguarding Practices	156
Capacity-building materials developed by UNESCO	139
Projects or activities implemented in cooperation with UNESCO	117
Nomination files of elements inscribed on the Lists of the Convention	109
Accredited NGO activity reports	82
Periodic reports submitted by States Parties	64
Other	28
Total	695

The main reasons for not using the information contained in these sources are not finding it useful, applicable, inclusive, accessible or accurate (Table 20).

Table 20. If you are not likely to use such information, could you explain why?	
1. Not applicable	18 (32%)
2. It is not inclusive	10 (18%)
3. Contradiction	10 (18%)
4. Inaccurate and inaccessible information	9 (16%)
5. It is not useful for the moment	9 (16%)
Total	56

As can be observed in Table 21 and Figure 10, for those using such information, the two main characteristics that make an ICH safeguarding experience inspiring for an organization are 'similar type of ICH', and 'same area or region' where safeguarding activities are undertaken (150 and 140 mentions, respectively). In contrast, just 51 respondents considered language as relevant, and only 65 selected experiences deemed to be most efficient by others.

Table 21. Inspiring experiences in developing safeguarding activities	Total number of responses	%
Other	17	2.34
Experiences available in your language	51	7.02
Experiences deemed to be the most efficient by third parties	65	8.95
The widest possible range of experiences	86	11.85
Experiences involving the same type of safeguarding measure	106	14.60
Experiences corresponding to the same threats	111	15.29
Experiences from the same area/region	140	19.28
Experiences regarding the same type of ICH	150	20.66
Total	726	100.00



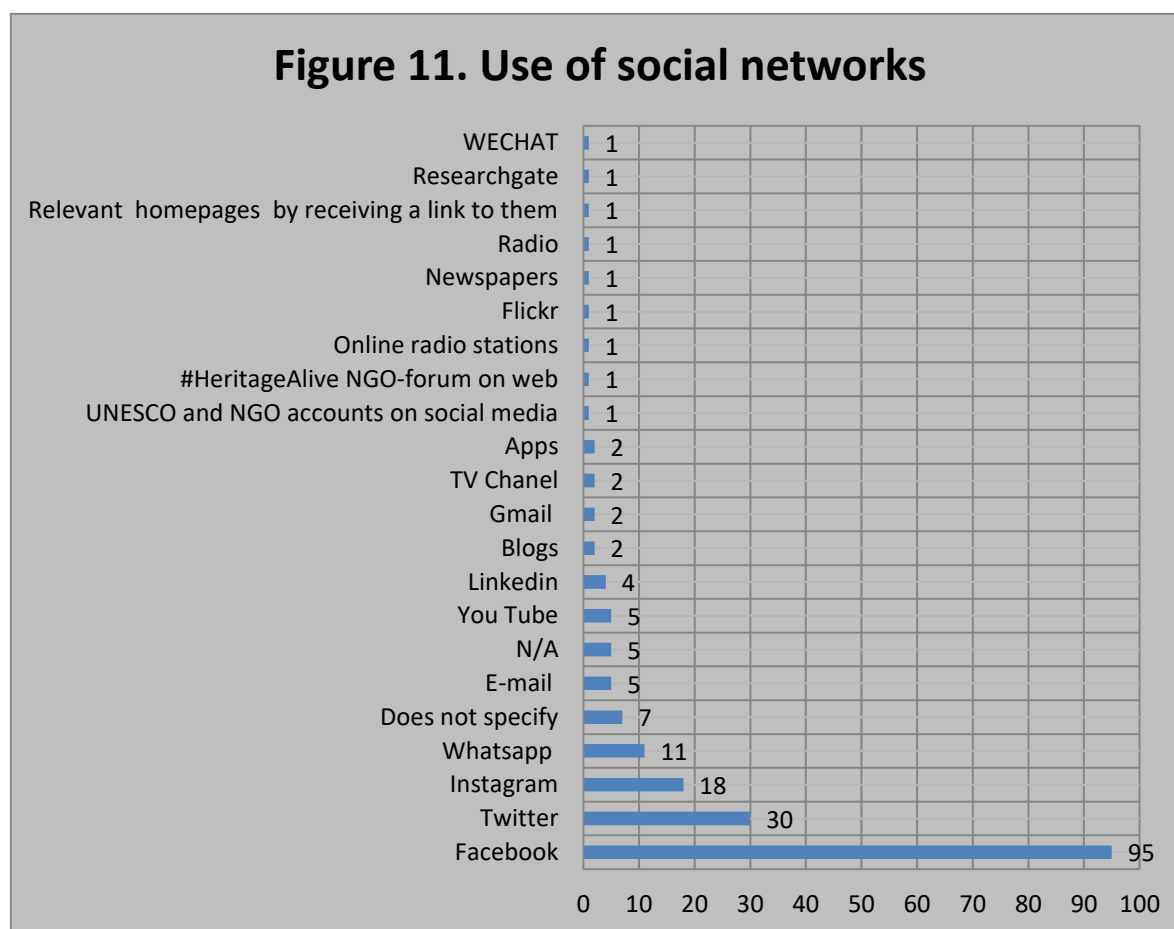
With regard to the manner in which organizations prefer to receive useful information, it is worth noting that established and legitimized means are considered more efficient than other, more horizontal and open strategies, such as social media. A combination of electronic (virtual) and tangible sources are also considered useful. As seen in Table 22, the mailing list was mentioned by the greatest number of organizations (153), followed by academic publications (124). Such responses suggest that when looking for pertinent experiences, the intervention of people perceived as experts is important; the same can be said of a recognized effectiveness of specialized search engines or databases. While frequently mentioned, less hierarchical forms of information, such as web browsing, forums, printed communications and social media, ranked at the bottom of the list (ranging from 113 to 103 responses).

Table 22. Most efficient means of receiving information on others' safeguarding experiences

Mailing list	153
Academic publications	124
Specialized search engines/databases	122
Web browsing	113
Forums	113
Printed communication materials, brochures	110
Social media	103
Other	13
Total	851

Facebook, Twitter, Instagram, and WhatsApp were the social networks most frequently identified, with Facebook receiving three times more mentions than Twitter: 95 vs. 30 (see Figure 11). Other types of media received between one and five mentions each. Since the arena of electronic communication platforms is a rapidly changing field, the minimal mentions of resources such as

YouTube or LinkedIn, with 5 and 4 responses respectively, could actually hint at a shift in the ways social platforms are being used to share content, in this case specifically related to ICH and safeguarding experiences.



With regard to the extent of access to others' safeguarding experiences, the answers are quite evenly distributed (see Tables 23 and 24): 77 organizations took a neutral stance between insufficient and sufficient access while 65 leaned towards the insufficient side and 79 (a minimal majority) towards the sufficient end. If we exclude the neutral stance, we observe that the only sector that leans slightly towards insufficient access are institutions related to city or local governments, while the others all fall (if by a small margin) on the sufficient access side.

Table 23. Access to other's experiences

1. Insufficient access	23
2. Towards insufficient	42
3. Not sufficient or insufficient	77
4. Towards sufficient	52
5. Sufficient access	27
6. Did not answer	4
Total	225

Table 24. Access to others' experiences by sector

	Towards insufficient access	Not sufficient or insufficient	Towards sufficient access	Did not answer	Total
Foundation	3	1	3	0	7
Private company	3	3	6	0	12
City/local govt.-related	5	5	3	1	14
Governmental	17	22	19	1	59
Non-Governmental	28	37	36	2	103
Other	9	7	10	0	26
Intergovernmental	0	2	2	0	4
Total	65	77	79	4	225

It is perhaps possible that responses regarding sufficiency/insufficiency of access reflect disparities in internet connectivity across regions. This does not, however, seem to be the case, as countries such as Afghanistan, Angola, Botswana, Nigeria and Mali all declared having sufficient access, while organizations in countries such as Argentina, Belgium, Canada, the UK and U.S.A. leaned towards having insufficient access (see Table 25). This suggests that other factors, besides internet connectivity, are at play; among others, being a State Party, having a good dissemination system in place, and the presence of strong networks within the country or the region. Such results call for further exploration.

Table 25. Extent of access by country

Towards insufficient access	Towards sufficient access
Argentina	Afghanistan
Azerbaijan	Angola
Belarus	Argentina
Belgium	Austria
Benin	Bonaire, Sint Eustatius and Saba
Botswana	Botswana
Brazil	Brazil
Bulgaria	Bulgaria
Burundi	Canada
Canada	Chile
Chile	Colombia
Croatia	Comoros
Cyprus	Congo (Democratic Republic of the)
Czechia	Croatia
Dominican Republic	Cyprus
El Salvador	Denmark
Finland	El Salvador
Guatemala	Estonia
India	Finland
Italy	France
Jamaica	Hong Kong
Japan	India
Kyrgyzstan	Indonesia
Latvia	Japan
Malawi	Latvia
Mauritius	Lebanon

Mexico	Macedonia (the former Yugoslav Republic of)
Namibia	Mali
Nepal	Mauritania
Niger	Mauritius
Palestine, State of	Mexico
Peru	Mozambique
Philippines	Netherlands
Romania	New Zealand
Senegal	Nigeria
Slovenia	Norway
Spain	Panama
Tajikistan	Poland
Tunisia	Romania
Turkey	Spain
United Kingdom of Great Britain and Northern Ireland	Sweden
United States of America	Turkey
	Ukraine
	United Kingdom of Great Britain and Northern Ireland
	Viet Nam
	Yemen

Perhaps the most surprising result is that only 10% of the organizations (23 in total) selected 'insufficient access'. This means that most efforts to share safeguarding experiences do not so much require a focus on availability and distribution, but rather on content and quality of what is to be shared. That said, the former remains an important aspect, particularly if the objective is to reach organizations currently under UNESCO's radar.

4. Your organization as a provider of safeguarding experiences

At the other end of the process, 184 organizations (almost 82% of the respondents) reported that they share their safeguarding experiences, while just 41 said that they do not.

Those who answered in the affirmative stated a wide variety of reasons for doing so; once again, there are important differences between the three types of actors used here to classify the survey responses. The organizations that directly implement safeguarding actions focused on the impact of sharing itself with the different sectors related to ICH. In contrast, the responses of the organizations involved in research and education were oriented towards why it is important to share, how they actually share and the links between sharing and networking. Finally, the public (or governmental) institutions underlined the importance of sharing their experiences for awareness raising and for developing effective safeguarding measures through collaborations. In what follows, we delve more specifically into the responses of each of the three types of organizations.

Organizations directly implementing safeguarding actions

Sharing ICH safeguarding experiences is important because:

A) It fosters useful interactions towards ICH safeguarding:

- 'It is an enriching exchange both for the context and for future experiences'.

- 'It allows mutual learning'.
- 'Knowledge is to be shared'.
- 'It allows to share methodologies and knowledge'.
- 'It allows others to learn from our mistakes and best practices'.
- 'Our moto is OER (Open Educational Resources) on the Internet'.
- 'In order to have feedback'.
- 'So experiences can be replicated by anyone'.
- 'Because it is important for new generations'.
- 'Sharing information with other persons from other parts of the world shall enable everybody to evolve at the same level'.
- 'Because, sharing means mutual advantage. Sharing is building understanding between communities and nations. Preserving human heritage is a common task for all of us'.

