



ICH Safeguarding and Utilisation through ICH Information

Gaura Mancacaritadipura

Vice-Chairman
Indonesian National Kris Secretariat

I. Basis of Information as a Safeguarding Measure in the 2003 UNESCO Convention

Information is considered a safeguarding measure in the 2003 UNESCO Convention. The word ‘information’ is found several times in the text of the 2003 Convention. States Parties are required to provide *information* regarding programmes of inventory of ICH in their territories¹.

States Parties to the Convention are required to endeavour, by all appropriate means, to ‘ensure recognition of, respect for, and enhancement of the intangible cultural heritage in society, in particular through: ...educational, awareness-raising and information programmes, aimed at the general public, in particular young people.’² Educational, *information*, and awareness-raising programmes are herein

1) 2003 UNESCO Convention on the Safeguarding of Intangible Cultural Heritage, Article 12, Paragraph 2

2) 2003 UNESCO Convention, *ibid*, Article 14, Paragraph (a) and Sub (i)

identified as tools for ensuring the recognition of, respect for, and enhancement of ICH in society to be directed towards the general public, in particularly young people. That the younger generation be able to access *information* on ICH is essential to ensure ICH transmission for the ongoing safeguarding of ICH. This reference highlights the relation between *information* programmes and awareness-raising and educational programmes. Obviously awareness raising or educational programmes cannot be carried out without materials based on appropriate information on ICH.

The exchange of *information* and experience is cited as one aspect of what the Convention envisages for international cooperation.³ This exchange of information and experience has become one of the major activities of the UNESCO Category 2 Centre, known as the International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (ICHCAP),⁴ that was established by the Republic of Korea.

The Convention also places as a condition for requests for international assistance that information accompany all such requests.⁵ To possess and provide the required *information*, States Parties intending to request international assistance would therefore have to establish mechanisms for collecting such information.

Our conclusion is that the 2003 Convention places importance on collecting, storing, and disseminating ICH information as an important part of ICH safeguarding on national, sub-regional, regional and international levels.

II. The Need for Information for Awareness Raising and ICH Safeguarding

Obviously the beginning of ICH awareness is information. By having ICH information, one becomes informed and then aware of ICH. If one is aware of ICH,

3) 2003 UNESCO Convention, *ibid*, Article 19, Paragraph 1

4) Park, Seong-Yong, Ph.D, Information Sharing and Networking on ICH Safeguarding in the Asia-Pacific Region, Presentation at Regional Seminar on Safeguarding ICH and Expression of Cultural Diversity, Jakarta, 5-6 October 2011, Slide No. 7

5) 2003 UNESCO Convention, *ibid*, Article 22, Paragraph 1, juncto Article 23, Paragraph 3

then one can begin efforts to safeguard ICH. Thus information is an important starting point in all efforts to raise awareness and safeguard ICH.

Systematic and easily understandable information about ICH is needed by all stakeholders, including government officials of States Parties to the Convention, NGOs, and individuals who are active in the ICH field. Of course, we have the *Basic Texts* of the Convention, updated annually and published by UNESCO in English and French editions. The *Basic Texts* contains the text of the 2003 Convention, the Rules of Procedure of the Committee, and the Operational Directives of the Convention. The *Basic Texts* has been, and will continue to be, distributed widely by the UNESCO Secretariat. Anyone who is working in the ICH field should take the time to familiarise him or herself with these texts. The texts of the 2003 Convention are by necessity framed in the language of international law and are not always easily understandable by ICH practitioners in the field. For countries where English or French are not widely understood, there is a need to translate these texts into national and even local languages, so that people can easily understand and apply the texts in their respective vernacular languages. Many States Parties to the Convention, including Indonesia, have translated at least the text of the 2003 Convention into their national language as a requirement for ratification in accord with their respective constitutional processes.⁶

However, we should be aware that transferring knowledge and information about ICH is by no means a one way conduit; namely, from the ICH Secretariat to the regional, sub-regional and national levels. Sometimes there are practitioners of ICH in the field who naturally possess a deep knowledge of ICH as well as the ways it is practised and transmitted, even without ever having studied the texts of the 2003 Convention.⁷ After hearing Silverse Anami's master lecture presentation on 14 October in Oaxaca, Mexico, detailed in the footnote below, I got the impression that there are many things we can learn about ICH from the indigenous communities of Africa who have been practising, safeguarding, and transmitting their ICH from ancient times down to the present. The same would apply to ICH communities all

6) Terjemahan Konvensi 2003 UNESCO tentang Pelindungan Warisan Budaya Takbenda (Translation of the UNESCO 2003 Convention for the Safeguarding of Intangible Cultural Heritage, appended to Presidential Decree No. 78 of July 2007, Ratifying the 2003 Convention, as printed in Berita Lembaran Negara (the Gazette of the Republic of Indonesia).

