



United Nations
Educational, Scientific and
Cultural Organization

Venice Office
Regional Bureau for Science
and Culture in Europe



Republic of Cyprus
Ministry of Education and Culture



United Nations
Educational, Scientific and
Cultural Organization

**Cyprus National
Commission**
for UNESCO

PROGRAMME

Eighth Annual Meeting of the South East European Experts Network on Intangible Cultural Heritage

***“Intangible cultural heritage and education:
experiences, good practices, lessons
learned”***

Limassol, Cyprus, 15-16 May 2014

A meeting organized within the initiative



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I. Background and Objectives

The Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) came into force on 20 June 2006. It has been ratified at an unprecedented pace, the number of State Parties now amounting at 158. The Convention's rapid entry into force is a testament to the international community's concern for safeguarding the world's living heritage, especially at a time of rapid socio-cultural change and international economic integration.

The promotion of ICH stands high among the political priorities in the South-East European region. All countries from the region have ratified the 2003 Convention. Hence, annual meetings of the South-East European Experts Network on Intangible Cultural Heritage (Arbanassi, Bulgaria, June 2007; Safranbolu, Turkey, May 2008; Zagreb, Croatia, April 2009, Râmnicu-Vâlcea, Romania, May 2010; Belgrade, Serbia, May 2011; Athens, Greece, May 2012; Sofia, Bulgaria, May 2013) have been organized to enhance a common understanding of opportunities and challenges linked to the safeguarding of the ICH in the region, such as: national inventory policies, the role and involvement of the local communities, the transnational dimension of ICH, the management of sustainable cultural tourism, as well as the overarching issue of training and capacity-building.

The annual meetings serve as a regional platform for sharing knowledge and good practices, and stimulating a collective reflection on the safeguarding of ICH as a key asset of South-East European cultural diversity.

In particular, during last year's meeting in Sofia participants fully confirmed the importance and relevance of the present network and agreed to maintain the annual meetings of the network, possibly introducing the following adaptations:

- national presentations on the status of implementation of the 2003 Convention shall focus on the most significant novelties/selected best practices that have occurred during the previous year
- one single thematic topic should be proposed for each meeting, in order to allow for a more in-depth and detailed discussion; the thematic topic proposed for the annual meeting in 2014 was **“ICH: Youth, transmission and education”**

II. Topics of discussions

The seminar will address three major topics.

Round-table 1: “Implementing the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage: progress, experiences and challenges”

The 2003 Convention (article 11) lays out the responsibility of the States at the national level, according to which each State Party shall ‘take the necessary measures to ensure the safeguarding of the intangible cultural heritage present in its territory’. One main responsibility is to ‘adopt a general policy aimed at promoting the function of the intangible cultural heritage in society, and at integrating the safeguarding of such heritage into planning programmes’.

At the institutional level, States Parties are also to create or support several kinds of organizations or offices, designate or establish one or more competent bodies with responsibility for safeguarding, foster the creation or strengthening of institutions for training in managing and transmitting intangible heritage, and establish institutions to support documentation for safeguarding.

Further, the Convention requires States to ‘foster scientific, technical and artistic studies, as well as research methodologies, with a view to effective safeguarding of the intangible cultural heritage, in particular the intangible cultural heritage in danger’. And finally, the Convention gives great importance to

education, awareness-raising, and capacity-building aimed at ensuring ‘recognition of, respect for, and enhancement of the intangible cultural heritage in society’.

During this first session, participants will be therefore invited to give a presentation (15 minutes max.) on the implementation of the 2003 Convention in their respective countries, with special focus on the definition of legal and regulatory frameworks (general policies, legislations, inventories, digitization, consultative bodies, cooperation mechanisms, institutions, networks, etc.) as well as on the main activities for ICH safeguarding. Special attention shall be paid to actions undertaken and the most significant novelties/selected best practices that have occurred since the previous annual meeting of the network (Sofia, May 2013).

Round-table 2: “Education and transmission: good practices and possibilities for enhanced regional cooperation on intangible cultural heritage”

The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003) emphasizes the importance of safeguarding ICH with the widest possible participation of the communities concerned (article 15). Safeguarding includes ‘transmission [of ICH], particularly through formal and non-formal education’ (article 2.3). The Convention (article 14) thus invites States Parties to promote ‘education, awareness raising and capacity building through educational programmes’, as well as other safeguarding actions.