B) It has an impact on the Convention and international or national policies:

- 'It allows a better implementation of the Convention'.
- 'We consider that the contributions and confrontation of ideas are an effective way to evaluate, improve and apply methodological processes aimed at strengthening public policies at the municipal level'.

C) It has an impact on ICH in and of itself:

- 'It allows awareness raising regarding ICH safeguarding'.
- 'It allows a better knowledge of ICH'.
- 'Sharing in itself as a way to protect traditional knowledge'.
- 'This is a way of implementing the Convention in Norway, we see this as one of our tasks as an accredited NGO'.

D) It as an impact within the community:

- 'It allows communities to better appropriate their ICH'.
- 'What the 2003 Convention calls ICH is according to us one of several terms and concepts allied with indigenous and local knowledge or traditional knowledge. We have begun sharing our experiences to widen the view about what is knowledge and how it is linked to culture and heritage'.

E) It has an impact among organizations:

When addressing the impact of sharing ICH safeguarding practices, specifically for the organizations themselves, many respondents identified the latter as above all a mandate, whose objective is to give 'visibility to specific cultural practices'. Beyond this duty, sharing is also seen as 'the most important way of developing good safeguarding practices among experts and organizations which will contribute to safeguarding ICH in the country', and at the same time, it

might 'encourage the other organizations or individuals to start ICH safeguarding practices'. In this sense, sharing experiences is seen as an inspiring mechanism to encourage safeguarding itself, but also to trigger networking among organizations. Other reasons mentioned include:

- 'In order to have an external evaluation of our work'.
- 'Because we would like to show what are the field realities in countries where we intervene and also for inspiring others to work with us'.
- 'We work a lot in its scientific character and we believe (our safeguarding experiences) can be drawn upon in other environments. And (sharing our experiences) also allows to reach more places'.

Organizations involved in research, teaching and/or capacity building/training programs

Why do researchers think it is important to share their experiences?

- 'Because it allows the attainment of common goals'.
- 'Because it is one of the specific goals of research. We are sharers by definition'.
- 'So others can benefit from them'.
- 'Because of the interest in awareness raising and knowledge generation'.
- 'Sharing (safeguarding) experiences is a way to draw attention for the rescue (of ICH)'.
- 'It is a way of finding common problems and design actions to tackle them'.
- 'Because it promotes its teaching'.
- 'To look for information'.

How do researchers/teachers share their experiences?

- 'It is shared though publication of the experiences'.
- 'As it is fundamental to publish results on such experiences (if research is involved) or to share a methodology (if teaching is involved)'.

Sharing as the cornerstone of networking:

- 'ICH needs a complex network of organizations in order to achieve efficient results'.
- 'Networking is necessary'.

Public institutions involved in safeguarding

While raising awareness is important for public institutions, different views emerged in the survey. Some consider it necessary 'to raise awareness within communities on the need to safeguard their ICH', while others feel that sharing experiences is 'one of the strategies to show the diversity of ways in which indigenous languages can be safeguarded at local, regional, state, national and international levels'. For public institutions, sharing is especially related to developing their own safeguarding measures through collaboration; it is seen as a means to an end. Among other things, such sharing enables mutual learning for the better design of safeguarding strategies and public policies, and facilitates more interaction between the local, national and international levels.

Developing effective safeguarding measures through collaboration:

- 'To get feedback, to disseminate (those experiences), so the new generations get to know them, to help develop effective safeguarding measures'.
- '... Because we consider that we live in a culturally common region and working with an integrative view can make public policies related to heritage more effective along with the work with local organizations for awareness raising'.
- 'We can only accomplish the requirements of the Convention as State Parties if we reach out to many players in this field'.
- 'We believe in cooperation. It benefits all parties'.

Other reasons:

While public institutions engage in sharing ICH safeguarding activities because they see it as their role and mandate, they also do so because they are aware that sharing itself can be understood as a safeguarding measure:

- 'Because (by sharing safeguarding experiences) ICH is being protected'.
- 'We engage in sharing because we believe this is the core of ICH work'.
- 'Sharing but also exchanging experiences is among the primary goals of our institution, since we are the coordinate state body providing safeguarding measures in this field'.
- 'To provide technical assistance and contribute to capacity building of actors engaged in preserving ICH, with special focus on staff of ministries of culture, education, tourism etc. communities, groups, NGOs, universities and researchers'.

Such organizations also recognize the importance of working for and with communities in establishing joint efforts:

- 'Because it is important that people get to know the safeguarding work being done by cultural bearers towards what is theirs, and the way in which the institution supports them'.
- '(Safeguarding experiences) are joint works, and they need to be returned to the communities as a measure of responsibility and ethical handling of the information'.
- 'To promote tourism'.

However, as mentioned above, 41 organizations instead reported that they are not sharing their safeguarding experiences. Their reasons similarly vary according to the type of actor:

Organizations directly implementing safeguarding actions

The foremost reason this type of organization gives for not sharing their experiences is secrecy and confidentiality issues, together with the fear of having their knowledge stolen. In addition, they point to a lack of resources, financial, but also in terms of both a capacity for sharing and an adequate legal framework:

- 'Because the safeguarding of our dance has been done in closed groups and collaboration with other groups that share the same tradition. Outside of this circle the information is not openly handled'.

- 'Because part of the work of our team is related to communities that are at risk, so there are confidentiality issues'.
- 'Do not share due to: Lack of capacity. Information may be used against us. Pressure upon us to share our knowledge. The ability for others to take up our knowledge without our permission'.
- 'Because we have not found the conditions to do so, and also because (ICH practices) are so embedded in everyday life that people do very little to document them (...)'.
- 'We have promoted regional ICH inventories, but because of this regional character we have not shared them. Nevertheless, we think it is important the accredited NGOs in the ICH NGO Forum share their safeguarding experiences in a non-virtual forum (where participants gather face to face). The workshop celebrated during 12.COM seems like a good path to follow'.
- 'This is a new approach for us and we are mostly looking to learn'.
- 'Because (the experiences) have remained in our files and archives'.

Organizations involved in research, teaching and/or capacity building/training programs

The story is different for the organizations working on research, teaching or capacity building who do not share either because they '...have not tried to do it' or for lack of some kind of resource such as forums, specific programs or even human resources.

Public institutions involved in safeguarding

Reasons given by public institutions for not sharing their experiences include because they do not 'have it in mind', they did not know that they could share them, or they feel there is a 'lack of experience' or 'proper guidance about how to share'. Other reasons include not having 'organized the information yet', the need for 'more networking' or the lack of knowledge about specific networks that can be used for sharing: 'We share through other networks, such as membership of national organizations including World Heritage UK'.

The responses also reveal a certain fear that the lack of clear protocols could alter the original intentions of sharing safeguarding experiences, as has happened with nominations: '... Regarding nominations: the lack of protocol has transformed the nominations into a political quota and not a technical one, so we have local heritage proclamations without any file or any real support or reason' (Valparaíso Municipality, Chile).

III. HOW ARE SAFEGUARDING EXPERIENCES BEING SHARED?

1. Communication channels for sharing ICH safeguarding experiences

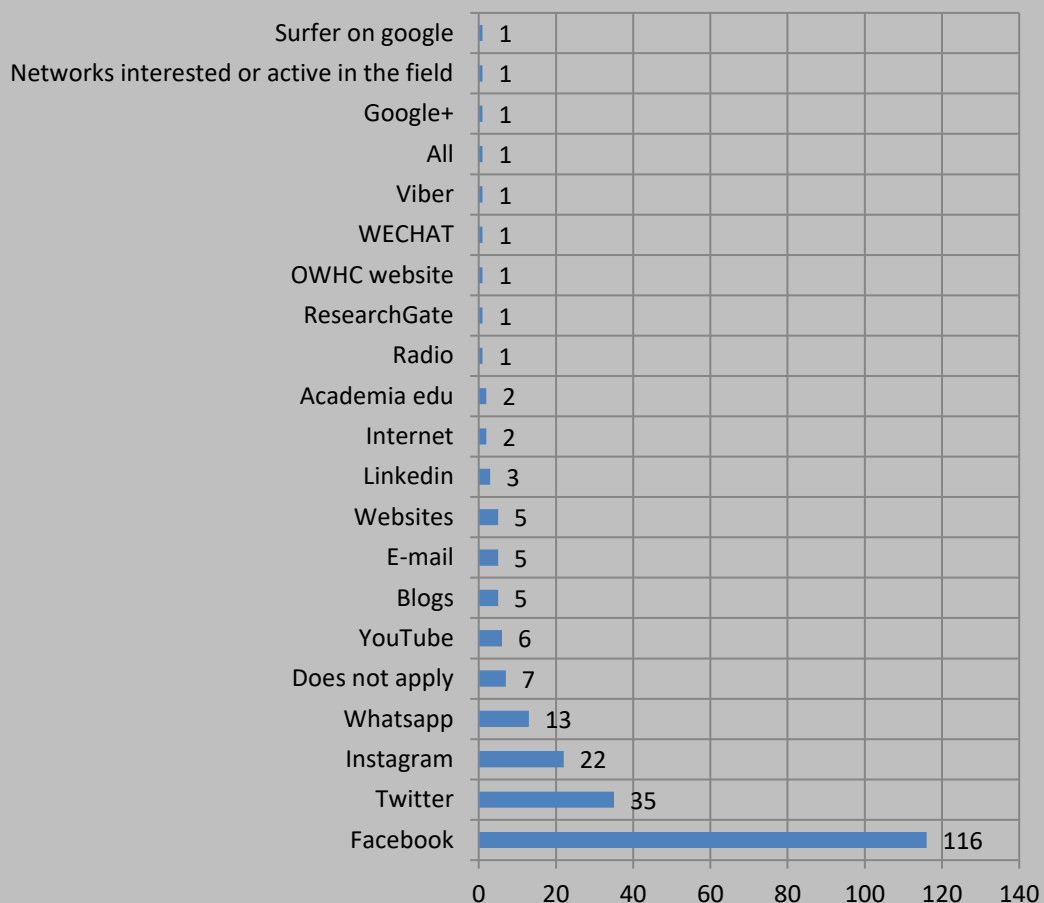
As shown in Table 26, the organizations reported sharing their experiences mainly through social media (136 mentions), mailing lists (134), academic publications (110), forums (111) and printed communications (108). Specialized search engines/databases are the least used channel of dissemination (with only 35 mentions). If we compare these results with what respondents thought to be the most efficient ways to *receive* information (Table 27), there is a notable contrast between social media as the most used channel (with 136 mentions, see Table 26), and its evaluation as the least efficient way to obtain information on others' experiences (103). This is similarly true of specialized search engines/databases: they are the least used channel when actually sharing safeguarding experiences, but the third most valued in terms of their hypothetical efficiency. That said, mailing lists and academic publications are both frequently used as a channel for sharing, and are highly valued as an efficient way to receive information.