7) Anami, Silverse Lisumala, Master Lecture on The Safeguarding Challenges of the African Elements Inscribed on the Representative List, Oaxama, Meksiko, 14th October 2011

over the world. Understanding ICH is not gained merely by a process of Western-style academic analysis, but in many respects can only be gained by seeing, hearing, and feeling the ICH while being among the ICH communities themselves. ICH researchers in the field may sometimes learn from ICH practitioners, record the practitioners' special knowledge (keeping in mind of course, intellectual property issues), and make this information available for the benefit of all. Dr Seong-Yong Park of ICHCAP has set an excellent example in this regard, during his many trips on field research around the Asia-Pacific region in Korea, Mongolia, Vietnam, Indonesia, and Kazakhstan as well as Pacific island countries. ICHCAP has also compiled such information and made it available for interested parties through its ICH Courier newsletter and ICHCAP website.

III. Steps Taken for ICH Information Collection and Sharing in Indonesia

My presentation on this point will be set out following the pattern established by ICHCAP⁸; namely,

a. Field Survey and Collection of ICH-Related Information

A field survey of ICH in Indonesia had been carried out by various parties. Among them has been the Centre for Research and Development of Culture on the then Ministry of Culture and Tourism.⁹ The Ministry has eleven units called by the acronym BPSNT¹⁰ (Office for Conservation of History and Traditional Values), each office covering two or three provinces. These units conduct field surveys and collect

8) Park, Seong-Yong, Dr. *ibid*

9) As of 17 October 2011, the Ministry of Culture and Tourism has been restructured to become the Ministry of Tourism and Creative Industries and the Ministry of Education and Culture. Restructuring below the ministerial level awaits further government regulations.

10) Badan Pelestarian Sejarah dan Nilai Tradisional

information regarding ICH in their respective areas.¹¹ Besides this, culture services in districts and municipalities all over Indonesia collect ICH information in their areas. In 2010, the Centre for Development of Culture published a book entitled *Kris from the Scientific Perspective*,¹² containing academic papers on *kris* cultural heritage by twelve scholars from various disciplines. Then, there are NGOs and individuals who collect ICH data. Examples of this include the Indonesian Wayang Database Centre (PDWI), established by the Indonesian National Wayang Secretariat (SENA WANGI) in 1999, which has collected a large amount of data regarding the more than sixty styles of Indonesian *wayang* puppetry in digital, audio, video, and printed materials. The Centre runs a website,¹³ and it has published a six-volume encyclopaedia on wayang and another on wayang characters. The Indonesian National Kris Secretariat has conducted an extensive inventory of kris cultural heritage all over Indonesia, and publicised this material through its *Keris* magazine and through its website. NGOs such as the Damartaji Foundation have also compiled information on kris cultural heritage over many decades and published a book and many academic papers presenting this material. I will refer to the role of all the stakeholders who have collected information on ICH later in my paper.

Indonesia collaborated in a field survey and an ICH information collection project initiated by ICHCAP between 2009 and 2010. The survey produced a country report, which is stored and distributed by ICHCAP.

b. ICH Inventory Making and Online Databases

Using input from a regional-level symposium on the topic held in Jakarta on 19 and 20 August 2009, in collaboration with UNESCO Jakarta Office, the Directorate-General for Cultural Values, Arts and Film of the then Ministry of Culture and

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- 11) Examles. Inventory of traditional schools, practitioners and written research on Traditional Dances of Bali, most recently updated by BPSNT Bali and Nusa Tenggara Provinces on 2009, and inventory of the culture of Aceh Province by BPSNT Bandar Aceh.
 - 12) Pusat Penelitian dan Pengembangan Kebudayaan, Keris dan Segi Ilmiah, Haryono Haryoguritno (ed.), Jakarta, 2010
 - 13) www.wayang-indonesia.com