Annex 1 provides a background note on formal and non-formal education and ICH safeguarding. All participants are both invited and encouraged to read this document prior to the Meeting to familiarize with the educational facet of safeguarding ICH, including potential contributions of ICH to the improvement of formal and non-formal education and to the transmission and safeguarding of ICH, and examples of good practices internationally.

Furthermore, Annex 1 highlights possible areas for discussion during the roundtable. This is a suggestive list and participants may wish to bring their own suggestions to the agenda.

Round-table 3: “Enhancing capacity-building for safeguarding intangible cultural heritage in South-East Europe”

This session will build on the discussions emanating from the 7th annual meeting of the present network (Sofia, 27-28 May 2013), the 9th session of the Intergovernmental Committee (Paris, 24-28 November 2014), and the 2nd session of the General Assembly of the Regional Center for the Safeguarding of Intangible Cultural Heritage in South-East Europe (Sofia, 1 April 2014), with a special focus on constraints, priorities, and opportunities for the further enhancement of capacity-building in the region.

Presentations will mostly focus on the UNESCO global capacity-building strategy for safeguarding ICH; and the capacity-building actions to be launched and/or coordinated by the Sofia Regional Centre for the Safeguarding of Intangible Cultural Heritage in South-East Europe.

III. Participants

The conference will be attended by experts in representation of the ministries of culture and/or other relevant national authorities of Albania; Bosnia and Herzegovina; Bulgaria, Croatia; Cyprus; Greece; Montenegro; Republic of Moldova; Romania; Serbia; Slovenia; The former Yugoslav Republic of Macedonia, and Turkey.

International experts and speakers, including from neighboring countries, will also participate in the meeting.

IV. Working language

English

V. Conference venue

Crowne Plaza Hotel, Limassol

VI. Accommodation

Invited participants will lodge at:

Crowne Plaza Limassol

Address: 2, Promachon Eleftherias, Agios Athanasios, 4103 Limassol, Cyprus

Tel: +357 25 851515

Web: <http://limassol.crowneplaza.com>

Transportation to/from airport, as well as meals for the duration of the meeting will be arranged by the organizers.

VII. General Contacts

Ms. Thekla Papantoniou, Officer

Cyprus National Commission for UNESCO

Tel: +357 22809810

Email: tpapantoniou@culture.moec.gov.cy

Ms. Antigoni Polyniki, Officer

Cyprus National Commission for UNESCO

Tel: +357 22809809

Email: apolyniki@culture.moec.gov.cy

Mr. Matteo Rosati, Culture Unit, Programme Specialist

Tel. + 39 041 260 15 35

Email: m.rosati@unesco.org

On travel issues:

Ms. Laura de Stefani, Culture Unit, Programme Assistant

Tel + 39 041 260 15 36

Email: l.destefani@unesco.org

PROVISIONAL AGENDA

Wednesday 14 May 2014

- 9:00- Arrival of participants
20:00 Buffet dinner at the hotel

Thursday 15 May 2014

- 9:00 Registration of participants
9:30-10.00 **Opening addresses**
Egli Pantelaki, Permanent Secretary of the Ministry of Education and Culture
Loukia Loizou Hadjigavriel, President of the Cyprus National Commission for UNESCO
Matteo Rosati, Culture Unit, UNESCO Venice Office
- 10:00 **Session 1**
Implementing the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage: progress, experiences and challenges
Moderator: Aggel Nikolaou Konnari, Associate Professor at the Department of History and Archaeology of the University of Cyprus, Expert for ICH
- 10:15-10.45 **Presentations** by representatives of: Cyprus; Albania
10.45-11.00 **Questions and Answers**
11:00-11:30 *Coffee-break*
11:30-12:15 **Presentations** by representatives of: Bosnia and Herzegovina; Bulgaria; Croatia,
12:15-12:30 **Questions and Answers**
12:30-13:00 **Presentations** by representatives of: Greece; Montenegro
13:00-13:15 **Questions and Answers**
13:15-14:30 *Buffet- Lunch*
14:30-15:15 **Presentations** by representatives of: Republic of Moldova; Romania; Serbia
15:15-15:30 **Questions and Answers**
15:30-16:15 **Presentations** by representatives of: Slovenia; The former Yugoslav Republic of Macedonia
16:15-16:30 **Questions and Answers**
16:30-17:00 **Round-table Discussion**
17:30-19:30 Guided Tour at the Archaeological site of Kourion
20:00 Dinner