Table 26. Which communication channels do you use to share your experiences?	
Social media	136
Mailing lists	134
Academic publications	110
Forums	111
Printed communication materials, brochures	108
Web browsing	98
Specialized search engines/databases	35
Others	33
Total	768

Table 27. Most efficient means of receiving information on others' safeguarding experiences	
Mailing lists	153
Academic publications	124
Specialized search engines/databases	122
Web browsing	113
Forums	113
Printed communication, brochures	110
Social media	103
Other	13
Total	851

With specific regard to social media, 116 organizations mentioned Facebook as being their preferred social media for the sharing of experiences, while Twitter, Instagram, and WhatsApp received just 35, 22 and 13 mentions respectively (see Figure 12, below).

Figure 12. Which social media?



2. Levels at which safeguarding experiences are being shared

Safeguarding experiences are mostly shared within a country or at the national level, with a total of 370 responses mentioning either the local (131 organizations), regional at the national (111) or national level (128). Only 58 respondents reported sharing at the global level (see Table 28).

Table 28. At which of these levels do you share your safeguarding experiences?

Local	131
Regional at the national	111
National	128
Regional at the international	102
Global	58
Total	530

3. What to share and how to share it

While reactions to the question ‘What kind of information do you share and how do you decide what information to share or not?’ varied according to the type of actor answering the survey, the responses can also be differentiated by what they decide to share, the means used for sharing, and the criteria used to decide what to or not to share. In general, respondents agree that they prefer to share ‘successful experiences, good practices’ but also that ‘which is lacking’ or what did not work out as expected.

a. What to share

Organizations working with safeguarding on the ground share ICH practices and manifestations, ‘live experiences of ICH through the manifestations that we promote...’, ‘rituals and cultural practices that are important for the identity of our populations’, and ‘good traditional healing practices’. Others prefer to share their ICH registries in different formats (photo, videos), with awareness raising being an important objective in sharing what they have documented:

- ‘We try to share everything as we are registering it, with only some basic systematization that allows a better sharing’.
- ‘We share material that raises awareness on the importance of the safeguarding of some cultural manifestations of our region’.
- ‘We raise awareness of the ICH in the local area and in the region, we decide what is most endangered and that theme we expose. It sometimes takes a very long time for municipalities to respond. If at all’.

Another relevant aspect of what to share is ‘the impact of the safeguarding activities on the local communities’. Relatedly, such organizations share ‘training/educational activities’ and ‘the techniques used’ as well as ‘(information) about forthcoming courses, conferences, translations of materials posted by ICH UNESCO’.

Organizations involved in teaching, capacity building and training have their own specific interests in terms of what they deem useful to share, which include ‘safeguarding experiences and informational updates in ICH’, ‘advice on activities that may undermine safeguarding efforts or those which threaten ICH elements’, or ‘when there is a new aspect or approach’. Shared material also includes ‘academic publications and training materials’, and ‘the summary of (their) research (and also) preliminary and final results of case studies’. Generally, such organizations decide to share their research process, comprised of their methodology, funding sources, analysis of their data (mainly in form of academic reports) and research results. They also share ‘articles, photos, videos and documentary films’, as well as training programs and materials (from or during) workshops, and other awareness raising events.

Public institutions involved in safeguarding activities share similar content to that of the other types of organizations, including publications of congress materials (memoirs, abstracts, papers and publications), ‘...experiences, methodologies and the results obtained by their implementation’ or research results. However, since the specific work they do is often related to inventory making, ICH registration and documentation, elaboration of nomination files, and following up of safeguarding plans, these are the materials and documents they mostly share. Public institutions also share ‘promotional and dissemination activities of ethnological heritage in general’.

b. Means for sharing

Organizations directly involved in safeguarding activities share their experiences mostly through the means of 'talks and exhibits' and they '...publicize (their) work through the print and electronic media, especially our successes, to try and influence our government to support all ICH safeguarding work'. Public institutions frequently use digital platforms, but they also use '...specific campaigns and participation in international tourism fairs. Also, we share through our participation with papers in seminars and other activities for exchanging experiences'.

c. Criteria for sharing

There are different stances on the general criteria that should determine what to and what not to share among organizations working directly on safeguarding. Some feel that there are aspects of experiences that should not be shared: 'We keep the professional secret but we pass on the innovations'. Others instead believe in an entirely open sharing policy, stating that there must be 'openness to all issues, maximum transparency', while there are those that decide what to share depending on the targeted audiences:

- 'This differs from which level we share and which target group we are sharing with. We have different member groups and we share with other NGOs and with the public in general'.
- 'Depending on the needs of the communities and their authorization to be able to research and disseminate'.

Academic or educational organizations tend to choose what to share depending of the needs of the recipients, while also respecting privacy rules (i.e. following academic ethical criteria) and considering copyright issues.

Public institutions are frequently subject to some kind of regulation when deciding what to share. In some cases, '(What to share) is decided according to the institutional policy. The area of social communication selects the information on the safeguarding activities we have done', on other occasions, sharing only takes place '...if the community (or the social actors involved) has given its consent'. These organizations are more limited than NGOs or academic institutions in terms of what they can and cannot share. However, within these boundaries, they are in a good position to share given that they often have more means and resources; 'only the legal documents cannot be shared but the index card for the inventory, and the technical reports are all available to the public'.

It is, moreover, worth mentioning a general perception among all types of organizations of a lack of available protocols to guide and orient the sharing processes. Some organizations view this as a particularly great challenge that should be addressed.

4. Limiting factors for sharing ICH safeguarding experiences

We asked the organizations which factors they find most limiting for a more intensive sharing of their experiences. Although this was an open question, there was a great deal of agreement in the responses. Since 40 organizations did not respond to this question and 11 more clearly stated that they don't feel limited in their sharing, we assume that these 51 respondents are not constrained in their sharing activities or practices.

Figure 13. What most limits your organization from sharing its experiences?

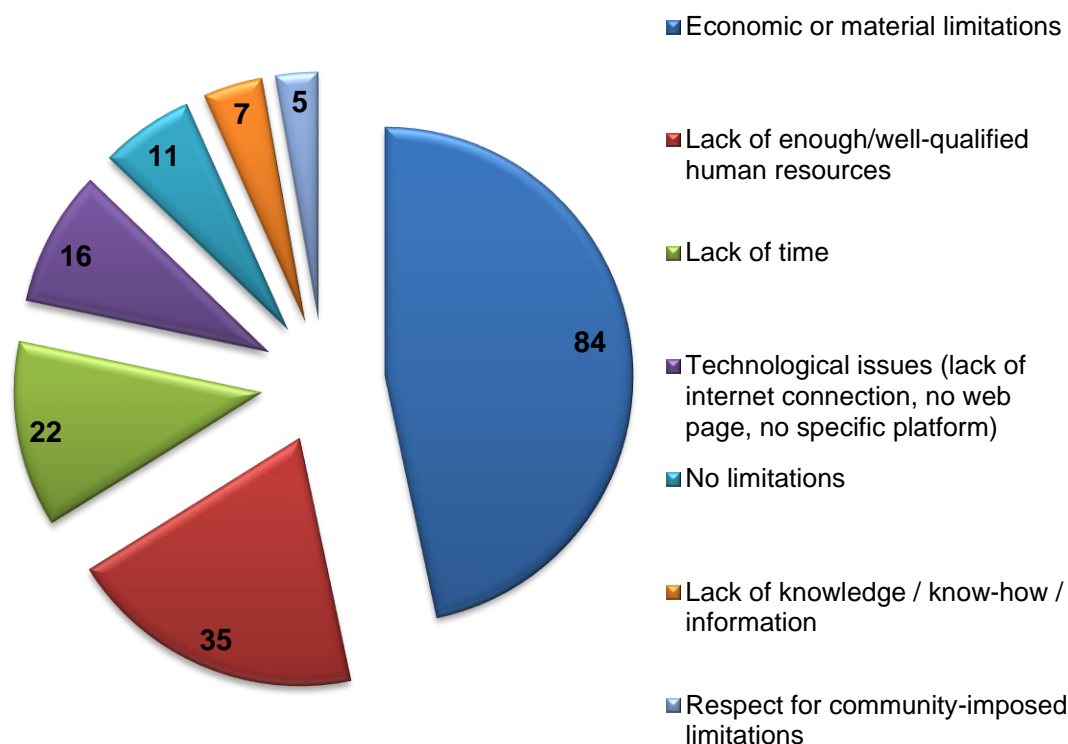


Table 29. What most limits your organization from sharing its experiences?

Economic or material limitations	84
Lack of enough/well-qualified human resources	35
Lack of time	22
Technological issues (lack of internet connection, no web page, no specific platform)	16
No limitations	11
Lack of knowledge / know-how / information	7
Respect for community-imposed limitations	5

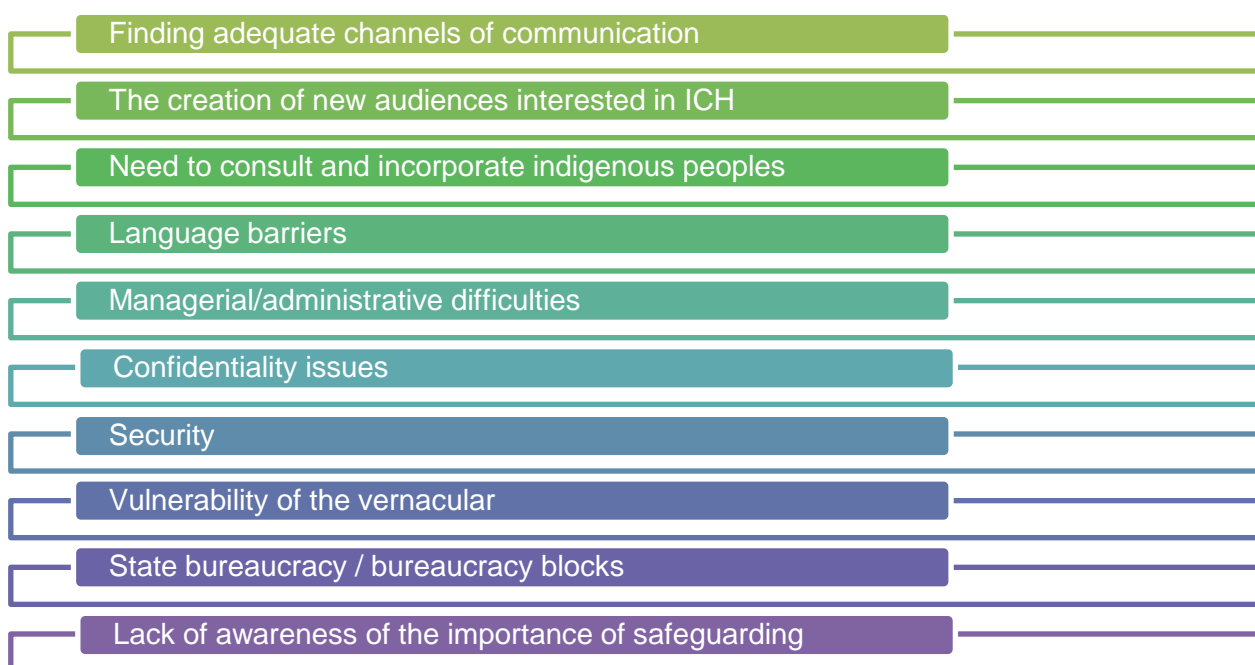
Most of the respondents identified several limitations to sharing their experiences. As can be seen in Figure 13 and Table 29, the greatest number of organizations (84) mentioned economic or material limitations, while 35 organizations referred to a lack of enough/well-qualified human resources, and 22 reported insufficient time to share their experiences. These answers were often linked to the need for capacity-building of people responsible for transmitting safeguarding experiences. As stated above, for most of the organizations, limitations to sharing arise from a combination of two or more of these issues. A smaller number of organizations (16) recognized technical issues (lack of internet connection, no web page, no specific or dedicated platform) as

a limitation to sharing, while 11 organizations stated that nothing constrains their organization from sharing its experiences. Seven organizations instead reported a lack of knowledge, know-how (expertise) and information as a barrier to their sharing practices. This is relevant as a significant impact could be easily made in the short term in this area. Sometimes the lack of knowledge refers to the Convention itself and its mechanisms, while other times to the dearth of information about existing communication channels that could facilitate the process of sharing experiences. Some respondents indicated, with this answer, the lack of know-how on what to share, and how to do it properly, referred to by several organizations as a 'lack of protocols for sharing'.