Tourism¹⁴ published a bilingual book titled *Inventory of the Intangible Cultural Heritage of Indonesia*.¹⁵ The book outlines a 2003 Convention compliant inventory system containing seventeen data fields as follows:

- (1) Inventory Code (numerical file code to be filled in by the Ministry);
- (2) (a) Name of the Cultural Element, and (b) its other names if any;
- (3) Name of the person reporting the cultural element;
- (4) Place and date of the report of the cultural element;
- (5) Agreement for Inventory by (a) community/organisation/ association/ institution, (b) social group, or (c) individual person;
- (6) Concise history of the cultural element;
- (7) Name of the community / organisation / association / institution / *paguyuban*¹⁶ association / social group / person responsible for the element;
- (8) Culture teacher/ maestro: Please fill in the names of persons having knowledge and skill regarding the cultural element, and their age;
- (9) Location of the Cultural Element (main location, and other locations);
- (10) Category of the Cultural Element (tick one or more) (among the five ICH Domains);
- (11) Concise Description of the Cultural Element at the present time;
- (12) Present Condition of the Cultural Element (tick one);
- (13) Present efforts to safeguard the cultural element;
- (14) According to the teacher/maestro, community or persons holding the cultural element, what are the best methods (Best Practices) to safeguard and develop this element of culture? (Please describe briefly);
- (15) Documentation
- (16) References, and
- (17)*Specially to be filled in by operators of websites containing cultural

14) The former Ministry of Culture and Tourism as of 17 October 2011 has been restructured to become the Ministry of Tourism and Creative Industries and the Ministry of Culture and Education, adding a Deputy Minister for Culture within this Ministry. The restructuring down to lower echelons is still being conducted.

15) Direktorat-Jenderal Nilai Budaya, Seni dan Film, Kementerian Kebudayaan dan Pariwisata in collaboration with UNESCO Jakarta, *Pencatatan Warisan Budaya Takbenda Indonesia/ Inventory of the Intangible Cultural Heritage of Indonesia*, Jakarta, 2009

16) *Paguyuban* is a form of traditional association formed among ICH communities to advance and safeguard their respective ICH, particularly in Java. Such associations exist all over Indonesia under various names and styles.

elements who are willing to enter into metadata collaboration with intangible cultural heritage inventory.¹⁷

The inventory entry of each cultural element is to be updated regularly, at least every two years.

This book has been used as a reference for compiling inventories in other countries as well. The English edition of this book is available on the website of the UNESCO Jakarta Office¹⁸.

c. Promotion of ICH Intellectual Property Rights Protection

Intellectual property rights are not directly addressed in the 2003 Convention,¹⁹ as IPR is an area covered by the World Intellectual Property Organization (WIPO). However, the matter of IPR in relation to the 2003 Convention is an issue that cannot be ignored, and it is being discussed widely on the international level. This matter has been extensively debated for over a decade by WIPO. WIPO is still in the process of trying to achieve a consensus on this matter. This matter becomes particularly complicated with regard to ICH of which we cannot identify the creators, and even more so with regard to sacred and secret knowledge of ICH communities.

ICHCAP held a one-day seminar on this topic on 20 October 2010 in Seoul, Republic of Korea. During this seminar, international experts presented papers on various aspects of this topic. I made a presentation during this seminar, as detailed in the footnote below. This topic was also recently discussed in the Second Session of the Regional Seminar on the Safeguarding of ICH and the Diversity of Cultural Expressions in Jakarta on 5 and 6 October 2011. In this session of the regional seminar, three experts made presentations. One presentation was made by Dr Seong-Yong Park from ICHCAP.²⁰ The other two papers presented were by Prof Dr Agus

17) Direktorat-Jenderal Nilai Budaya, Seni dan Film, *ibid*, 3.2

18) http://portal.unesco.org/geography/en/ev.php-URL_ID=8136&URL_DO=DO_TOPIC&URL_SECTION=201.html; http://www.unesco.or.id/publication/CLT_Publications_2009.pdf

19) Mancacaritadipura, Gaura, *Intangible Cultural Heritage and Intellectual Property Rights*, Paper presented in a seminar on ICH and IPR in Seoul, Korea, on 20 October 2010