Friday 16 May 2014

9:00-9:15

Session 2

Education and transmission: good practices and possibilities for enhanced regional cooperation on intangible cultural heritage

Moderator: Stavroula Fotopoulou, Head of Museums of Modern Cultural Heritage Directorate, Hellenic Ministry of Culture and Sports

9:15-11:00

Presentations on good practices

The transmission of traditional music in formal music learning environments: The case of State Secondary Music Schools in Cyprus (*Antigoni Polyniki, Cyprus National Commission for UNESCO*)

The integrated World Heritage and Intangible Cultural Heritage training programme for secondary school teachers in Hungary (*Gábor Soós, Head of Division, Division of World Heritage and of International Cooperation - Gyula Forster National Centre for Cultural Heritage Management, Hungary*)

Education and Intangible Cultural Heritage: the Italian experience (*Emilio Cabasino, National Contact Point, Ministry of Cultural Heritage and Activities and Tourism*)

Implementation of the 2003 Convention in the Slovene educational system: experiences with primary schools and other good practices (*Anja Jerin and Nena Židov, Slovene Ethnographic Museum*)

11:00-11:30

Coffee-break

11:30-13:00

Round-table discussion

13:00

Buffet-lunch

14h30

Session 3

Enhancing capacity-building for safeguarding intangible cultural heritage in South-East Europe

Moderator: Matteo Rosati, Culture Unit, UNESCO Venice Office

14:45-15:15

The UNESCO global capacity-building strategy for safeguarding intangible cultural heritage (Helena Drobna, Programme Specialist, Intangible Cultural Heritage Section, UNESCO)

15.15-15.30

Regional cooperation for capacity-building: the action of the Regional Centre for the Safeguarding of Intangible Cultural Heritage in South-East Europe (Chayana Bozhkova, Expert, Regional Centre for the Safeguarding of Intangible Cultural Heritage in South-Eastern Europe)

15:30-16:30

Round table discussion on follow-up and common actions

16:30-17:00

Conclusions

18:00-20:00

Guided Tour in Limassol

20:30

Dinner

Annex 1. Formal and non-formal education and ICH safeguarding: background note¹

Introduction

The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003) emphasizes the importance of safeguarding intangible cultural heritage (ICH) with the widest possible participation of the communities concerned (article 15). Safeguarding includes ‘transmission [of ICH], particularly through formal and non-formal education’ (article 2.3).² The Convention (article 14) and its Operational Directives (para. 107 ff.) thus invite States Parties to promote ‘education, awareness raising and capacity building through educational programmes’, as well as other safeguarding actions. In their Periodic Reports to the Intergovernmental Committee, States Parties are encouraged to provide information about the content and methodology, beneficiaries and providers of their formal and non-formal educational programmes, explaining how ICH is incorporated into classroom teaching and how community members are involved in this process.

Including ICH in formal and non-formal education can play a valuable role in safeguarding ICH by transmitting skills and knowledge to young people (learning ICH skills) and raising their awareness (learning about ICH), especially when educational programmes draw on the expertise of community members. More broadly, integrating ICH into educational curricula can help to improve educational outcomes (promoting learning through ICH), contributing to UNESCO’s mission of peace-building, intercultural dialogue and sustainable development.

UNESCO has coordinated a number of initiatives to discuss the important relationship between ICH safeguarding and education, including an initial expert meeting in 2007 (UNESCO-ACCU 2007) and a project to develop guidelines and practical materials supporting the integration of ICH-related material in educational programmes in the Asia-Pacific region.³ Other initiatives include a meeting on ‘Intangible Cultural Heritage, Education and Museums’ organized by the UNESCO Arts in Education Observatory in Hong Kong,⁴ and the current meeting on ‘Education and intangible cultural heritage: experiences, good practices, lessons learned’, organized as the 8th annual meeting of the South-East European network of experts on ICH.

