Unit 8

Intangible cultural heritage and sustainable development

Lesson plan

Duration:

4.5 - 5 hours (+ 2 hours of role-play [optional])

Objective(s):

Improve participants' understanding of the connection between safeguarding intangible cultural heritage and sustainable development in the context of the 2003 Convention, and the international debate, which led to the adoption of the 2030 Agenda for Sustainable Development (United Nations).

Description:

This unit addresses the relationship between intangible cultural heritage (ICH) and sustainable development within the framework of international debate on the post-2015 Development Agenda. The subjects covered in the unit are as follows: the international debate which led to the adoption of the 2030 Agenda for Sustainable Development; the role of culture within the four key dimensions of sustainable development (social inclusion, economic inclusion, environmental sustainability, and peace and security); intangible cultural heritage as a guarantee of sustainable development; and the risks to ICH viability in the context of safeguarding strategies and how to mitigate these risks.

Proposed unit schedule:

* Introduction to unit objectives
* Exercise 1: Culture and development. After watching a video, initial discussion of topic
* Presentation on the UN Resolution on Culture and Development and the 2030 Agenda for Sustainable Development (United Nations)
* Presentation and discussion: Intangible cultural heritage as a guarantee of sustainable development
* Exercise 2: Examples of ICH safeguarding strategies regarding the four dimensions of development
* Exercise 3: Risks to ICH viability within the context of safeguarding strategies
* Presentation: Operational Directives pertaining to the risks associated with the commercialization of ICH and ways of mitigating these risks
* Mutual relationship between safeguarding and development policies
* Role play (optional)

REFERENCE MATERIALS:

* Unit 8 PowerPoint presentation and Facilitator's Notes
* Unit 8 Participant's Text
* Relevant sections of Units 3, 4 and 10 Participant's Texts (if necessary)
* Case studies 14-20 and 34-36

Comments and suggestions

This unit is based upon the pedagogical principle of learning by doing, using one's own knowledge or local knowledge to understand new ideas. The idea is that the participants develop awareness using their own personal experience – both on a management level and in everyday life – of the intrinsic relationship between intangible cultural heritage (ICH) and sustainable development (SD). Given that discussing the connection between intangible cultural heritage and sustainable development forms part of the framework for a broader consideration of the connection between culture (in all its diversity) and development, it is worthwhile for participants to learn more on this subject.

The goal is for the participants to develop – through conversations with one another – an awareness of the importance of this relationship between life and the safeguarding and development actions being taken throughout countries in the context of the implementation of the Convention. The intention is also to make participants more aware of the fact that safeguarding is much more efficient if the fundamental principles of SD are also put into practice. The Participant's Text for this unit offers an overview of the different aspects of this topic.

By moving from theory to practice and from experience to analysis, this unit aims to help the group develop their own discourse regarding the relationship between ICH and SD. However, the facilitator is encouraged to choose his/her approach based on his/her own experience, and to adapt the content of the unit to the specific features of the area and to the national or regional needs of the participants.

Unit 8

Intangible cultural heritage and sustainable development

Facilitator's Notes

After a brief introduction of the unit objectives, it is proposed that the workshop commence with an exercise, which will firstly see the participants defining in their own words the connection between culture and sustainable development after having watched a video addressing this topic. While reflecting on the film, the group will also discuss the inclusion and participation of the populations involved – key factors in a development strategy seeking to incorporate the cultural diversity of those populations, their aspirations and their knowledge, as well as their resources and cultural heritage.

An inclusive approach prohibits ignorance or non-recognition of cultural diversity, as well as discrimination based on gender, colour, ethnic origin, class or domicile. An inclusive approach respects human rights, particularly cultural rights, as it contributes, through the inclusion of different peoples, communities and groups, to the recognition of cultural diversity, and it guarantees the cultural rights and the right to be different that make sustainable development possible (for more information on this subject, see the Participant's Text for this unit).

###### SLIDE 1.

Intangible cultural heritage and sustainable development

On the first slide, the facilitator introduces the unit objectives.

