**UNESCO, internal oversight and evaluation of the 2003 convention for the safeguarding of Intangible cultural Heritage**-perspectives of indigenous peoples of Africa and civil society organizations

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 **Abstract**

Sometime ago, within the year, the Anna Tolstyko-Wang wrote our Ngo informing us about the planned evaluation of UNESCO standard setting work of the culture sector. The same oversight office did a tremendous work when they took stakeholders through telephone, online and teleconferencing to guage the views and opinions of key stakeholders as to the functionality of the standard setting work in the seams of culture.The purpose of the evaluation was two-fold: 1)      To generate findings and recommendations regarding the relevance and the effectiveness of standard-setting work of the culture sector with a **focus on its impact on legislation, policies, and strategies of Parties to the conventions**; and 2)      To assess the **adequacy and efficiency of the working methods** of UNESCO’s standard-setting work. The evaluation itself took place in several phases and the beginning focus was on the **2003 Convention for the Safeguarding of the Intangible Cultural Heritage**. During the survey with our organization and through conversations with both Torggler and Sediakina-coordinating officers of the oversight office, on phone and online, we were able to put across what we felt was the perspectives of indigenous peoples and organizations regarding the standard setting functions of the 2003 convention. Specifically, we examined and evaluated the operationability of the standard setting work of the convention and re-checked its values in the promotion, protection and sustainable management of the intangible cultural wealth and heritage of the indigenous peoples of Africa. This paper will therefore seek to streamline the collective experience of the African indigenous peoples in the context of the Convention, an experience that will reflect the spins of the Convention against the run of ill-fated state legislations and policies and advance recommended strategies for the parties to the convention to be more cooperative, participatory and collaborative to ensure that this all-inclusive convention succeeds in its social, legal, cultural, and tourist goals and objectives. As we say, it is not the law but its implementation that is the problem. The paper will focus on the areas where there are challenges and make suggestions on a better working methodology.

**Key words:** Philosophy, culture, standard setting, 2003 Convention, Safeguarding, Intangible Cultural Heritage,UNESCO, internal oversight, evaluation, indigenous peoples of Africa and civil society organizations

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1. **Conceptual clarifications and Introduction**

**Philosophy and UNESCO-meaning and application**

### The diversity of human values of the African indigenous peoples are core contents of a human value framework that emphasizes commonality,unity and identity of the African philosophy,personality and world view in a cosmology and ontology that that has identified Africans as people with the five Human values seen by Bhagavan Sathya Sai Baba in his educational transformation model as Truth,righteousness,peace,non-violence and love which are the basic ingredients of human moral refinements,civilization and culture.The philosophy of African human development are also the philosophy of human cultural development and education that are anchored and drawn from the diversity of human cultures,religions and that of UNESCO philosophy which is quoted below as there can be no UNESCO without philosophy(UNESCO/Sandro Chia(2013)):

UNESCO has always been closely linked to philosophy, not speculative or normative philosophy, but critical questioning which enables it to give meaning to life and action in the international context.UNESCO was born from a questioning process on the possibility of and necessary conditions for the establishment of long-term peace and security in the world. It is therefore an institutional response to a philosophical question, one that had already been asked by the Abbé de Saint-Pierre and Emmanuel Kant. And, one could also declare that it is a philosophical institution, since it intends to contribute to maintaining peace and security by heightening collaboration between nations through education, science and culture in order to ensure the universal respect of justice, of the law, of human rights and fundamental liberties for all, regardless of race, gender, language or religion, that is recognized for all people in the Charter of the United Nations. This end goal involves the recognition and implementation of a certain philosophy of law, of human rights and of universal history through means that are also philosophical. But it is better to say that UNESCO does not have a philosophy in the literal sense of the word since it wants to be a privileged place for exchange and dialogue on the pluralism of experiences of thought and of world cultures.One could then state instead that UNESCO is a philosophy. And it is possible to tell the story of this philosophy. Indeed, UNESCO has always used the memory of its traditions to reinvent its present and remains loyal to its Constitution. Patrice Vermeren gives one of the possible interpretations of this tradition through his description of the philosophy used by UNESCO in his book [*La philosophie saisie par l’UNESCO*](http://www.unesco.org/new/en/social-and-human-sciences/themes/philosophy/philosophy-at-unesco-past-and-present/). It deserves credit for strengthening our commitment to revitalizing this tradition and to contributing, by all possible means, to popularize an international philosophical culture.On this path, the “philosophical detour” – expression borrowed from Jeanne Hersch in her famous study on human rights from a philosophical point of view, undertaken at the request of UNESCO – is called for every day, and today more than ever.