20) Park, Seong-Yong, Dr., *Intellectual Property Issues in the Safeguarding and Information Sharing of ICH*, Paper presented at the Regional Seminar on Safeguarding ICH and Expression of Cultural Diversity, Jakarta, 5-6 October 2011

Sardjono, SH. MH of the University of Indonesia,²¹ and Michi Tomioka, MA,²² of Osaka City University. Public awareness of IPR in relation to traditional culture and ICH is generally lacking all over the world. Therefore, further discussion on this topic is much needed, as well as promotion to enhance public awareness.

d. Efforts to Restore and Digitalise ICH-Related Materials

Many ICH-related materials in all five domains of ICH are threatened by time in various ways. To enhance the viability of ICH related to these materials, restoration and digitisation are methods that can be used. One example of restoration is the ongoing efforts by the *Kepustakaan Budaya* (Culture Library) of the then Ministry of Culture and Tourism, located in the National Gallery of Indonesia, to safeguard its collection of books on cultural heritage against insects and deterioration. The *Perpustakaan Nasional* (National Library) of Indonesia has been engaged in safeguarding such written records and also digitalisation of collections. The inventory system mentioned in 3.b above has both hard-copy and digital systems of recording ICH data. Digital data on ICH information is itself in need of ongoing efforts to safeguard the data against corruption and damage due to technical problems.

e. Publication and Public Relations for Promotion of ICH

As our goals are increasing awareness and encouraging ICH safeguarding, it is not our intention that the ICH information that we have compiled and stored will remain locked away in a closed archive or database. It is our intention that this information be available as widely as possible to all stakeholders (keeping in mind always intellectual property rights issues regarding such data). Therefore, the existence of ICH information must be publicised and promoted. This can be done by disseminating

21) Sarjono, Agus. Prof. Dr. SH, MH, *Antara Hak Kekayaan Intelektual dan Seni Tradisi* (Between Intellectual Property Rights and Traditional Arts), based on a book of the same title by the same author

22) Tomioka, Michi. MA. *Penghargaan terhadap Sumber Karya Seni* (Appreciation of Sources of Artistic Works) Paper presented at the Regional Seminar on Safeguarding ICH and Expression of Cultural Diversity, Jakarta, 5-6 October 2011

printed or electronic matter, for example, through the media. The then Ministry of Culture and Tourism of Indonesia had regularly collaborated with the media in Indonesia to promote ICH information and to increase public awareness of ICH. Seminars and workshops on ICH information have also been conducted to this end.

f. Institutional Safeguarding System for ICH

Among the institutional safeguarding actions proposed in the 2003 Convention to be taken by States Parties to the Convention to guarantee ICH safeguarding are to adopt appropriate legal, technical, administrative and financial measures aimed at

- fostering the creation or strengthening of institutions for training in the management of the intangible cultural heritage and the transmission of such heritage through forums and spaces intended for the performance or expression thereof;
- ensuring access to the intangible cultural heritage while respecting customary practices governing access to specific aspects of such heritage; and
- establishing documentation institutions for intangible cultural heritage and facilitating access to them.²³

The Directorate-General for Cultural Values, Arts and Film of the then Ministry of Culture and Tourism and the Centre for Research and Development of Culture of the Body for Resource Development of Culture and Tourism has been, and will continue to be (under the restructured Ministries) the main government organs involved in institutional safeguarding of ICH in Indonesia, by carrying out some of the above actions. The government is presently drafting a law on culture as a framework, which it is hoped will contribute towards enhancing institutional safeguarding of ICH in Indonesia. The establishment of an ICH inventory system in Indonesia by the Ministry also constitutes institutional ICH safeguarding.