Then the facilitator moves on to the first exercise.

###### SLIDE 2.

Exercise 1: Culture and development. Initial discussion based on participants' knowledge and experience (1 hour)

This exercise will be carried out in several stages:

**Stage 1**

The facilitator shows participants a video on ‘Culture and Development’. There are a number of videos filmed in various regions of the world available for use in this exercise. Ideally, the facilitator will choose one from the region where the workshop is taking place. If necessary, the facilitator may use the videos suggested on the following page: <http://www.unesco.org/new/en/culture/achieving-the-millennium-development-goals/videos/>

**Stage 2**

Next, the facilitator initiates a discussion based around certain questions pertaining to the film, so that participants can understand and express, in their own words, their perspective on the relationship between culture and development. What did you see in the film? What is the film about? How did the film explain the relationship between culture and development?

**Stage 3**

Next, the facilitator asks the participants how the situations presented in the film might (or might not) tie into concepts of ‘inclusion’ (i.e. enhancing cultural diversity and accepting difference without discrimination) and ‘exclusion’ (i.e. ignorance or non-recognition of diversity, discrimination based on gender, colour, ethnic origin, class or domicile). To aid the discussion, the facilitator writes the words ‘inclusion’ and ‘exclusion’ as two headings on a board and writes the ideas volunteered by participants about the two concepts under the appropriate heading. Then the facilitator asks the participants to give examples illustrating how a development project or activity has fostered (or not fostered) inclusion and enhanced cultural diversity.

Next, the facilitator asks the participants to focus on the concept of ‘inclusion’. Why is inclusion vital to development, and how, according to the participants, can it be ensured?

**Stage 4**

The facilitator asks the participants what role they think culture plays in attempts made to promote sustainable development. Thus, the participants begin to reflect upon the connection between culture and sustainable development, based on his/her own experience and the concepts of inclusion and exclusion as previously discussed. This is only a brainstorming session, as these issues will be brought up again during various discussions throughout the workshop. The idea is to give the participants the chance to share their knowledge on the subject and to keep that knowledge in mind thereafter.

The facilitators write down the participants' ideas on a large piece of paper, and then explain the links between culture and development in the context of the international debate.

###### SLIDE 3.

Culture in the United Nations Agenda

For various reasons, it has taken a long time for culture to be included in the United Nations development agenda. Chapter 8.2 of the Participant's Text for this unit offers a historical overview of the key dates in this process, in order to understand how the discourse regarding the connection between culture and development and international action has evolved.

This slide highlights the dates, which mark important moments for the UN General Assembly in terms of its recognition of cultural diversity as a crucial force for sustainable development. The facilitator will decide, according to the profiles and needs of the workshop participants, into what level of detail they will go regarding this historical overview.

The facilitator will need to find out whether participants have a good knowledge of the concept of sustainability. If they do not, the facilitator may refer to the definition given by the Brundtland Commission in 1987, according to which sustainable development is ‘a development which meets the needs of the present without compromising the ability of future generations to meet their own needs’.[[1]](#footnote-1)

###### SLIDE 4.

2030 Agenda for Sustainable Development

This slide offers an overview table of the principles and dimensions of the 2030 Agenda for Sustainable Development, emphasizing the recognition of cultures and cultural diversity. Explanations are given in the Participant's Text, but if the facilitator wishes to develop participants' knowledge on the subject of the 2030 Agenda for Sustainable Development, the following links may be useful:

* Draft outcome document of the UN Summit for the adoption of the post-2015 development agenda <http://www.un.org/ga/search/view_doc.asp?symbol=A/69/L.85&Lang=E>
* 2015 UN Sustainable Development Summit website: <http://www.un.org/sustainabledevelopment/>
* UN sustainable development knowledge platform website: <http://sustainabledevelopment.un.org/>

###### SLIDE 5.

Cultural rights

UNESCO Universal Declaration on Cultural Diversity:

Article 5 – Cultural rights as an enabling environment for cultural diversity:

‘*Cultural rights are an integral part of human rights, which are universal, indivisible and interdependent. The flourishing of creative diversity requires the full implementation of cultural rights as defined in Article 27 of the Universal Declaration of Human Rights and in Articles 13 and 15 of the International Covenant on Economic, Social and Cultural Rights. All persons should therefore be able to express themselves and to create and disseminate their work in the language of their choice, and particularly in their mother tongue; all persons should be entitled to quality education and training that fully respect their cultural identity; and all persons have the right to participate in the cultural life of their choice and conduct their own cultural practices, subject to respect for human rights and fundamental freedoms.* ‘

The right of access to cultural heritage and the benefits that arise therefrom is part of international human rights law and has a legal basis, in particular, in the right to take part in cultural life, the right of members of minorities to enjoy their own culture, and the right of indigenous peoples to self-determination and to maintain, control, protect and develop their cultural heritage.

The report drawn up by Farida Shaheed, independent expert in the field of cultural rights, makes for interesting reading on this point. The text offers a series of international law references, which pertain to the rights of persons and communities regarding cultural heritage, in addition to a summary of information regarding national initiatives. It also includes an analysis of the right of access to cultural heritage and the benefits that arise therefrom, particularly its normative content, States' obligations in relation to this right, and its possible limitations. The last section presents conclusions and recommendations that States should consider for the implementation of the Convention (the report is available online at the following address: <http://www.refworld.org/cgi-bin/texis/vtx/rwmain?docid=50f01fb12>).

###### SLIDE 6.

***Sustainable* development**

This slide gives the definition of sustainable development.

###### SLIDE 7

**Culture – essential for inclusive social development**

Slides 7 to 10 illustrate the importance of culture for social and economic development, environmental sustainability and peace.

**Depending on the previous discussion and participants' understanding of the ‘Culture and development’ topic, the section on the role of culture as essential for development can be kept to a minimum.**

* Culture represents a source of identity, innovation and creativity for individuals and the community.
* It is an important factor in promoting social inclusion.
* Cultural rights, heritage, cultural identity and cultural life are the founding realities, which lend legitimacy to collective and participatory local governance.
* ‘In one form or another, culture engulfs our lives, our desires, our frustrations, our ambitions, and the freedoms that we seek. The freedom and opportunity for cultural activities are among the basic freedoms the enhancement of which can be seen to be constitutive of development’ *Amartya Sen*.

###### SLIDE 8.

**Culture – essential for environmental sustainability**

* Development programs, which take into account the relationship between cultural diversity and biodiversity, including traditional knowledge, ensure greater environmental sustainability.

###### SLIDE 9.

**Culture – essential for inclusive economic development**

* Culture facilitates economic growth and can contribute to poverty eradication, as it represents a solid and dynamic economic sector which offers livelihood opportunities.
* Culture generates income and employment.

###### SLIDE 10.

Culture – essential for peace

* Culture facilitates governance and dialog. It also contributes to the prevention and mitigation of conflicts, to reconciliation and to the restoration of peace.
* Culture can foster more effective reconciliation processes by involving the community.
* Moreover, respecting and promoting cultural diversity, by means of a human rights-based approach, helps to facilitate intercultural dialog, prevent conflict and protect the rights of marginalized groups, both nationally and within the framework of international relations, thus creating the ideal conditions for achieving development objectives.

###### SLIDE 11.

Viewing culture as a lever and driving force for development

This slide raises several important ideas regarding the importance of culture as a lever and driving force for development. For more information, go to the website for the Hangzhou Congress on Culture and Sustainable Development, organized by UNESCO in 2013, at the following address in French, English and Chinese: <http://www.unesco.org/new/en/culture/themes/culture-and-development/hangzhou-congress/>

Within the framework of projects, which accept and recognize the local context and the specific features of the place and community in question, **taking culture into account makes development possible.** Supporting culture also means giving members of the community an active role so that they can make their own decisions about their future, which is crucial for sustainability and long-term progress.