This explains why philosophy as living human discipline aand value is central to understanding the background,principles and implementation mechanisms of the 2003 convention and its importance to the sustainable development of African indigenous peoples and the human beings in the continent since according to UNESCO: *“by developing the intellectual tools to analyze and understand key concepts such as justice, dignity and freedom, by building capacities for independent thought and judgment, by enhancing the critical skills to understand and question the world and its challenges, and by fostering reflection on values and principles, philosophy is a “‘school of freedom’”.* UNESCO’s Intersectoral Strategy on Philosophy (2005).What then is the philosophy behind the 2003 convention? According to Steven Van Uytsel (2012) in his Philosophies behind the Intangible Cultural Heritage Convention: Equality in Heritage Protection, Community Recognition and Cultural Diversity responds to this question appropriately thus:

In an international legal context, the understanding of cultural heritage has long been determined by the 1972 Convention for the Protection of World Cultural Heritage and Natural Heritage (hereinafter World Heritage Convention). Cultural heritage, in this context, wasunderstood to mean monuments and sites carrying an outstanding universal value. This understanding proofed to be beneficial for Europe and the United States, which have a wealth of monumental buildings and phenomenal natural sites.1 For the world’s rich history of rituals, dances, songs, chantsand all other forms of intangible cultural heritage, the World Heritage Convention had no meaning at all. Several initiatives were taken to have international organizations specifically address intangible formsof cultural heritage,in the hopethatan international legal instrument would follow.The view of several countries that intangible cultural heritage should have a position equal to monuments and sites can be seen as the major philosophybehind the eventual adoption of the Convention for the Safeguarding of Intangible Cultural Heritage in 2003 (hereinafter ICH Convention). However, a deeper analysis of the events and documents leading up to the ICH Convention reveals that the ICH Convention has a much broader philosophical basis. These broader philosophies focus on the content of the legal instrument, rather than on the choice of form of the legal instrument. These contents influencing philosophies behind the ICH Convention are community empowerment3, to which sustainable development in all its aspects belongs, and the assurance ofcultural diversity. For each of these philosophies, the paper will further describehow these philosophies have been reflected in the ICH Convention… deeper into the motive behind the earliest efforts to create an international legal instrument for intangible cultural heritagewas, without doubt,(was)a desire to achieve international recognition for intangible cultural heritage that is equal to that of tangible cultural heritage, monuments and sites. Thefinal impetus for adopting a binding legal instrument (i.e., a convention) was the criticism that the existing soft law instruments didnot adequately recognize the communities’proper role in the safeguarding process, being the active involvement of the communities. Accordingly,section iii deal with the recognition of the communities’proper position in the safeguarding process. The communities’ proper position will be deducted from the relationship the community has with its intangible cultural heritage. It will be further demonstrated that the development debate, including sustainable development, fortifies thisposition. Before concluding, section IV will cover UNESCO’s increasing involvement in the protection of cultural diversity in a globalized world, and how it affected the safeguarding of intangible cultural heritage.