The present background covers the following issues:

1. The possible contribution of ICH to the improvement of formal and non-formal education (especially school curricula and educational programmes/activities of cultural institutions);
2. The possible contribution of formal and non-formal education to the transmission and safeguarding of ICH;
3. Examples of good practices internationally; and
4. Possible areas for discussion during the meeting.

¹ This background note has been prepared in cooperation with Chiara Bortolotto and Harriet Deacon, Associazione per la Salvaguardia del Patrimonio Culturale Immateriale - ASPACI

² Formal education is typically provided in the system of schools, colleges, universities and other educational institutions designed to provide full-time education as part of a continuous educational pathway. Non-formal education comprises sustained additional, alternative and/or complementary activities offered by educational institutions or other organizations that do not fit within the formal curriculum. See the UNESCO International Standard Classification of Education <http://www.uis.unesco.org/Education/Documents/isced-2011-en.pdf>

³ Promoting Intangible Cultural Heritage in Education for Sustainable Development <http://www.unescobkk.org/culture/ich/ichesd/>

⁴ UNESCO Arts in Education Observatory in Hong Kong, <http://www.unescohkied.org/ich>

The contribution of ICH to the improvement of formal and non-formal education

Including ICH-related topics in education curricula and programmes can contribute to the improvement of both formal education (in schools) and non-formal education (in cultural institutions such as museums). In schools, ICH can also be integrated into a number of other subject areas, especially where the curriculum allows sufficient flexibility for them to do so and where support and guidance are provided for teachers. ICH could be used, for example, in the teaching of languages (the use of dialects in storytelling and performing arts or in competitions of vernacular poetry), mathematics (linking basket-weaving patterns to mathematical equations), science (chemically analyzing traditional fabric dyes), geography (exploring the use of traditional agricultural practices in combating climate change) and history (gathering oral histories of folk dances and costumes). ICH-related subjects can be offered as well as extra-mural activities or integrated into arts and culture curricula, giving learners an opportunity to explore topics like traditional performing arts, storytelling, or handicraft in a practical way. Museums, community organizations and NGOs can also make links between objects, places, natural resources, communities and skills by using ICH-related topics in their education, exhibition and research programmes.

Possible benefits of integrating ICH into the formal and non-formal education curricula and programmes include:

- Making curricula more practical, shifting away from rote learning models. This could inspire learners with varying abilities, teach them fine motor skills, and open their minds to a wider variety of creative, technical and vocational careers in today's rapidly changing labour markets.
- Making curricula more culturally relevant to learners. This can promote multilingualism and increase access by minority groups or new immigrants (e.g. Vlachaki 2007).
- Raising awareness about the variety of ICH practices in different communities. This can promote mutually respectful intercultural dialogue among learners, especially in conflict and post-conflict areas (e.g. Malone 2004).
- Involving community members in presenting ICH materials in schools or cultural institutions. This can benefit teachers (e.g. Leung 2013) as well as learners, deepen intergenerational engagement in the community, and promote community links with schools, museums and other cultural organizations.

The contribution of education to the safeguarding of ICH

Formal and non-formal education can contribute to the safeguarding of ICH by promoting the transmission of ICH skills and knowledge to younger members of the community, especially where traditional transmission methods are disappearing or the ICH practice is declining in popularity. School children can be involved in the identification and inventorying of their ICH and the development of safeguarding measures for some elements, and they can encourage further community involvement in these activities through awareness-raising.⁵ Education programmes reaching into other communities (including national and international school partnerships) can also contribute to safeguarding, for example by highlighting the value of ICH in building social cohesion and raising awareness about the diversity of ICH practices, promoting cultural dialogue and intercultural exchange. Asking bearers of the

⁵ These activities can involve schools, children and their families in elaborating nominations to the Urgent Safeguarding List and to the Representative List. See for some examples of workshops in schools: http://www.candidaturaluminara.net/?page_id=114 . For an example of inventory prepared by the children see: http://www.candidaturaluminara.net/?page_id=427

ICH to share their skills with learners can encourage bearers in pursuing their practice, enhance self-esteem and provide additional income.