On the other hand, culture understood **as a sector** – including tangible and intangible heritage and creative industries – is in itself a powerful tool for development, with the potential to have consequences for the community, the economy and the environment.

###### SLIDE 12.

Enablers for carrying out the 2030 Agenda

This slide presents the four dimensions of development and the enablers (i.e. concrete elements whose implementation enables an objective to be realized) for carrying out the 2030 Agenda. It is not necessary to go into detail on this slide, but it may help the participants to understand the dimensions better.

###### SLIDES 13-14.

Culture in the objectives of the 2030 Agenda

Instead of having a detailed discussion of the 17 objectives of the 2030 Agenda, it is better to go through the objectives quickly, highlighting the following aspects: 8 of the 17 objectives mention culture explicitly (objectives 2, 4, 6, 8, 11, 12, 14 and 15), but almost all are relevant (particularly 3, 5, etc.).

* food security (2)
* health (3)
* quality education (4)
* gender equality (5)
* access to water for all (6)
* economic growth (8)
* cities (11)
* sustainable consumption and production patterns (12)
* sustainably conserving and using the oceans, seas and marine resources (14)
* protecting and restoring terrestrial ecosystems (15)

The facilitator can explain that it is based on these objectives that governments will reconsider their national development strategies and that culture will be able to play a more important role than before. These objectives will also guide the United Nations system and donor institutions in their efforts to provide financial assistance for developing countries.

###### SLIDE 15.

Culture in the UNDAF

It is worth mentioning at this point that the percentage of the United Nations Development Assistance Frameworks (UNDAFs) which have included culture has increased, reaching 70% in 2012.

###### SLIDE 16.

Intangible cultural heritage as a guarantee of sustainable development

Having reflected on the relationship between culture and sustainable development in a general way, it is now time to focus more specifically on the link between intangible cultural heritage and sustainable development.

The facilitator can point out that even though the Convention recognizes the importance of intangible cultural heritage as a ‘mainspring of cultural diversity and a guarantee of sustainable development’, it is worth considering how to raise awareness of the role that intangible cultural heritage plays within sustainable development, so that its contribution can be recognized and fully realized.

The Participant's Text describes the UNESCO brocure, which addresses this issue and provides the link to the website where the brochure can be found.

If all the participants can access a brochure, or, failing that, if the brochure can be projected on a screen, the facilitator can use it to illustrate the connection between ICH and sustainable development in more detail using some of the examples shown.

**It is important to explain that it is through its social role that ICH plays its part in development.**

###### SLIDES 17-21 (optional).

Examples to illustrate the links between ICH and sustainable development (+videos)

Each slide has a video available to illustrate the examples given of the connection between ICH and sustainable development.

Slide 17: https://youtu.be/fPfi\_Oi23SA

Slide 18: https://youtu.be/VhZ-EKPPQkU

Slide 19: https://youtu.be/Hc00pyODnIo

Slide 20: https://youtu.be/sw4tuaEAyK4

Slide 21: https://youtu.be/rIzXryNnbGg

###### SLIDE 22.

Exercise 2: Analysis of ICH and sustainable development case studies (90 minutes)

The participants are divided into groups (around 6 people per group).

**Stage 1**

Each group of participants reads **one** case study. Next, the group analyses what intangible cultural heritage has contributed to the development of the community concerned, the safeguarding issues and the solutions found (or yet to be found). The group must also identify to which dimension of development each example corresponds. The facilitator can choose which case study to give to each group or allow the groups themselves to choose from the following case studies suggested for this exercise:

* **Case study 14:** ICH and social development: literacy through poetry project, Yemen (region: Arab States; topic: inclusive social development).
* **Case study 15:** ICH and income generation: circumcision parades in Bandung, Indonesia (region: Asia and the Pacific; topic: inclusive social and economic development).
* **Case study 16:** Traditional crafts and income generation in Penang, Malaysia (region: Asia and the Pacific; topic: inclusive economic development).
* **Case study 17:** ICH and inclusive economic development: textile art in Taquile, Peru (region: Latin America and the Caribbean; topic: inclusive economic development).
* **Case study 34:** ICH as an example of peace and security: the Manden Charter, Mali (region: Africa; topic: peace and security).
* **Case study 35:** ICH and environmental sustainability: cultural mapping of sacred sites in the northwest Amazon– a binational initiative (region: Latin America and the Caribbean; topic: environmental sustainability).
* **Case study 36:** Traditional crafting of brass and copper utensils among the Thatheras of Jandiala Guru, Punjab, India (region: Asia and the Pacific; topic: inclusive social and economic development).

**Stage 2**

Next, the participants are asked to think of examples of similar cases in their country or region to discuss as a group. They must choose the example which best illustrates the dimension of sustainable development that they are currently studying.

**Stage 3**

At the end of the exercise, each group presents the case example from their region, explaining how the ICH and the process of safeguarding it contributes to sustainable development.

###### SLIDE 23.

Importance of safeguarding

When the participants have finished discussing the ICH examples and how they contribute to sustainable development, the facilitators can make two important statements:

* Safeguarding intangible cultural heritage is crucial if communities the world over are to make the changes ‘needed to shift the world on to a sustainable path’.
* Safeguarding intangible cultural heritage helps to improve communities' social and cultural well-being and generates innovative and culture-specific responses to development's various challenges. Preserving and safeguarding a community's living heritage thus promotes development, which takes into account the identity, values and aspirations of that same community.

###### SLIDE 24.

###### Exercise 3: Risks – Risks to ICH viability within the context of safeguarding strategies (60 minutes)

**Stage 1**

The facilitator explains that the issue of risks to ICH viability within the context of safeguarding strategies is a recurring problem, which has been addressed by both the Convention's Evaluation Bodies and the Intergovernmental Committee. Before looking more closely at the risks as listed by the Convention's Operational Directives, the facilitator asks the participants to come up with a few examples of potential risks (to be written down on a large piece of paper).

**Stage 2**

The facilitators ask the participants to take part in an exercise focused on analyzing the risks using concrete examples of safeguarding activities such as:

* **Case study 17**: tourism and trade linked to textile art in Taquile (Peru)
* **Case study 18**: Commercialization of traditional knowledge regarding *Hoodia gordonii* as an appetite suppressant (South Africa and Namibia)
* **Case study 19**: the Runa Tupari tourism project (Ecuador)
* **Case study 20**: Ugandan bark cloth

The participants are divided into groups of two. Each pair is given a case study. Both participants in each pair work on the same case study.

**Stage 3**

The participants work in pairs to identify the following aspects:

* risks to ICH viability linked to the safeguarding activities shown in their case study.
* possible ways to mitigate these risks.

**Stage 4**

Using a large sheet of paper for each case study, the facilitator asks the participants to share their thoughts by writing down the various risks and solutions they have come up with for each one.

###### SLIDE 25.

Case study: tourism and trade linked to textile art in Taquile (Peru)

***Information for the facilitator***:

Case study 17 deals with the risks and advantages linked to commercial and tourist projects on the island of Taquile (Peru). This case study can be used to start a discussion about why the risks involved in income-generating projects should be mitigated. It also highlights how important it is for communities to participate in these projects and shows how they can benefit from them.

###### SLIDE 26.

Case study: commercialization of traditional knowledge regarding Hoodia gordonii as an appetite suppressant (South Africa and Namibia)

***Information for the facilitator:***

Some risks – and possible ways to mitigate them – are illustrated in Case study 18, which shows how, with regard to indigenous knowledge, profit-sharing arrangements can be negotiated between communities and commercial companies. However, communities do not always benefit – financially or otherwise – from the commercialization of their traditional knowledge.

###### SLIDE 27.

Case study: the Runa Tupari tourism project (Ecuador)

***Information for the facilitator:***

Case study 19 is a fine example of a community initiative designed to promote the safeguarding of ICH and socioeconomically sustainable development through tourism in a rural part of Ecuador.