* 1. **Indigenous people’s empowerment-core philosophy behind 2003 convention**

We will there analyze our evaluation of the standard setting work and the work of the evalatuation unit in the context of this Community Empowerment and its Development in the ICH Convention.Why is this our business,an explanation has been offered by

 Steven Van Uytsel(2012):

The importance of intangible cultural heritage for their communities and vice versa has been a much-debatedissue. Whereas the urge fortheequality of intangible cultural heritage and tangible cultural heritage in the international heritage regime does not prescribe substantive content, the community debate has much to do with the content of the international legal instrument to be developed. Yet, the conceptualization of the mutual interconnectedness of the community and its intangible cultural heritage remained an issue of debate during the drafting of the ICH Convention. Interconnectedness,as such,was not the point of controversy,80 butthe concept of communities was. Communities, inthe end, differ from one another in their structures, organizations, customs and habits all around the world. Furthermore, some countries perceive the recognition of their communities as a threat to national integrity. This is particularly the case for communities whose territories span several states, or for those demanding autonomy or complete independence from their central government. Other countries are often willing to grant to those communities only the rights that are recognized by their own governments. The rationale of such approach is to avoid the overextension or abuse of those rights.

After taking the philosophical concerns and cultural values related to communities into consideration, the next step is to look at culture as an intrinsic human value and a necessary component to national development in Africa.

# On culture as intrinsic human value—and the oil that innovates and sustains national development

Culture is said to be the oil that keeps society running. Tradition and knowledge have also been described in certain quarters as the main pillars of development and sustenance of communities and that no society can progress in the absence of the two(David Amoah,2012).According to Amaoh,lack of an orgnaised sustainable development of culture in Africa has been responsible for the underdevelopment in the continent:

. Many African Countries are said not to have made giant strides in their development agenda owing to their inability to combine their indigenous values with the colonial legacies as the Asians have done.Ghana is well endowed with water resources, but as a result of constant pollution of our water bodies through negative environmental practices we still struggle to have total access to portable water. Although Ghana is on her way towards achieving its millennium goal of halving the number of people without sustainable access to safe drinking water by 2015, negative environmental acts today still pose a setback to such efforts by the Government. Some of these negative environmental practices can be prevented if we endeavour for instance to hold in high esteem our cultural values that regard our water bodies and other life support systems as sacred. To quote the Chairman of the National Development Planning Commission, Mr PV Obeng at the 2012 African Institute for Economic Development and Planning (IDEP) workshop on Culture and Development in Accra, 'African countries continue to lose resources because we have abandoned these cultural values that protected our vital natural resources' .Prof Ali Mazrui a pan Africanist scholar has also intimated that one strategy for Africa to transcend its state of underdevelopment is to follow a policy of indigenization. This process, he explains, includes the identification and development of greater utilization of indigenous techniques, personnel and approaches to purposeful change.If development can be regarded as the enhancement of our living standards then efforts geared development cannot ignore culture The United States of America are said to be where they are today as a result of management and development of their cultural values. For instance the traditional communal spirit that caused our forefathers to live together as one another's keeper is invaluable today as a tool to combat crime and fostering unity. It also serves as an unconscious check against selfish ambitious individuals who owing to their uncontrolled desire for material and monetary gains plunder the resources of the nation at the expense of the majority.

**1.3. The Role of philosophy in cultural development- a UNESCO/Human development wisdom song-Dr Ani-UNESCO on philosophy and culture definitions here-D**uring the2012 African Institute for Economic Development and Planning (IDEP) workshop on Culture and Development held in Accra recently one issue that featured extensively is the need for development planners to center development on a philosophy that hinges on indigenous culture.It is important to note to say that culture is central to development, It helps in the transmission of knowledge norms and values of a given people and, therefore, can serve as a good medium to change negative mindsets, about the environment, relationships among others( **David Owusu-amaoh,2012).** The importance of linking culture and development has been recognised with increasing emphasis in the past few years. This acknowledgement derives essentially from the fact that the cultural and creative sectors represent 3.4% of global GDP, while receiving only 1.7% of international development aid.UNESCO is actively deploying an agenda of mainstreaming culture into development and pursuing the goal of introducing culture as a priority in a post-2015 UN Development Agenda.