Another important issue that restricts sharing practices, but for a very different reason, is the need to respect the wishes and limitations imposed by the communities. While this was mentioned by just five organizations in response to the specific question above, it is a recurrent theme throughout the survey. Since ICH can touch upon very delicate or sensitive beliefs, norms or practices, there is an awareness that sharing should respect that which needs to remain private.

Finally, 61 organizations referred to other reasons that limit their ability to share their ICH safeguarding experiences (see Figure 14, below). These include issues related to interactions with third parties (e.g. national or international institutions or other stakeholders in the safeguarding process), described as a 'lack of sensitivity from some of our counterparts, the lack of material and human resources' or 'the lack of openness of the organisms that manage heritage'. While some respondents mention specific institutions they find it difficult to co-operate with, other organizations comment more broadly on insufficient direct exchanges with international institutions (such as UNESCO), either because they are not aware of or are not invited to international events, due to an 'inconsistency in meetings and workshops', or a 'lack of spaces for dissemination in public forums of national governments'. Several respondents agreed that they have 'very little international contact', 'few contacts with UNESCO and other non-governmental organizations from other countries' or 'contacts with other familial institutions'. In sum, a need is signalled to strengthen, broaden and diversify the network of organizations working on safeguarding at different levels.

Figure 14. Other limitations identified by the respondents



IV. NEW WAYS OF SHARING SAFEGUARDING EXPERIENCES

An absolute majority – 220 out of 225 survey respondents - stated that they are open to sharing their safeguarding experiences in new ways.

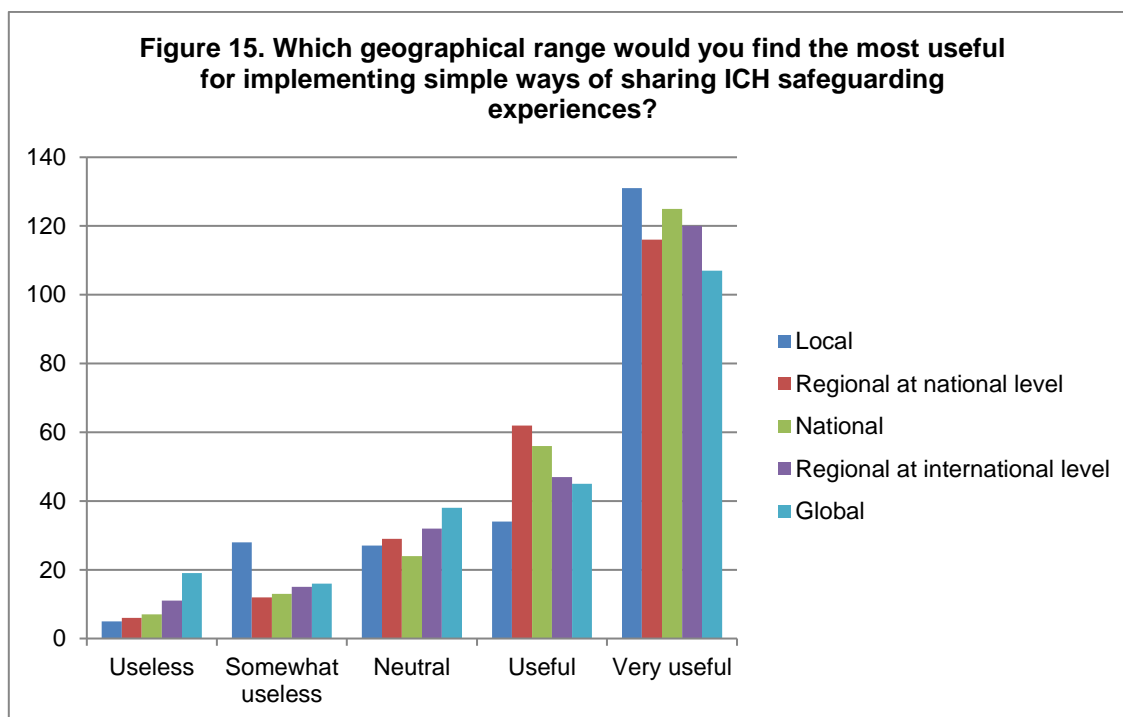
1. Conditions for exploring new ways of sharing safeguarding experiences

While 18% did not answer when asked about the conditions under which they would be willing to explore new ways of sharing safeguarding experiences, the remaining organizations (184) provided a range of responses, likely due to the fact that the term ‘conditions’ was understood differently according to their specific circumstances (see Table 30). Almost a quarter of this group (22%) stated the need for human and or financial support, thus referring to necessary tangible and material conditions, while 17% focused more on the content to be shared (appropriate experiences), 15% mentioned the need for an atmosphere of mutual respect in which sharing processes should take place and 14% alluded to the means of sharing, that is, is through networking. Finally, 12% of the respondents said that there are no necessary conditions for sharing their experiences, and a small number cited having no interference from other committees (2%).

Table 30. Under what conditions would your organization be willing to explore new ways of sharing safeguarding experiences	
1. Human and / or financial support	49 (22%)
2. Unanswered	41 (18%)
3. Appropriate experiences	38 (17%)
4. Mutual respect	34 (15%)
5. Networking	33 (14%)
6. Without conditioning / other	27 (12%)
7. No interference from other committees	5 (2%)

2. Scale for sharing safeguarding experiences

Regarding the scale at which these organizations believe it is most useful to share their experiences, most respondents clearly value all levels, with a slight tendency to consider the local level as the most useful, followed by national, and regional at the international level. Among the levels qualified as very useful, global was the least mentioned, and was correspondingly the option most selected as useless (see Figure 15).



3. Useful data for the design of safeguarding experiences

The survey also asked participants what sort of data about safeguarding experiences would be useful to their organizations when designing safeguarding activities. In what follows, we first present common patterns and then turn to specific elements mentioned by the different types of organizations.

For a number of respondents, useful data consists of practical information regarding the Convention: its basic notions and operational directives, how to make an inventory, the legal international management of ICH, regulations and decrees related to ICH, or examples of safeguarding plans for specific elements. Participants also expressed interest in information on 'representative community organizations that have achieved more egalitarian interactions with the Convention's State Parties', and in research on public policies and/or on specific territories. They would like to be informed of 'calls for applications about seminars, training events, summer schools, conferences...' as well as of 'the process of inventory exercise, archiving, access to inventoried materials, inventorying, capacity building, dissemination strategies'.

Respondents mention a variety of sources of information, including photographs, videos, surveys, safeguarding manuals, public presentations, research reports, bibliographies, experiences in the field, case studies on similar ICH elements, comparable threats, analogous cultural policy, capacity building policy, documentation and safeguarding measures.

Of relevance is the treatment of ethical issues, an aspect raised by a number of respondents. Many organizations believe that it is important for all information shared to be gathered based on free, prior and informed consent. They also underlined the necessity of making public statements on how the information provided will be used and for what purposes. The survey participants want to have clear and visible evidence regarding respect of those aspects that communities decide not to make public. More broadly, they consider it important to discuss the introduction of ethical norms in safeguarding policy. Further details on data considered useful by the survey respondents is presented in Table 31.

Table 31. Useful data for the design of safeguarding experiences

a. Characteristics of the information	b. Safeguarding experiences	c. Relevant subjects
<ul style="list-style-type: none"> - Reliable and verifiable information - Specific and customized data - Based on in-depth research both on ICH itself and its bearers - Quantitative, qualitative, descriptive, audio-visual, cartographic information - Before and after information - Detailed information by element - Directories of relevant contacts (e-mail, phone number, brief description of area of influence), to facilitate exchanges - Electronic information (free access) - Data provided by the different kind of actors (particularly the communities and people directly involved in safeguarding) - Data gathered by the people through scientific methods - Honest peer to peer sharing 	<ul style="list-style-type: none"> - Inventories - Educational activities - Promotion and valorisation - Festivals - Implementation of sustainable safeguarding plans - Recovery of collective memory - Intergenerational transmission practices - Revitalization processes - Experiences in the field 	<ul style="list-style-type: none"> - Access to the land and natural species - ICH in danger - Oral tradition from indigenous people - Traditional elements belonging to folk art - Experiences of daily life - Food, traditions, clothing - Management of multilingualism
d. Information on the experience		e. Evaluation of the experience
<ul style="list-style-type: none"> - Who is participating in the experience <ul style="list-style-type: none"> ▪ Beneficiaries - target groups (CGIs and stakeholders involved) ▪ Key actors - Duration of the experience - time/rhythm of the process - Purpose - Scale and scope - Challenges to be addressed - Types of safeguarding measures used - Short-term and long-term strategies - Methodologies <ul style="list-style-type: none"> ▪ Techniques (focus groups), concrete and hands on tools / toolbox / methods / guidelines / interview guides (but without becoming too strict: every safeguarding action is contextual and tailor made...) - Economic costs / financing –how to get it /what are the economic gains - What are the political gains - The degree of representability of the concerned community - Actions, forms of mobilization of the different involved actors - Results - Risk management of mitigation measures - Current state of the practice - Alliances and partnerships 		<ul style="list-style-type: none"> - More in-depth learning about the processes and their results beyond what can be quantified; knowing about unsuccessful experiences including an analysis of why they were not successful - Successful project indicators - Challenges faced - Lessons learned - Good practices - Innovations - Evaluation of the social impact: facts on the transformations that have occurred - The most honest (self)evaluation - Effective participation of social actors in the safeguarding of their heritage, benefits of identification of historical cornerstones, variables and factors of change, appropriation of the implemented methodologies, decisions made by the concerned communities as a result of the safeguarding activities - Results of the capacity building activities

In addition to the broad patterns that emerge from answers regarding what data is considered useful when designing safeguarding experiences, the three types of organizations we have identified throughout this report mention specific kinds of information related to their particular activities.