###### SLIDE 28.

Case study: Ugandan bark cloth

***Information for the facilitator:***

Case study 20 offers information about two separate initiatives designed to raise awareness on an international level of the traditional knowledge and expertise used to manufacture bark cloth in Uganda, contributing to innovation by using traditional materials.

###### SLIDE 29.

Income-generating opportunities through safeguarding activities

Exercise 3 illustrated several ways in which income can be generated through safeguarding activities (such as those mentioned in exercise 3 and recapped on this slide). The Convention's Operational Directives (OD) stipulate that:

OD 116 Commercial activities that can emerge from certain forms of intangible cultural heritage and trade in cultural goods and services related to intangible cultural heritage can raise awareness about the importance of such heritage and generate income for its practitioners. They can contribute to improving the living standards of communities that bear practise the heritage, enhance the local economy and contribute to social cohesion (Operational Directives 116).

###### SLIDE 30.

Risks

Participant's Text Unit 8.4 presents the risks that can endanger ICH due to pressure resulting from income-generating activities.

Information for the facilitator:   
Examples of risks involved in income-generating activities:

Tourism could put the sustainability of expressions and practice of ICH at risk if, for example, tour operators or community members allowed a large number of tourists to attend a ritual to which access is traditionally limited, or to visit a sacred site, which would damage the environment and/or render it unfit for the ceremonial activities usually performed there. Raising awareness of a form of ICH can result in an increase in the number of tourists present for songs, dances, forms of theatre or festivals, to the point where community members no longer wish to participate in them. This can lead to shortened performances being put on for tourists alone, purely for financial purposes, entirely removed from the usual community context. If communities only offer this kind of performance, the ICH will lose its original meaning and purpose within the community and will no longer fit the definition of ICH as stated in Article 2.1 of the Convention.

Commercial activity can endanger ICH viability (Operational Directive 116) as well as strengthen it. If, for example, a traditional form of sculpture becomes commercialized, and if the products are only created to be exported or sold to tourists, the knowledge and expertise associated with that particular ICH tradition are at risk of being lost. Set production lines can result in products becoming ‘frozen’, manufactured only in one fixed form, while competition from cheaper, mass-produced imitation items can harm the quality of local sculptures appearing on the market.

###### SLIDE 31.

Warning (1)

Slides 31-33 illustrates some of the most important Operational Directives pertaining to identifying risks.

See Participant's Text Unit 8.4.

OD 102 All parties are encouraged to take particular care to ensure that awareness-raising actions will not:

(…)

(e) lead to over-commercialization or to unsustainable tourism that may put at risk the intangible cultural heritage concerned.

###### SLIDE 32.

Warning (2)

See Participant's Text Unit 8.4

OD 116 Commercial activities (...) and trade should not threaten the viability of the intangible cultural heritage (...).

###### SLIDE 33.

Warning (3)

See Participant's Text Unit 8.4

OD 117 Particular attention should be paid to avoiding commercial misappropriation, to managing tourism in a sustainable way, to finding a proper balance between the interests of the commercial party, the public administration and the cultural practitioners, and to ensuring that the commercial use does not distort the meaning and purpose of the intangible cultural heritage for the community concerned.

###### SLIDE 34.

Mitigating risks with the help of...

Chapter 8.4 of the Participant's Text presents some of the possible ways of mitigating the risks incurred by ICH within the context of sustainable development and income-generating activities. It briefly mentions the use of IPR (intellectual property rights) regimes to protect communities' rights over their ICH. The rest of Unit 8 examines this topic in more detail, but some information is set out below should the issue arise.

Cf. Participant's Text Unit 3: ‘Intellectual property’.

OD 104 States Parties shall endeavor to ensure, in particular through the application of intellectual property rights, privacy rights and any other appropriate form of legal protection, that the rights of the communities, groups and individuals that create, bear and transmit their intangible cultural heritage are duly protected when raising awareness about their heritage or engaging in commercial activities.