23) UNESCO 2003 Convention, *ibid*, Article 13

IV. Possible Pitfalls in ICH Information Collection, Storage, and Dissemination

Over the past ten years doing field work in ICH, I have observed a number of pitfalls in the matter of ICH information collection, storage, and dissemination. I would like to share these ‘bad practices’ so that we may all take note and avoid falling into the same traps

- a. **Attempting to collect information on ICH only by sitting in an office, reading reference books, and searching the Internet, without ever going into the field and meeting the experts and practitioners.** The soul of ICH is not to be found in academic books or on the Internet, but rather among the communities who practice ICH. Thus, as mentioned above, it is very important to go into the field to see, hear, and try to feel a little of what ICH practitioners feel regarding their ICH. Only in this way will we be able to understand and appreciate ICH. A good example of such effective and community-based ICH fieldwork is Dr Seong-Yong Park of ICHCAP in Korea, who has travelled all over Asia-Pacific region the past three-plus years, interacting with ICH communities to collect information and experiences about ICH. He has also recently taken up playing the Korean traditional flute, which is part of Korea’s ICH.²⁴ Another example, from Indonesia, is Dr Harry Waluyo, then Director of the Centre for Research and Development of Culture of the then Ministry of Culture and Tourism who has been all over Indonesia from Aceh in the far north-west of Indonesia to Papua in the far eastern part of our country from 2009 to 2011, interacting with the local people while collecting information and experiences of ICH directly from the communities concerned and training local researchers to do the same. He has also taken up some of these ICH practices as his hobbies (Indonesian kris, *noken* handcraft of Papua, *angklung*, and others).²⁵ We very much need to understand that collecting ICH information is not

24) Park, Seong-Yong. Dr. Interview. Jakarta, 6 October 2011

25) Waluyo, Harry, Drs, M.Hum, Interview, Jakarta, 5 October 2011

simply an academic exercise because it will later be used as a basis for future safeguarding activities, which *sine qua non* will have to involve the respective ICH communities.²⁶ That is why excursions are a very important part of ICH seminars and conferences, providing ICH experts a chance to see, hear, and feel ICH for themselves in the field, not merely in an academic context and perspective, and they also give experts a chance to get to know ICH communities first hand.

b. Not regularly updating ICH information. ICH is not a collection of fossils, but rather, by its nature, is constantly being recreated and changing with the times. So if our ICH information is not updated regularly, it will quickly become out of date and perhaps even invalid. That is why the 2003 Convention insists on periodically updating ICH inventories.²⁷

c. Depending exclusively on digital records. Digital information is not as secure as we would like to think.²⁸ Sometimes digital systems crash, and sometimes information and data from years and years of research may vanish or get corrupted in an instant. One tragic example is the SIKT²⁹ (Integrated Information System on Culture) established during the 1990s by the then Director-General of Culture of the then Department of Education and Culture, Prof Dr Edy Sediawati. At one point, the system crashed, and there was to our knowledge no backup. This represented a major loss of data – the results of years of research work all over Indonesia. In 2010, Dr. Harry Waluyo discovered a part of this SIKT data in a computer in the BPSNT (Office for Conservation of History and Traditional Values) in Yogyakarta. So we should get into the habit of always backing up data, and also keeping hard copies of important data records, so our work may not disappear due to unexpected technical failure of electronic data.

26) UNESCO 2003 Convention, Article 11, Paragraph (b)

27) UNESCO 2003 Convention, Article 12, Paragraph 1

28) Kono, Toshiyuki (ed.) *Intangible Cultural Heritage and Intellectual Property: Communities, Cultural Diversity and Sustainable Development* Intersentia Publishing, Antwerp, 2009.

29) Sistem Informasi Kebudayaan Terpadu. Directorate-General of Culture of the Department of Culture and Education, coordinated by Prof Dr Edy Sediawati, then Director-General of Culture.

- d. Not involving communities in ICH information collection.** ICH information coming only from scholars, and not from ICH community members themselves, will be less valid. This is stressed also in the 2003 Convention. We should in all respects involve community members in collecting information on ICH and also in regularly updating the information, as a basis for ongoing safeguarding efforts.
- e. Making very expensive, exclusive publications of information about ICH and only distributing this information among a very limited class of people who can afford to buy these materials.** It is ideal if information about *ICH* may be disseminated as widely as possible (keeping in mind, of course, IP issues) to increase wide public awareness of ICH down to grassroots level and thus enhance the chances of viability of ICH elements. Making ICH data available online (keeping in mind IP issues) can help to make it widely available and thus increase public awareness.