Organizations directly implementing safeguarding actions

For these organizations, it is very important to be able to access information directly from the field, particularly from communities and their direct experiences with matters such as traditional medicine (specifically 'WHO traditional medicine strategy') or classical applications of arts. Some respondents in this group would like to have information on how to train '...human resources from the community so they can appropriate the tools and the collected information, particularly aimed at training young people so they can assume a more active role in the recovery of their collective memory'. Other organizations wish to access 'indicators for ICH sustainability, forms of economic development for ICH, cultural diversity in a globalized world' or 'the adequate methodology to implicate communities in the safeguarding process'.

Organizations involved in research, teaching and/or capacity building/training programs

Among this group, of particular value is first hand data on:

- 'The processes involved in safeguarding'
- 'The strategy for the integration of inventories, their specific mechanisms, the participation of tradition bearers'
- 'Good safeguarding experiences, cases monitored on the long run, comparative data, data resulting from personal experience (especially if directly shared)'
- Comparative information on 'the objectives of ICH safeguarding as established by UNESCO with those established in every particular case at the ground level'.

This kind of raw data is important not only because of the lessons that can be learned from it, but also its ability to enable others to process the information. 'Effective recording and archival of ICH must include contextual data: how, where and when is the ICH used. If ICH is improvised or rigidly composed ahead of time'. Moreover, 'particular interest could be drawn to various forms of partnerships established. Namely, the ways researchers are being involved in different ICH safeguarding initiatives'.

Public institutions involved in safeguarding

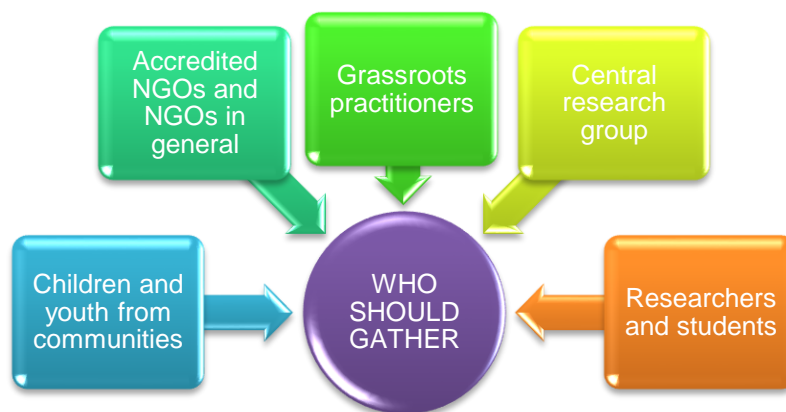
In contrast, public institutions are more interested in legal instruments, norms and reports (either institutional or from the communities), ways of declaring ICH and management formulas, preparation of projects for international assistance, metadata (e.g. data on local or national conditions and needs), touristic potential, economic development, land use, urban development and education, as well as community long-term dynamics in terms of structure and size.

These respondents stress the need for 'more transparency and social participation: delimitation of involved actors; more transparent participation protocols. A better definition of the management organism in charge. Evaluation of non-desired outcomes. Non-expropriation of the cultural bearers. Creation of a participation organism after the inclusion in the lists (or inventories)'.

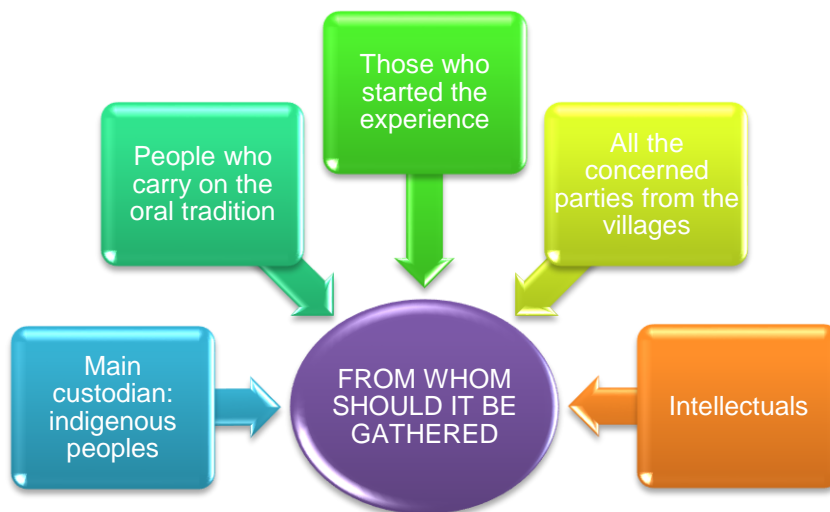
4. How should the data be gathered and disseminated?

When questioned about how the data should be gathered and disseminated, respondents raised several issues, including who should gather information, from whom and how. Participants also alluded to specific means and criteria for gathering, as well as dissemination media.

a. Figure 16. Who should gather it?



b. Figure 17. From whom should it be gathered?



c. Figure 18. How should it be gathered?



d. Figure 19. Specific means of gathering



e. Figure 20. Gathering criteria



f. Table 32. Gathering and dissemination media

UNESCO FRAMEWORK	ACADEMIC MEDIA	TRADITIONAL MEDIA	
<ul style="list-style-type: none"> - Periodic reports - The Convention website - Brochures or sites available via UNESCO or administrative structures - At the conference - Through national commissions of UNESCO, regional federations, associations, centres, and clubs linked to UNESCO 	<ul style="list-style-type: none"> - Articles - Publications of interviews - Infographics - Connection maps for ICH at the regional level - Cultural mapping - Case Studies - Process Documentations - Community and stakeholder consultations/participatory research - Project reports for gathering data - Toolkits for dissemination 	<ul style="list-style-type: none"> - The best stage performances are recorded with professional TV equipment, broadcast on worldwide air and shared on social media. Selected elements are captured in an authentic environment and ethnographic films are produced. Filming is a new form of preservation and archiving of the ethnographic material that can be used by the next generations. - Educational programs - Gatherings among generations - Documentaries - Videos - Radio and television 	
ELECTRONIC MEDIA		MEETINGS AND OTHER EVENTS	PRINTED MEDIA
<ul style="list-style-type: none"> - Databases which are updated on a yearly basis - Digitized inventory - Official website - Good practices webpage - Webinars - Blog of experiences – participative formats, sharing platforms - Forums and networks - By using #HeritageAlive - Social media /social networks - Digital library - Common digital platform - Through a network where certain conditions are met - Online archives 		<ul style="list-style-type: none"> - Meetings and workshops - Festivals and cultural spaces - Conferences - During training - During seminars 	<ul style="list-style-type: none"> - Printed materials (brochures) - Books and literature

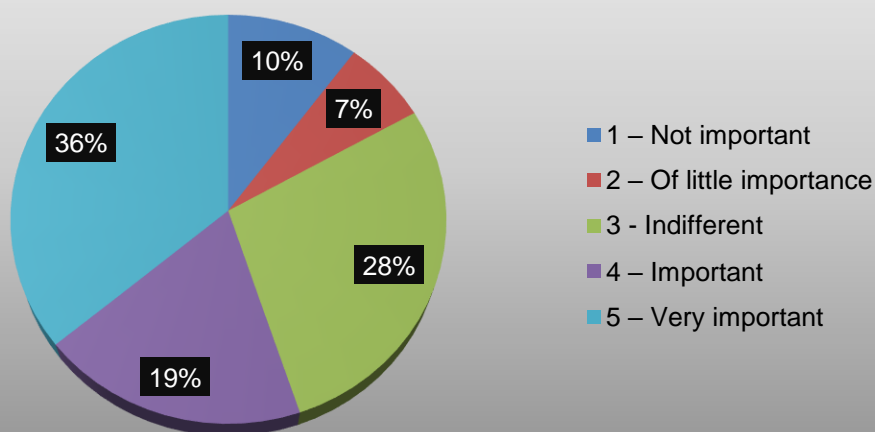
5. Filtering and validation

More than half (124) of the 225 respondents think it is very important (81) or important (43) to have some sort of filtering or validation process in order to organize new ways of sharing ICH safeguarding experiences (see Table 33 and Figure 21). It is worth mentioning that we expected organizations would be more inclined to advocate a horizontal and non-controlled sharing mechanism, yet only 38 respondents expressed that it is not important to have third parties filter/validate the content to be shared.

Table 33. How important is it to get third parties to filter/validate the content being shared?

1 – Not important	23
2 – Of little importance	15
3 – Indifferent	63
4 – Important	43
5 – Very important	81
Total	225

Figure 21. Importance of filtering or validating the information to be shared



When reflecting on how the validation process could be organized, respondents raised several different but equally relevant issues, including filtering criteria, who should be responsible, how the process should be organized, and the challenges associated with validation.

a. Validation and filtering criteria

Some of the respondents made a clear distinction between validation and filtering:

- 'Validation yes, filtering no. These should not be politically motivated. However, local practitioners should validate and archives should affirm the accuracy of recording'
- 'Filtering should be very careful (if at all needed, because I, personally, would prefer to have access to the raw, unfiltered information as well)'

- ‘Validation (or another similar mechanism) might be very important when it also provides different points of view to the same practices, cases or challenges’.

Generally, participants think the validation and filtering process should be light, objective, consensual, well-aligned with the laws and the respect for human rights, centred on ensuring the veracity of the information, and clear on the ‘dates, places and the contents of the information presented’. For some, validation and filtering is essential ‘only as far as information follows a common format / structure of its presentation, and could be searchable’.

b. Who validates

When addressing the issue of who should be in charge of this validation or filtering processes, respondents identify several different actors, including the communities themselves, different kinds of experts and, especially, multidisciplinary teams (mentioned by the greatest number of respondents).

i. The communities

The responses alluding to communities as responsible for the validation process ranged from general comments, such as ‘Only by communities with a common ICH’, to specific mention of particular communities such as ‘The General Kuna Congress is the maximum authority who can validate all the information’ or ‘Through local authorities, e.g. Chiefs in Botswana’.

ii. Experts

Local, national and international experts such as anthropologists, sociologists or similar professionals, having ‘ICH knowledge of a specific region, or a specific ICH form, or a specific safeguarding mechanism’ were frequently mentioned as those who should be responsible for validation processes. The respondents also specified that appointment of such experts should be made by either the entity promoting the safeguarding experience, or by a national UNESCO committee. Experts could be organized into either in a scientific committee, or paired with ‘two parties from the same region or country’ or, alternatively, into ‘a body of (anonymous) experts’.

Other respondents considered that validations should be conducted by an international organism directly linked to UNESCO, and more specifically to one of the governing mechanisms of the 2003 Convention including: category 2 centres, subcommittees of the Intergovernmental Committee, a qualified person from the Secretariat and/or NGO Forum.

Some participants suggested that the task be undertaken by organisms related to UNESCO, but at the national level such as ‘UNESCO National Committees’ or ‘through official structures of the State Parties’.

iii. Multidisciplinary Teams

The majority of the respondents agreed that validations and filtering should be done by bodies or teams made up of different types of stakeholders and agents involved in ICH safeguarding, for instance, ‘a small group (geographical and specialization balance)’. For some, these multidisciplinary and diverse teams could include the participation of UNESCO, NGOs, governments and academia, while for others, community participation is of the utmost importance:

- ‘National/international committee made up of specialists and stakeholders’.
- ‘Members of the communities, universities and research centres’.
- ‘Expert independent consultants along with communities and State Parties’.