OD 116 Commercial activities (...) and trade should not, however, threaten the viability of intangible cultural heritage, and all appropriate measures should be taken to ensure that the communities involved are their primary beneficiaries. Particular attention should be given to the way in which such activities might affect the nature and viability of the intangible cultural heritage, in particular intangible cultural heritage manifested in the domains of rituals, social practices or knowledge about nature and the universe.

Information for the facilitator:

Here is an example of how the profits derived from the practice of an ICH element can be distributed fairly and help to support the communities or groups concerned:

In India, a profit-sharing trust fund was created in 1997 on behalf of the Kani tribe, in order to allow the local community to benefit from the culture and commercial use of an indigenous plant in pharmacies. The bioprospecting institute which identified the market potential of the Kani's traditional knowledge regarding the use of the plant split the patent royalties equally with the community.[[2]](#footnote-2)

The facilitator can then ask the participants what they think are the lessons to be learned from the implementation of public policy, the program or the project in this situation, and what aspects they think would have an impact – be it positive or negative – on sustainable development.

###### SLIDE 35.

A mutual relationship between safeguarding and development policies

#### Exercise 4 (optional)

Duration: 120 minutes

The workshop participants divide themselves into the following 5 groups:

1. National officials from various sectors;
2. Local officials;
3. NGO representatives, experts and academy members;
4. ICH bearers and community members;
5. ICH and Sustainable Development Fund group.

Note: If the participants include representatives of the various stakeholders, they should divide themselves into the groups listed above. If not, they should be divided up at random but should act as if they belong to those same five sectors.

The first four groups must first work separately and choose an ICH safeguarding project from their region, which relates specifically to sustainable development (they may also choose from the case studies used in exercise 2). Meanwhile, the ICH Fund group discusses and, if necessary, improves upon the criteria for selecting projects to be financed (described below). Then the ICH Fund group presents the criteria to the rest of the participants. Next, the first four groups join up to select the easiest project to present to the ICH Fund group according to the stated criteria. The exercise ends with one or several representatives from the four groups presenting the project to the ICH Fund group. The presentation of the project must be relevant and demonstrate a good understanding of the knowledge acquired throughout the unit. The ICH Fund group is expected to challenge the line of argument of the group submitting the proposal.

The debate starts with a presentation of the challenges and difficulties posed by the exercise. The facilitator should guide the debate towards two topics:

* The intersectional nature of ICH, highlighting the need to link other sectors to the cultural sector within safeguarding projects.
* The need both to incorporate ICH safeguarding into development politics, and to incorporate the principles and objectives of sustainable development into ICH safeguarding policies.

**Project criteria:**

The safeguarding project must achieve the following:

* Reflect the connection between ICH and sustainable development;
* Demonstrate how the project contributes to sustainable development;
* Take into consideration the need to avoid the following risks:
* simplification of the cultural manifestation;
* unrealistic expectations among the communities involved as regards resolving social issues;
* lack of dialog, leading to the over-involvement of institutional mechanisms (State and NGO);
* ‘fossilization’ of the cultural manifestation, hampering culture's dynamic development;
* excessive commercialization of the cultural manifestation;
* misappropriation.
* Propose one or several of the following measures to mitigate the risks listed above:
* forums for dialog between the various stakeholders involved in safeguarding activities;
* legal protection of rights (particularly intellectual property rights);
* raising local awareness of the value of heritage;
  + - strengthening cultural organizations;
    - involving communities in the drafting of cultural policies.
* Draw up draft safeguarding plans, which incorporate specific strategies for dealing with these risks.

1. . United Nations World Commission on Environment and Development (Brundtland Commission), 1987, Our Common Future, Oxford, Oxford University Press, 1987 [↑](#footnote-ref-1)
2. . R. Wynberg et al. (ed.), 2009, *Indigenous Peoples, Consent and Benefit Sharing: Lessons from the San-Hoodia Case*, Heidelberg, Springer Science+Business Media B.V., p. 8. (in English) [↑](#footnote-ref-2)