V. Using ICH Information in ICH Safeguarding.

The book on inventorying the intangible cultural heritage of Indonesia identifies many parties who might like to use ICH data, each for their own respective purposes and benefits, as follows:³⁰

Government

- will have regularly updated data on Indonesian cultural elements
- inventory will facilitate planning and policymaking for ICH safeguarding
- inventory will facilitate the preparation of periodical reports of the development of elements of Indonesian culture

30) Directorate General for Cultural Values, Arts and Film, Ministry of Culture and Tourism, *ibid.*

Academics

- as a source for research, development of science and curriculum teaching materials for universities

Business Sector

- can develop cultural elements as creative products which are competitive globally
- can market creative products distinctively Indonesian
- can open creative product businesses

General Public

- can know the diversity of culture existing in Indonesia
- can create distinctive cultural creativity with global competitiveness
- can raise the standard of living of communities

In the context of the 2003 UNESCO Convention, the most important ways in which ICH information can be used is for raising awareness on ICH and as a basis for ICH safeguarding.

ICHCAP has collected and disseminated ICH information not only on a national level, but also on a regional level (Asia-Pacific) for the benefit of all stakeholders. Indonesia has so far hosted two regional seminars on ICH,³¹ inviting colleagues from the Asia-Pacific region to share ICH information.

VI. The Important Role of Networking in Relation to ICH Information Collection and Dissemination.

If we have to personally collect ourselves and then disseminate ICH information from a wide field, then it will be time consuming and costly, and the results will be limited in scope. A better solution to this problem is to use networking, both in the collection as well as at the dissemination phases of ICH information.

31) Symposium and Workshop on Inventory in Safeguarding ICH, 19 and 20 August 2009, and Regional Seminar on Safeguarding ICH and Diversity of Cultural Expressions, 5 and 6 October 2011.

At the collection phase, we may network with other bodies who may have compiled data on ICH, and request through mutual agreement to share ICH information. On the digital level, one form of such data sharing is called metadata. Online databases can be linked up. This might save us considerable time and expense. Using a Web 2.0 platform can help to engage authorised members of the public to continuously edit and update our ICH online (similar to Wikipedia).³² An example of such a Web 2.0 website containing extensive ICH material is wahana-budaya-indonesia.com,³³ which has been created by a group of young IT experts from the city of Bandung in West Java Province. The ICH inventory system of the then Ministry of Culture and Tourism proposes such a metadata system and a Web 2.0 platform. An example related to the concept of metadata is as follows. The Indonesian Wayang Database Centre (PDWI) already has a huge amount of information regarding Indonesian wayang³⁴ (puppet theatre), which has been collected since 2009. So rather than researching from zero to collect information about wayang puppetry, it is far more efficient to make an agreement and share data by a metadata system.

In a similar way, ICH information can be distributed far more widely through networking with ICH stakeholders, both government, NGO and individual ICH stakeholders. ICHCAP has set a good example by establishing a network of ICH stakeholders in the Asia-Pacific region, and utilizing this network to collect and disseminate information about ICH as widely as possible.

VII. Pros and Cons of Proposed Moves to Bring ICH Information and Safeguarding Efforts to the Regional, Sub-regional, and National Levels

I would like to present some of the perceived pros and cons of proposed moves to bring

32) Waluyo, Harry, Drs. Metadata sebagai Alat untuk Menghimpun Data Kebudayaan Indonesia, (Metadata as a Tool for Compiling Data on Indonesian Culture). Paper presented at the Symposium and Workshop on Inventory for Safeguarding ICH, Jakarta, 19-20 August 2009

33) <http://www.markosweb.com/www/wahana-budaya-indonesia.com/>

34) Indonesian Wayang. Proclaimed a Masterpiece of the Oral and Intangible Cultural Heritage of Humanity by UNESCO in 2003, and inscribed on the Representative List of ICH of Humanity by the IGC in 2008

ICH information and safeguarding efforts to the regional, sub-regional, and national levels, as contrasted with centralised information and safeguarding efforts of ICH on an international level, especially as related to the situation in the Asia-Pacific region.

The 2003 Convention requires States Parties to ‘recognise that the safeguarding of intangible cultural heritage is of general interest to humanity, and to that end, undertake to cooperate at the bilateral, sub-regional, regional and international levels.’³⁵ A few examples of such cooperation are as follows.