- ‘Jointly with state institutions responsible for safeguarding and the concerned communities’.
- ‘Through regional representations, in communication with ICH bearers, experts, States, NGOs and UNESCO’.

c. How the validation process needs to be done:

The suggested processes through which validation needs to be done vary in accordance with the main entity/person to whom the latter is assigned:

- i. If the community is in charge, the validation processes should be done through:
 - ‘Community meetings’.
 - ‘Consultation mechanisms or work with indigenous peoples’.
 - ‘Following rules and norms of the communities’.
 - ‘Co-operation at the local level’.
- ii. If validation will be done by a multidisciplinary team:
 - ‘Some of the validation mechanisms could be information contrasting, collaborative discussion, joint research, monitoring, discussion of the cultural policy aspects’.
 - ‘By field visits and people-to-people contact, not only by examining the accuracy of the used language and data!’
- iii. If validation is to be done by experts:
 - ‘Meetings between the persons involved in providing the information and the experts that can validate the pertinence of the information, through comparison with other studies and documents’.

d. Specific proposals for validation

Many respondents offered specific proposals regarding validation and filtering mechanisms and the presentations of their results. Of these, one might be ‘...global voluntary validation similar to Wikipedia’. Other suggestions include scientific validation mechanisms such as peer review, ‘triangulation and comparative analysis’ or ‘cross questioning and critical inquiry’. These mechanisms could be set in motion through skype meetings, or through more complex forms of organization, such as ‘a Board (...) We have organized an editorial Board for #HeritageAlive’ or ‘by hierarchy of national and international organizations/institutions’.

For the presentation of validation results, respondents suggested virtual, written or face-to-face procedures, such as:

- ‘By presentation of the obtained result in front of the scientific public and publication of the results in specialized scientific papers/magazines’.
- ‘Debates and discussions’.
- ‘Roadmap’.
- ‘Exchange of publications’.
- ‘Submitting written document’.
- ‘Through a sharing platform, a community of digital interactive global practice’.

e. Problems with validation

Although most of the organizations agreed on the importance of establishing validations and filtering mechanisms, and as light and simple as they might be, some of the respondents identified several challenges, including the recognition that social practice is 'the most effective validation there can be'. Respondents highlight, for example, issues such as:

- 'Considering how complex is the system of safeguarding as an international mechanism of State Parties to the Convention; this is very hard to say. If validation/filtering is important, then lighter ways of sharing safeguarding practices can hardly be put into practice'.
- 'Validations, as you put it, are a matter of perceiving what is important and what is less important, and vary according to perspective - government, community, academic, scientific'.
- 'If there is a third part filtering or validating of the information, there is a danger that information is changed. Cooperating organizations should take care of the validating process themselves'.
- 'Almost not needed. Even if the information is not aligned to the 2003 Convention strict rules, then it is better to promote an activity that is related to the safeguarding, instead of stopping one that is not exactly by the book as established by UNESCO'.

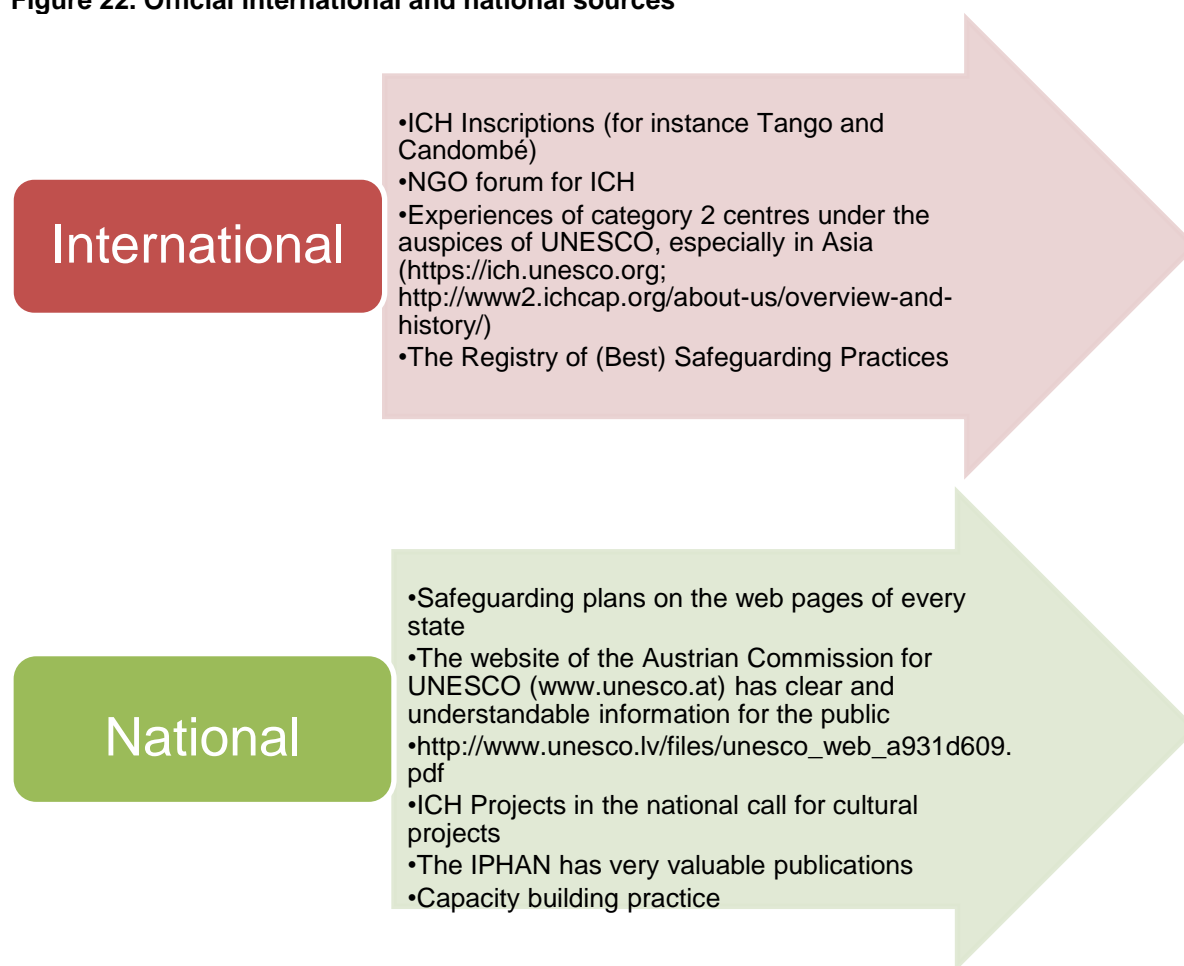
V. LESSONS TO BE LEARNED FROM OTHERS' EXPERIENCES

1. Successful examples of sharing mechanisms in the field of ICH or in other fields

When asked to provide successful examples of sharing mechanisms in the field of ICH or other fields, some respondents referred to existing official sources, both at the international and national levels. In addition, many organizations mentioned forms of face-to-face interaction, stressing that personal encounters have a different effect than virtual sharing. That said, most of the survey respondents also recognize the potential of digital platforms and technologies to share across regions. A number of answers cited specific platforms as successful examples, while others presented cases more at length.

a. Official sources

Figure 22. Official international and national sources



b. Face to face interactions

For several organizations, meeting face to face is a key component of a successful sharing experience: 'Direct peer to peer relations during different types of forums; collaborative initiatives within a considerable time span; working together in the long run to cope with particular challenges'. Such exchanges can foster 'awareness raising at the local and regional level', and can be useful for 'making relevant data regarding community involvement, available to the local population'.

Different types of activities are suggested or recognized as successful examples for the exchange of safeguarding experiences. At the international level, the ICH-NGO Forum is highly valued, as is the International Congress on ICH Safeguarding Experiences held in Mexico every two years since 2011.

A number of participants recognized that 'training is a good way to disseminate the awareness of this mechanism'. To this regard, they highlighted the importance not only of organizing workshops with the participation of experts (such as in the cases from Lithuania, Georgia and Estonia), but also of exchange workshops on specific subjects (such as that organized in 2013 in Mopti, on the methods of traditional masonry), as well as of organizing capacity-building workshops.

The organizations that mentioned the importance of face-to-face exchanges cited examples of both general and specific activities at the local or community level (see Figure 23). In fact, there is a general understanding that 'the best mechanisms are those arising when working directly with the communities so they are the ones sharing their own experiences'.

Figure 23. General and specific activities at local/community level

General	Specific
<ul style="list-style-type: none">• Information meetings• Community meetings• Cultural exchanges• Festivals• ICH projects in the local school with community involvement• Through professors, parents, technicians in other institutions• Intensive courses for research and valorization of ICH among the communities• Visiting local practicing groups and recording images (cf. 50th anniversary of IVV)• Meetings with experienced people• Forums• Lectures• Congresses/conferences• Through promoting cultural tourism	<ul style="list-style-type: none">• Community work of the Great Chopqa Huancavelica Nation• Visit to Hungarian Open Air Museums in (Szetendre), organized exhibitions, ICH expert meeting on Southeastern Europe, training seminars and other• An inventory from the community of Chindhambudzi• Including Indonesian Batik practices in formal and non-formal education seems to have worked well• Community Action Forums in consulates (General Consulate of México with Gemi González)

c. Other means of exchange

While face-to-face interactions were recognized as a very important component of successful sharing of ICH safeguarding experiences, other indirect and virtual means were also mentioned by respondents. These can be subdivided in (1) physical or tangible means such as books, brochures, articles and databases, and (2) virtual, such as specialized web pages (among the most cited were those of UNESCO), dedicated YouTube channels, radio programs and social networks. These virtual means are viewed as a channel through which both traditional content (such as books, articles or databases), and more interactive material (such as 'films, documentaries and other audio-visual materials') can all be shared. Some of the organizations mentioned specific things that can be shared, including:

- 'WHO traditional medicine strategy'.
- 'Books shared in schools'.
- 'Books aimed at cultivating languages. In the case of the Nahuatl language (spoken by many indigenous groups of Mexico), the books of authors such as Miguel León Portilla, López Austin, Ángel María Garibay, etc.
- Andres Bello Agreement, CRESPIAL bulletin, category 2 centres.