**2.0 The Role of culture in African national development-**

According to the 1976 African charter on culture-article 1-Cultural Charter for Africa under part one, article one gives the aims and objectives(subsections a &b) of this Charter as follows:-

(a) to liberate the African peoples from socio-cultural conditions which impede

their development in order to recreate and maintain the sense and will for

progress, the sense and will for development

(b) the rehabilitation, restoration, preservation and promotion of the African

cultural heritage;
The first workshop on cultures and development was convened on May, 20 – 21 2011, in Dakar, Senegal, to explore the cultural basis of development and the nexus between culture and development in a historical African context.In her work entitled ‘The Kenyan current awareness of the role of culture in society, Emily Muthoni Njeru(2011) gives an integrative view of culture and its role in building the society in a peaceful and harmonious manner that makes for a win-win nationbuilding:

The paper emphasizes the important role that culture plays in social and economic development of a country. Culture sets the foundation for a country’s development and helps to nurture and concretize the societal fabric that holds the country together, thus providing for national cohesion, peace building and conflict resolution mechanisms. Although there is no statistical data to show the actual contribution and role of culture in society there is growing evidence that culture has huge potential to towards the betterment of the livelihoods of the nation.

**3.0 2003 UNESCO ICH Convention and African cultural development-a sustainable boost to indigenous post 2015 development rights**

The 2003 Convention of UNESCO is for sure an African cultural vitamins that gave a and continuous to boost the recognition, promotion and sustainable development of the intangible cultural health and renaissance of African indigenous peoples, giving them in one short breath a global breather and future. In summary, the 2003 convention recognizes and appreciates, through its explicatory and implicatory contents that Indigenous peoples and communities in Africa are undergoing challenges faced by globalization such as: Cultural disorder, terrorism, digital divide, polarised government politics, global politics, increased gap between the have and have-nots, leading to exclusion of communities, unprotected markets and exploitation due to lack of copyright, marginalized communities have no voice, loss of markets(), etc. The 2003 Convention on ICH recognizes that the processes of globalization and social transformation, alongside the conditions they create for renewed dialogue among communities, also give rise, as does the phenomenon of intolerance, to grave threats of deterioration, disappearance and destruction of the intangible cultural heritage (ICH), in particular due to a lack of resources for safeguarding such heritage.

We note that in Africa, indigenous communities and Ngos play vital roles in the production, safeguarding, maintenance and re-creation of the intangible cultural heritage as recognized by UNESCO under the 2003 convention which has fostered the creation of an international binding multilateral instrument existing for the safeguarding of ICH .The convention emphasizes recognition, safeguarding, protection, awareness creation and partnership of all stakeholders in implementing the content of the convention along the lines of national policy, legal domestication, technical capacity building for stakeholders in achieving seamless safeguarding of the three strategic lists: Representative List of the ICH of Humanity; List of ICH in Need of Urgent Safeguarding; Register of Best practices for the of the ICH. However it is critical to note that in seeking for UNESCO’s international assistance, state parties which submit proposals following the criteria specified in Operational Directive 12 of the Convention, should include: participation of communities, well conceived ideas and feasibility, capacity building. The details of the Convention should be accessed from the UNESCO/ICH website.

**4.0 Lessons Drawn from the Evaluation work of the 2003 Convention by the Internal Oversight and Evaluation Unit of UNESCO-evaluation from an indigenous Ngo perspective**

**4.1. Areas of challenges in the Implementation of the 2003 Convention**

4.1 Lack of participation of UNESCO Ngos and civil society,as representatives of the indigenous peoples in the implementation;

4.2 Commercialization of the work by state parties under outright tourist exploitation without resort to the rights of indigenous peoples inclusive and sustainable interests in perpetuating their ICH;

4.3 Non-inclusion of the values and content of the convention in mainstream educational policy and programming by state parties;

4.4 Lack of continuous technical empowerment of UNESCO accreditation in capacity building at the regional and state levels

4.5 Non funding of credible Ngo midlevel programs by UNESCO aimed at empowering youths about the convention and entrenching cultural values;

4.6 Non-follow up programs by accredited NGOS in reporting efforts and programs aimed at implementing, evaluation and monitoring state party and civil society action plans aimed at enhancing the rights and values of indigenous peoples in implementing the convention

4.7 Non-encouragement of a body of experts from UNESCO accredited NGOS in the work of the convention, especially in research, advocacy materials, publication of related research works, not as a margin to the NGO Forum but integral to it as a main funding stream