Bilateral: Information Sharing Workshop on Inventory and Safeguarding of Intangible Cultural Heritage and Nomination of Intangible Cultural Heritage and Safeguarding Practices for Inscription by UNESCO. A collaboration between the Department Cultural Heritage, Ministry of Culture, Sports & Tourism of the Socialist Republic of Viet Nam and the Centre for Research and Development of Culture, Ministry of Culture and Tourism of the Republic of Indonesia. The workshop was held on 6 September 2010, at the offices of the Dept. of Cultural Heritage, Ministry of Culture, Sports and Tourism of the Socialist Republic of Viet Nam. The workshop presented three speakers from Viet Nam and three from Indonesia. ICHCAP has also conducted many bilateral workshops on ICH with many countries in the Asia-Pacific region.

Sub-regional: Establishment of the ASEAN Puppetry Association. Puppetry in its various forms is a kind of ICH found in nine of the ten ASEAN countries. Representatives of puppetry communities from all ten ASEAN countries founded this sub-regional NGO on 1 December 2006 in Jakarta to safeguard puppetry ICH on a sub-regional level. APA just held its fourth annual meeting in Kuala Lumpur, Malaysia (1–3 October 2011). I was involved in the founding of APA and participated in the recent annual meeting.

Regional. ICHCAP was founded by the Republic of Korea, and now recognised as a Category 2 Centre of UNESCO, with a focus on networking and information. CRIHAP was established by the People’s Republic of China with a focus on ICH training. A Category 2 Centre was also established by Japan with

35) UNESCO 2003 Convention, Article 19, Paragraph 2

a focus on ICH research.

International: The annual meetings of the Intergovernmental Committee for Safeguarding Intangible Cultural Heritage, and the biennial General Assemblies of States Parties, constitute activities on the international level.

Indonesia plans to hold a World Culture Forum in 2012. This forum will also touch upon ICH-related matters as well as a broader spectrum of culture-related matters.

Some of the positive aspects of such moves to decentralise ICH information and safeguarding are efficiency in terms of cost and human resources. Regional, sub-regional, and national stakeholders are able to collect and disseminate ICH information and encourage safeguarding right down to grassroots levels in their respective areas, without depending exclusively on funding and on human resources of the ICH Secretariat.

One concern of the ICH Secretariat is to always preserve consistency in standards of ICH information and practices under the 2003 Convention. This has been achieved by the UNESCO Secretariat by conducting a number of ICH training of trainer workshops, to train and certify experts in each region, who then, it is hoped, will give training workshops on ICH in their respective areas. It is hoped that in the future, more safeguarding of ICH use through information can be conducted through activities at sub-regional and regional levels, keeping in mind always the standards set by the UNESCO Secretariat through its various publications, documents, and capacity-building activities.

Conclusions

1. That the 2003 Convention places importance on collecting, storing, and disseminating ICH information as an important part of ICH safeguarding on national, sub-regional, regional and international levels.
2. That the beginning of awareness of ICH is information. By having ICH information, one becomes informed and then aware of ICH. If one is aware of ICH, then one can begin efforts to safeguard ICH. Thus, information is an

important starting point in all efforts to raise awareness and safeguard ICH. Transferring knowledge and information about ICH is by no means a one-way conduit, and therefore, researchers should use knowledge of ICH found among ICH communities.

3. That activities related to ICH information collection and sharing according to the pattern established by ICHCAP have been conducted in Indonesia. Notable among them is the system for the Inventory of Intangible Cultural Heritage of Indonesia, published in the form of a bilingual book in collaboration with the UNESCO Jakarta Office.
4. That there exist a number of pitfalls in the matter of ICH information collection, storage, and dissemination. We would do well to take note and try to avoid these 'bad practices' so that we may avoid falling into the same traps, in order to optimise our collection, storing and dissemination of ICH information.
5. That ICH information may be used by a wide spectrum of stakeholders, including government, academic, NGOs and individual persons. This has been recognised in designing the ICH inventory system in Indonesia.
6. If we have to personally collect and then disseminate ICH information from a wide field, then it will be time consuming and costly, and the results will be limited. The solution is to use networking, both in the collection as well as at the dissemination of ICH information.
7. There exist pros and cons with regard to sub-regional and regional approaches to ICH information collection and dissemination. It is hoped that in the future more ICH safeguarding use through information can be conducted through activities at sub-regional and regional levels, keeping in mind always the standards set by the UNESCO Secretariat through its various publications, documents, and capacity-building activities.