In addition, one organization mentioned that it is important to share '...film footage with the subjects to receive their comments'.

d. Specific platforms/spaces

Respondents from public institutions working on safeguarding were those most knowledgeable about specific platforms for sharing experiences, suggesting that there is a better flow of information through official communication channels. That said, specific sites or cases were also mentioned by researchers and by people working directly with the communities.

i. Web based platforms

- <https://www.iisd.org/> - International Institute for Sustainable Development List
- <https://phonotheque.hypotheses.org/842> - 'The mailing list of the sound audio-visual archives managed by the Phonothèque d'Aix en Provence'.
- www.nordicsafeguardingpractices.org - The Nordic Safeguarding Practices webpage
- www.mhk.pl/niematerialne-dziedzictwo-miasta
- <https://www.digitalheritagelab.eu/quick-links/our-cypriot-treasure-europe/>
- <https://www.comminit.com/> - 'is an effective forum in sharing of media and communication experiences'.
- https://www.youtube.com/watch?time_continue=102&v=1IZlmoF9x1o
- https://www.youtube.com/watch?time_continue=2&v=aIZK5eWbOJM
- www.nordicsafeguardingpractices.org
- www.eaff.eu - 'The use and thorough arrangement of the data on organized events as well as the digitization of certain practices and presentations in the field of folklore of different communities is shown on EAFF'.
- #HeritageAlive

ii. Other platforms

- 'ICH Courier, ICH Journal, ACHS newsletter are good. Mail servers like group mail used by ICOMOS International Scientific Committees on Cultural Tourism and others is very effective in sharing'.
- 'The book Traditional Medicine'.
- 'ICHscotland.org wiki type approach is very light touch, cost effective and works for inventorying but also provides a platform for sharing'.
- 'The Argungun Fishing Festival in Nigeria'.
- 'Traditional Sports and Games (TSG) Festival in October every year.'
- 'Short courses in Indian TSG for international youth every summer'.
- 'Project of preparing bibliography of books and journals on TSG'.
- 'International tours for display of Indian TSG'.
- 'Certified Leadership course (CLC) recognized by IOC, under the auspices of TAFISA'.
- 'Safeguarding work of Ethnodoc, RADdo, OCPI, SUDOC, etc'.
- 'WIPO TKF section'.
- 'INEE'.
- 'We are curious about the sharing mechanism of the Intangible Heritage and Museums Project (IMP) which has not been finished yet'.
- 'The conference and publication: "Intangible Heritage of the City. Musealisation, Preservation, education"'.
- 'Making of ANTRI Museum'.
- 'Project MUSE'.

2. Role of communities, institutions, organizations, States and the UNESCO Secretariat in establishing light and simple ways of sharing ICH safeguarding experiences

In response to the question of what role communities, institutions, organizations, States and the UNESCO Secretariat should play in establishing light and simple ways of sharing ICH safeguarding experiences, organizations provided different types of answers. Some indicated guiding principles that might orient interactions among the aforementioned agents. Others focused on the role of specific actors, suggesting a prioritization of some stakeholders over others. Participants also reflected on the ways in which interactions and synergies can, and should be, established, as well as some of means by which the relationships among the many stakeholders involved in sharing ICH safeguarding experiences might be regulated. Finally, several organizations mentioned concrete actions that could be taken in order to ensure a better sharing process.

a. Guiding principles

For some respondents, the different actors involved in sharing ICH safeguarding experiences should take an 'active, participatory and decisive role'; 'all the roles (since) they have all the responsibility'; 'a very important, guiding or central role'. Other organizations focus more on the

collaborative spirit important in interactions among the involved stakeholders. They state, for example, that:

- 'All should participate';
- 'They should be all involved in an integrative rather than a discriminatory manner';
- Their role is one of 'coordination, cooperation and support of actors in fieldwork';
- 'An active role in the support network, specially one of collaboration'; and
- 'A decisive (role) working in cooperation in the decision-making for the protection, dissemination and valorisation of ICH in the social, economic, cultural and touristic arenas'.

In sum, these actors are generally considered to play the 'role of promoters of safeguarding (efforts)', with a spirit of 'companionship and validation'. In this sense, they should be active in 'regrouping and support of initiatives, coordination, and maybe of light validation of the different procedures and also of pedagogical follow-up' or a 'consultative (role), (focused on) capacity building and validation'.

Several responses highlighted the central role of the communities, seeing all the other actors as supporters or facilitators of initiatives at the local level: 'facilitate the means so the organizations can have some kind of sharing platform' or 'facilitate the exchanges and returns of experiences'.

In addition, a number of participants stressed the importance of an 'open and active sharing of contents', specifying that these different stakeholders '... should be open, (establishing) informal means of communication with local communities and institutions'.

A need for 'a more proactive role' was pointed out by other respondents, who added that the latter should be '... stimulating, affirmative, and in an ethically acceptable dose and periodically marketing-oriented role'.

Finally, some of the organizations identified different challenges that should be considered, emphasizing that the interactions and synergies between the different kinds of stakeholders must be managed with 'ethics and professional respect', 'on equal terms', and 'respecting the rules of every community'.

b. Specific actors

As stated above, some respondents reflected specifically on the role of a particular actor involved in ICH and the sharing of safeguarding experiences, implying that for them, this specific stakeholder is a key player in the field.

It is worth noting that for one of the participants, each of the '...named parties would need to play their role according to their competences and specificity, and their contributions do not necessarily need to be interrelated. The exchanges may take place in various parallel formats. It may however be beneficial to be reciprocally informed, as much as possible, about these existing parallel formats of exchanges'.

When reporting on one of these key actors, some organizations focused on the role of the communities, others on NGOs and their responsibilities. A number of participants addressed the functions of institutions in general, UNESCO in particular, and more specifically the Secretariat of the Convention.

i. Communities

It is important to point out that, although the role of communities in the safeguarding and reproduction of their intangible cultural heritage is generally recognized by the respondents, this is not the case when thinking about the process, the means and ways of sharing those experiences. This is rather perceived to be the responsibility of other types of actors, and is understood as emanating from the interplay of several stakeholders. It is as if communities were in charge of creating and recreating heritage. In this sense, their participation in its safeguarding is quite important, but the sharing of safeguarding experiences is perceived as requiring the involvement of NGOs, institutions, governments, and other types of agents.

ii. Non-governmental organizations

In answer to this question, respondents generally addressed safeguarding itself and not so much the sharing of safeguarding experiences. This happened with some frequency not only in response to this specific query, but throughout the survey.

iii. Institutions

Comments about the role of institutions in general reveal that they are seen as providers, responsible for 'bring[ing] about more spaces for the other organizations, as the non-governmental, that are doing the work of safeguarding' or for 'create[ing] a virtual platform that can serve as a display for all the safeguarding experiences, thus promoting knowledge about them'.

iv. UNESCO

UNESCO is perceived as a key player in the field of Intangible Cultural Heritage, with the role of coordinator, but also as an instance of validation for other organizations of civil society, as well as a mediator between larger or official institutions and the communities involved in safeguarding.

v. Secretariat

The Secretariat's function is seen as one of leadership and management: 'A role of facilitation and identification considering the cultural areas' or 'a role of leader for the implementation of the work in which all interested parties must play their part'.

c. General actions

When reflecting on the role of the different agents or actors in sharing ICH safeguarding experiences, several organizations pointed out specific actions to be taken by some of them.

- Data collection:
 - 'They should be interested in organizing and funding the work on identifying ICH and disseminating information among communities'.
 - 'Facilitate data collection by providing gadgets such as tablets and laptops and recorders so that the information can be gotten at the ICH Convention Secretariat directly'.
 - 'Coordinate the data collection and dissemination as well as introduce relevant policies'.
- Rendering of the information:
 - 'Make the information less "scientific" and more comprehensible'.

- 'Tell stories that could be interesting for primary education, local sustainable development, tourism etc. Make intangible heritage attractive'.
- 'Set up of awareness through visuals at common people's space'.
- 'Establish a series of standardized forms, which could include the links to concrete programs or projects'.
- 'A common access point and WW guidelines'.
- 'Schemes for the promotion of ICH (TSG) be floated by these agencies for the consideration of NGOs'.
- 'Short documentary films be prepared on the theme of ICH promotion and safeguarding'.
- 'Monthly Publications'.
- In person exchanges:
 - 'Promote seminars and other gatherings to exchange these experiences'.
 - 'Initiatives in the primary school at the local level'.
 - 'Facilitating conditions for creators and bearers of different origins (within the country and from other countries) to establish relationships amongst them. Provide the encounter spaces for these exchanges to happen'.
- Website or virtual platform:
 - 'An easily accessible website, where we could upload our work, to be assessed before publishing (...). We could even ask our target communities to participate and give their perspective on our work'.
 - 'Frequent and more interactions among the mentioned stakeholders'.
 - 'Training at very local level, not lots of paper work, because the practitioners are not interested in doing paperwork'.
 - 'An online platform can be established with the participation of all these actors. Maybe accredited NGOs can be inspired to get better results at first for sharing ICH safeguarding activities. This platform should be easy to access and create an account'.
 - 'Use social media because youth are more likely to use social media'.
- Resources:
 - 'Give incentives (primarily economic) to those organizations that exhibit best practices'.
 - 'Mutual accountability and shared liabilities that speak to all the range of stakeholders'.
 - 'Work with national organizations, delegating resources to them so they can share at a national level'.
 - 'Funding provisions made for carrying out these activities in their region'.
 - 'Patronage be given to the events and festivals of ICH being organized by NGOs'.

- Other measures:
 - 'Setting up the law to implement the 2003 Convention, to protect the experience of indigenous peoples and their linked traditional knowledge'.
 - 'Promote active participation of social agents within the UNESCO National Commissions'.
 - 'There should be a specialized unit at UNESCO for ICH Information'.
 - 'Organized and systematic follow-up that goes beyond the bureaucracy of periodic reports, and rather takes the form detailed investigations and attention to all expressed complaints'.

VI. NETWORKS AND ALLIANCES

1. Synergies

Most respondents identified several different ways through which lighter means of sharing safeguarding experiences could be established by drawing upon the specific functions of each of the involved actors and working together in synergy. However, some of the organizations singled out one of the actors in particular as the starting point for such synergies. For example, several participants recognized communities as the central actors since they are the ones who create and recreate ICH. In this sense, all initiatives aiming to share safeguarding experiences should be begun and driven by the communities, but in articulation with other stakeholders that have specific and useful resources needed for both safeguarding and for sharing those experiences. They also point to the need of both communities and institutions to recognize the importance of ICH and the relevance of sharing it.

For other organizations, similarly from this cooperative perspective, UNESCO and the ICH Secretariat should play a major role in implementing ways of sharing safeguarding experiences. More specifically, the latter are seen as able to articulate and coordinate the efforts of all the other invested actors, mainly through events such as 'forums and (...) capacity-building seminar/workshops for communities, institutions and organizations and (particularly NGOs) and states', with the aim of 'establishing light and simple ways of sharing ICH safeguarding experiences by stakeholders at various levels'.

For a number of respondents, UNESCO can function as a way to bypass conflicting interests and practices between communities and governments at the national and local levels. National governments are frequently seen as corrupt and ineffective in recognizing local efforts towards the protection of culture and heritage, and in this sense, UNESCO is perceived as a potential ally. To this regard, some participants emphasized the need for a direct relationship between international organizations and the communities or other actors on the ground. Other organizations recognize a mobilizing role of both States and the UNESCO-ICH Secretariat: 'NGOs, the States and the UNESCO Secretariat should be the prime movers to establish this mechanism but in collaboration with communities. Communities, institutions and organizations should be the target users of the information'.

2. Collaboration and networking

Most of the organizations that responded to the survey visualized more horizontal and collaborative interactions among the different stakeholders, stating:

- 'All are part of a managing system at different levels and with different responsibilities, so the participation of all is needed'
- 'The pyramidal control of the States and UNESCO should be simpler and aimed at eliminating obstacles'
- 'The role should be collaborative, everyone in the field and manner they are competent. Everyone should be encouraged to propagate ICH safeguarding experiences throughout its communication channels'
- 'The UNESCO Secretariat, States, Institutions, NGOs and Societies, through their active work in the preservation of intangible cultural heritage, must work in full synergy, providing free access to relevant information in the area for all stakeholders'.