To contribute to safeguarding, all educational programmes, whether formal or non-formal, need to be carefully designed after consideration of existing transmission methods, safeguarding strategies, and threats to viability of the ICH element. The Operational Directives (para 107) give some guidance on how this can be achieved: they underline the importance of adapting curricula to local needs, supporting teachers, involving community members as advisors and instructors, and focusing on the practical skills associated with the performance of ICH elements. It should be noted however that formal educational programmes cannot usually replicate customary transmission systems, such as instruction by family members in regular village performances, and should not be used as a replacement for them unless traditional forms of transmission have irretrievably broken down (UNESCO-ACCU 2007). Some aspects of ICH practice may be secret or sacred and thus not suitable for incorporation into educational programmes (see article 13(d)(ii)).

Examples of international practices

The present list of practices is proposed as food-for-thought in preparation of the meeting, thus being not intended to be exhaustive or representative.

The **Association Graines de conte (France)**⁶ organizes storytelling workshops in primary schools. Through storytelling the children develop language skills, memory and creativity, and they learn to listen to the others while affirming their personality.

The **school on Taketomi Island (Japan)** participated in the local **Tanedori** rice harvest festival there, reorganizing their timetable to allow pupils and teachers to get involved, as both participants and observers, in the events of the nine-day festival. Junior and secondary school pupils performed the dances they learned at further events, did projects about the festival and wrote about the performances and how they were taught to do them. This prepared them for participating in the festival as adults (Junko 2011).

As part of the UNESCO project ‘Promoting Intangible Cultural Heritage in Education for Sustainable Development’⁷ staff from the Vietnam Museum of Ethnology and the Department of Secondary Education worked closely with teachers from three schools to prepare ICH-related learning materials and sample lesson plans for seventh- and eighth-grade classes in physics, biology, chemistry and literature.⁸ This pilot project will help to develop guidance for teachers on how to integrate ICH into school curricula in the region. A guidance document for teaching using traditional games has already been developed as part of the UNESCO project.⁹

The **2 Reels - Association for Reanimation of Storytelling (Slovenia)**¹⁰ aims to promote storytelling through festivals, events, and broadcast media. They have organized musical folk-storytelling events called Pravljična Rešetanja, broadcast on radio since 2003. Two animated film programmes were made in collaboration with the Kinodvor Cinema: the *Yellow Elephant* (for children 3-7 years) and the *Red Elephant* (for children over 7 years), and published on DVD.

⁶ See <http://www.graines-de-conte.fr/>

⁷ See <http://www.unescobkk.org/culture/ich/ichesd/>

⁸ See http://www.unesco.org/new/en/hanoi/about-this-office/single-view/news/more_engaging_school_lessons_with_intangible_cultural_heritage/#.Uzvj6Vf_Kr1

⁹ See <http://ichesd.files.wordpress.com/2013/05/childrens-traditional-games-full-teacher-guide.pdf>

¹⁰ See <http://www.drustvo2koluta.org/> and http://www.culture.si/en/2_Reels_-_Association_for_Reanimation_of_Storytelling

The **Association Confartigianato supported by the UNESCO Regional Bureau for Science and Culture in Europe**, developed the project **il Mestiere dell'Artigiano – Benvenuto nella mia Bottega!** (The Artisan Craft - Welcome to my shop!) (Italy).¹¹ This project has involved over 3,500 students from elementary, middle- and high-school levels in learning crafts such blacksmithing, boat building, shoe-making and hairdressing from master craftsmen over the last 5 years. In 2013, the students learned the art of Venetian pastry-making and helped thereby to reinvigorate the tradition.

The **association Tapis Plein (Belgium)**¹² developed a project to introduce young people to the Convention and to ICH using a set of awareness-raising and educational tools, such as an interactive traveling exhibition, workshops for schools and youth groups, an informative brochure for youngsters and teachers, and an online game of Snakes and Ladders. The project was developed and tested with schools before its launch, and the website is well designed to appeal to young people.¹³

The **Ethnographic Museum in Istria (Croatia)**¹⁴ has a number of programmes teaching traditional weaving, food preparation, including bread-making, and is committed to involving community members in the ICH programmes. ICH education programmes are linked to documentation and exhibition projects in the museum.