Within this collaborative relationship, the organizations attributed specific roles to each of the respective actors mentioned in the question. Notably, one of the organizations also mentioned the importance of establishing partnerships with other type of institutional agents, in addition to

those mentioned in the query. In Table 34 below, we provide further details on the roles some respondents attribute to the different actors involved in ICH, both in general, and more particularly in sharing ICH Safeguarding experiences.

Table 34. Roles attributed to the different actors involved in ICH, generally and in sharing ICH experiences				
Communities	Institutions	Organizations	States	UNESCO Secretariat
Share experiences via organizations.			States help finding expert advice if communities and institutions need it.	May take responsibility for capacity building.
	Help the communities to raise the awareness of their ICH and assist in finding the best way to safeguard it. The sharing of ICH experiences is one of the tools in this work.			
The Communities/Parties that have experiences to share should be able to prepare relevant information in different formats.	Institutions and organizations that have the necessary awareness-raising capacity should spread the information to relevant target audiences.			
Share their experiences as the main actor, showing what effective participation in safeguarding is.	Make sure that the experiences reach all the corners of a country, particularly those with no connectivity.	Share the experiences and management and promotion approved by the communities.	Promote multinational projects and experiences of applied public policy.	Opening to other languages, live online broadcasting of capacity building focusing on concrete results such as the ethics code and clear examples of application.
			Create a platform for sharing good safeguarding practices among communities and organizations with public institutions in the country.	Give mandates to state party to implement such information sharing platforms.
Should be involved in the sharing of experiences.	Institutions, organizations, especially ministry of culture, should act as an active party to detect and facilitate the sharing of safeguarding experiences.			Should provide guidelines in how to establish light and simple ways for sharing experiences.
Participate in the elaboration of instruments, criteria and validations forms.			Providing technical advice and facilitating the participation of all the other actors.	

CONCLUSIONS AND RECOMMENDATIONS

1. Conclusions

- Of the 225 respondents from 93 countries, the regions where the greatest number of countries completed the survey were Europe, and Latin America and the Caribbean. The Arab countries are least represented. It is worth noting that we did not receive any responses from China, although this a country that has been very active relative to inscription mechanisms.
- Most of the organizations that answered the survey have already had some sort of contact with the Convention and its mechanisms. In general, survey respondents had a relatively high level of expertise related to ICH safeguarding, which explains their marked interest in finding and participating in lighter, more simple ways of sharing ICH safeguarding experiences.
- Although there were many commonalities among the answers of the different actors/agents surveyed, significant nuances emerged depending on the type of organization. We consequently categorized responses according to three basic types of organizations:
 1. Organizations directly implementing safeguarding actions at the local level (e.g. NGOs, foundations, private companies, associations).
 2. Organizations and institutions involved in research, capacity building, training or teaching activities.
 3. Public institutions whose activities relate directly or not to ICH safeguarding (e.g. governmental and intergovernmental organizations, city and local governments).
- When determining why it is important to consult the safeguarding experiences of others, common issues raised by all types of respondents include the relevance of building or strengthening networks, learning from others to avoid mistakes or design approaches that are more realistic. However, other responses were more specific to the type of participant. Those organizations working directly at the local level are particularly aware of the importance of recognizing potential mistakes and risks of safeguarding activities. For the organizations focusing on research and training, it is fundamental to build educational materials based on actual experiences on the ground. They are particularly aware of their role as disseminators and the relevance of their activities in raising awareness on the importance of safeguarding ICH. Whereas for the public or governmental institutions, the importance of consulting the experiences of others has more to do with building a better way to comply with their duties and responsibilities.
- Those organizations working in the academic arena do not necessarily consider their activities to form part of the safeguarding process, despite the fact that safeguarding does by definition entail research, documentation and teaching as ways of transmitting and valorising ICH. This type of organization is, however, very interested in contributing to awareness raising, although they focus more on actions such as forums, seminars, publications, web pages, etc.
- The organizations directly implementing safeguarding activities particularly mentioned the need to build alliances, even if this was not always mentioned in explicit terms. Many are already conducting informal exchanges of their experiences at the level in which they operate, but in an intuitive way without using a formal methodology, for which they recognize a need.

- Some participants already have a digital outlet for their activities, so in a sense the latter are already being used to share their safeguarding experiences. For this group, virtual sharing comes naturally and is not considered a problem.
- Institutions working in the governmental sector are very interested in making their activities known to others, but would also like to have an idea what others are doing in order to learn and do a better job. They express a desire to know and share not only what is working well, but also what has gone wrong. On the one hand, such organizations are ready to share their mistakes so others can learn from them. On the other hand, sharing safeguarding experiences is for them a way to get to know the actors that are implementing safeguarding on the ground. This is of particular relevance for those institutions that do not have a natural channel to establish these kinds of interactions.
- It is worth mentioning that an important number of the respondents think of sharing only as implying dissemination of their own activities and experiences but forget that there is the other aspect of looking at what others are doing, and learning from them. In other words, they tend not to remember that sharing is a two-way process.
- Also of relevance is the fact that only 10% of the organizations stated that they have insufficient access to others' safeguarding experiences, suggesting that efforts to build simpler and lighter ways of sharing require less of a focus on availability and more on the content and quality of what should be shared.
- When looking for experiences on ICH safeguarding, the mediation of 'experts' is considered important by respondent organizations; the same can be said about a recognized effectiveness of specialized engines or databases. Less hierarchical means, such as web browsing, forums, printed communications and social media were ranked at the bottom of the list.
- That said, social media is actually the channel most often used to share what the organizations do in terms of safeguarding, despite being evaluated as the least efficient way to get information from others. A similar dynamic, in a reverse sense, is similarly true of specialized search engines and databases. While they are the least used channel when actually sharing safeguarding experiences, they are the third most valued in terms of their hypothetical efficacy. It should, however, be remembered that the arena of electronic communication platforms is a rapidly changing field, such that the now minimal mentions of channels such as YouTube or LinkedIn may, in fact, point towards a possible shift in the way social platforms are being used to share content.
- Aside from the absence or insufficiency of human, economic/material resources, the main obstacles for sharing safeguarding experiences were lack of time, knowledge, know-how and information. This is particularly relevant as it is one of the areas where a significant impact could easily be made in the short term. Sometimes the lack of knowledge refers to the Convention and its mechanisms, other times to a dearth of information about existing communication channels that would facilitate the process of sharing experiences. A number of participants also noted the scarcity of know-how on what to share and how to do this properly, referred to by some as a 'lack of protocols for sharing'.
- Another important issue that constrains sharing practices but for very different reasons is the need to respect the wishes and limitations imposed by the communities. Since ICH can touch upon very delicate or sensitive beliefs, norms or practices, there is an awareness that sharing should entail a selection of what can be shared and what needs to remain private. As it is of utmost importance to recognize this issue, any sharing protocol

must explicitly address ethical issues on what can and cannot be shared, as well as define the proper and pertinent authorization mechanisms.

- Another sensitive issue is that of copyrights and authorial rights. Since safeguarding experiences may entail more than one type of creative figure, the sharing protocol must explicitly consider the approach required in each case where more than one collective or individual 'author' is involved. This issue should be carefully discussed.
- When addressing who should be in charge of these validation or filtering processes, respondents identified several different actors, including the communities themselves, diverse kinds of experts and, particularly, multidisciplinary teams. This last option was mentioned by the greatest number of respondents.
- When discussing this cooperative approach, some organizations see UNESCO and the ICH Secretariat as having a major role to play when implementing ways of sharing safeguarding experiences. To this regard, the latter could articulate and coordinate the efforts of all the other invested actors.
- For other respondents, UNESCO might function as a way to bypass conflicting interests and practices between communities and governments at the national and local levels. National governments are often seen as corrupt and ineffective in recognizing local efforts towards the protection of culture and heritage and, in this sense, UNESCO is perceived as a potential ally.
- There is a wide recognition of the importance of the NGO Forum in fostering local and regional alliances.

2. Recommendations

The main recommendations specified by the organizations in the last section of the survey are displayed in Figure 27:

Figure 27. Main recommendations

Foster a constant dialogue between all actors involved with ICH

Keep in mind the relationship between ICH safeguarding experiences and education

Continue organizing useful and relevant academic and/or local forums

Encourage at all times an active participation of communities and NGOs

Always act responsibly and transparently

Address the issue of language barriers

Considering the above, and as a result of our analysis of the survey results, we provide the following recommendations:

R.1. Appoint a multidisciplinary working group, coordinated by the Secretariat of the Convention and made up of representatives from NGOs, national and local governments, researchers and practitioners, to build on the findings of this survey and develop a simple and concrete protocol for sharing ICH safeguarding experiences, together with a sharing tool kit that could be disseminated among the organizations. Such an approach could help respond to the lack of resources (be this of a financial, human, technical or time nature) that some organizations face. This protocol should include:

- An instrument/format/template to present the information that is going to be shared
- Criteria on who is going to validate the information
- Criteria to validate the information
- The procedure to collect and distribute the information
- The means or channels through which this information is going to be shared
- The ethical norms to collect and distribute the information

R.2. The abovementioned instrument/format/template should include basic information on the experience that is being shared, such as:

- A brief description of the ICH practice/manifestation
- A brief description of the safeguarding experience
- The methodology used to safeguard
- Resources (human, financial, technical)
- Funding sources (where appropriate)
- The results
- A brief evaluation of the experience
 - a. Mistakes
 - b. Successes
 - c. Challenges
 - d. Lessons to be learned

R.3. A validation process is needed, but it should be simple, non-bureaucratic, and based on concrete criteria such as the actual existence of the safeguarding experience or of the organization that is working on it. Validation processes should be undertaken by multidisciplinary teams (which include all sectors involved with ICH such as government representatives, NGOs, academics, and most importantly, people from the communities).

R.4. A consultation with the organizations that are already sharing their experiences using Internet-based platforms should be organized, in order to learn from them and hear specific proposals for the conceptualization, organization and design of a formal web-based sharing outlet for safeguarding experiences.

R.5. Ensure that the sharing mechanisms to be implemented include not only virtual sharing through digital platforms, but also face-to-face interactions that could be organized on all

geographical levels (from the local to the international arenas), depending on the available resources. Strong networking is crucial for this purpose.

R.6. Encourage a bi-directional understanding of the sharing process, recognizing that the latter entails both an imparting of own experiences, and a consulting of those of other actors, with the aim of learning from one another.

R.7. Strengthen and activate networks by clarifying what each one of the actors involved can do in terms of safeguarding (i.e. what their specific roles are), and how their respective activities could benefit other sectors. The aim being to achieve a more consolidated and coordinated safeguarding process corresponding to each relevant ICH practice or manifestation.

- To this end, the list of recipients of this survey could be publicly shared so that the organizations can find one another and start interacting according to their particular interests and needs.
- The task of updating a record of organizations and groups working on ICH safeguarding should be a constant and permanent endeavour.

R.8. Carry out a more extensive debate on the topic of authorship, copyrights, collective rights, and how to interact with the market and the tourism sector.