The **Centre français du patrimoine culturel immatériel (France)** organises intergenerational workshops aimed at the transmission of ICH, focusing on a different theme every year: games, costumes, etc. These workshops involve local old people's homes and youth community centres. The centre co-organises workshops where local musicians teach traditional music techniques and Breton song or dance repertoire to 6-12 year old children.¹⁵

Revitalization of the traditional craftsmanship of lime-making in Morón de la Frontera, Seville, Andalusia (Spain):¹⁶ A Cultural Association of the Lime Kilns of Morón was established when the traditional practice of lime-making fell into disuse. They restored kilns, created an ethnographic centre and a living museum that displays the craft of lime-making in situ. Lime craftspeople engaged with each other to recover expertise and techniques for use in sustainable construction, and then taught young people these skills.

The **Fondazione Aristide Merloni and the Italian National Commission for UNESCO** (Italy) established the « *officine UNESCO* » project to train 40 young unemployed persons with a view to developing cultural and creative enterprises based on paper-making. While the majority of the students are Italian, 12 come from other countries including Armenia, Israel, Sierra Leone, Turkey, Georgia, Tunisia, Russia, Bosnia and Herzegovina, Bangladesh and Ghana. The training enhances entrepreneurial as well as technical and creative skills and is based in the city of Fabriano, where paper-making traditions have been passed down through generations and have developed into a key economic sector. In this project education is instrumental in safeguarding ICH as it promotes and revitalizes economic activities centred on the paper sector. The European Social Fund supports the course, held at Unifabriano and at the "Istituto Tecnico Industriale Aristide Merloni" in partnership with the Istituto

¹¹ See http://www.unesco.org/new/en/media-services/single-view/news/building_a_bridge_between_youth_and_the_craft_community/back/9597/#.UzwDKlf_Kr0

¹² <http://www.tapisplein.be/nl>

¹³ www.un-touchable.be

¹⁴ See <http://www.emi.hr/index.php?grupa=4&stranica=13&jezik=en>. See also Nikocecic 2013.

¹⁵ See <http://www.cfpci.fr/actualites/autour-du-costume> and <http://www.cfpci.fr/actualites/ateliers-musiques-et-chants-traditionnels-de-bretagne>

¹⁶ See <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00011&Art18=00511>. For a similar case in the Basque region of Spain see Garzia 2007.

Adriano Olivetti (ISTAO).¹⁷ This approach could also be used in educational programmes designed for young people towards the end of their school career.

Literacy through Poetry project (Yemen):¹⁸ Folk poetry and proverbs were used very effectively in the development of literacy teaching for adult women in Yemen, providing well-known oral narratives that were used as the basis for learning writing and reading skills in adult education classes. This approach could also be used in educational programmes designed for younger people.

Possible areas for discussion

1. What examples can be given of ICH-related topics contributing to better educational outcomes in the region? Why did they succeed, and what challenges did they face?
2. What examples can be given of educational programmes contributing to ICH safeguarding in the region? Why did they succeed, and what challenges did they face?
3. How can cultural institutions, educators and ICH experts work together to share experiences and develop their educational programmes on ICH with communities concerned?
4. In what ways can active community involvement be achieved in planning and delivery of formal or non-formal education programmes about their ICH?
5. On what basis should specific ICH elements be chosen for inclusion in formal or non-formal education programmes at different levels of the system, and who should decide? Considerations might include local or widespread practice of the ICH, viability or endangerment of the element, level of community support and availability, level of research and documentation available.
6. What kinds of resources could be developed (with community involvement) to assist teachers to introduce ICH topics in schools? What intellectual property considerations might be considered in doing so, to ensure maximum community access to the material as well?
7. What kinds of support or enabling conditions are required for the successful integration of ICH-related topics into (a) early childhood education programmes, (b) school curricula and (c) the programmes of cultural institutions?
8. How can inclusion of ICH topics in formal or non-formal education programmes help to involve and retain specific groups in the education system (learners with disabilities, ethnic minorities, learners in lower socio-economic groups etc.)?

References and further information

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ICH and Museums Learning Resources blog

<http://www.sac.or.th/databases/ichlearningresources/index.php/home>

¹⁷ <http://istao.it/corso-carta/>

¹⁸ See <http://www.unesco.org/ui/litbase/?menu=4&programme=25>.

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