4.8 Non-ability and inability of the literal and linguistic translation into major indigenous languages.

4.9 A positive pro-active strategy of wholesome adoption of the findings of the final report of the evaluation of UNESCO’s standard setting work for the 2003 convention(Torggler and Sediakina-Riviere,2013).The Perspective of indigenous peoples of Africa philosophically and technically shares the conclusive findings of the UNESCO’s internal oversight service unit in their historical evaluation work of the 2003 implementation as reflected under chapter eight,pp.69-71,items 1-24 reproduced below since we strongly believe that if the 24 findings are remedied, the core interests of the indigenous peoples of Africa will be adequately taken care of by the outcomes of the integrated content through the agency of this 8th session of the intergovernmental committee:

**Recommendation 1.** Revise all relevant documents and forms (including the Operational  Guidelines, the Periodic Reporting Formats, and nomination files) to include  gender‐specific guidance and questions.

**Recommendation 2.** Promote increased NGO and community involvement in the development of policy, legislation, safeguarding plans and sustainable development  plans.

**Recommendation 3**.  Enhance cooperation with sustainable development experts for integrating

ICH into non‐cultural legislation and policy, and for other work related to ICH and sustainable development.

**Recommendation 4.**  Support State Parties with the development of legislation and policy as part

of the ongoing 2003 Convention capacity building programme and design  appropriate capacity building formats to do so.

**Recommendation 5**.  Cooperate with sustainable development experts when supporting State Parties with the integration of ICH into non‐cultural legislation and policy, and with other work related to ICH and sustainable development.

**Recommendation 6**.  Establish, with the full involvement of UNESCO field office and in cooperation with National Commissions, a follow‐up mechanism for capacity building activities to gather data about their effectiveness.

**Recommendation 7.** Review (and adapt if necessary) the content and format of the capacity building strategy to ensure that it responds to the major implementation  challenges at the national level.

**Recommendation 8.**  Promote the USL by re‐positioning it as an expression of State Parties’ commitment to safeguarding and to the implementation of the Convention, and especially recognise those State Parties that submit nominations to the USL.

**Recommendation 9**.  Clarify to State Parties and other stakeholders all misconceptions regarding

the purpose and use of the Representative List.

**Recommendation 10.**  Ensure that inscription of elements to the Representative List reflect more

closely the criteria and procedures specified in Chapter I.2 of the Convention’s Operational Guidelines.

**Recommendation 11.** Suspend the Subsidiary Body, so that all nominations are evaluated by one common and independent body.

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

**Recommendation 13.**  Give priority to International Assistance requests within the ceiling of files

to the Convention’s mechanisms.

**Recommendation 14.**  Promote International Assistance as a capacity building mechanism for  State Parties.

**Recommendation 15.**  Strengthen UNESCO’s cooperation with WIPO over traditional knowledge and culture to ensure an ongoing exchange and learning between the two organisations and their Member States, especially in the context of WIPO’s current discussions about a new international standard‐setting instrument for the protection of the intellectual property rights of communities.

**Recommendation 16.**  Create opportunities for joint thinking, exchange of experiences, cooperation and synergies between UNESCO’s culture convention

**Recommendation 17.**  Encourage representatives of accredited NGOs to participate in IGC debates prior to voting on agenda items and include the outcomes of the NGO forums (such as the NGO Statements) in the Committee agendas.

**Recommendation 18.**  Revise the accreditation process and criteria for NGOs to ensure that all accredited NGOs have the required experience and capacity to provide advisory services to the Committee.

**Recommendation 19**. Encourage a debate on the role of the private sector and of private/public  partnerships in safeguarding ICH at all levels (national, regional and international) in order to better define its potential for cooperation and involvement.

**Recommendation 20.**  Strengthen informal sharing of interesting and innovative examples on working on the Convention, including about ICH safeguarding, development of policy and legislation, ICH and sustainable development, innovative partnerships and others.

**Recommendation 21.**  Revise the periodic reporting form to include specific questions on policy,

legislation and gender, and to ensure that the reports focus on results rather than on activities.

**Recommendation 22.**  Develop an overall results framework for the Convention, linked to a Convention Theory of Change and including clear objectives, time‐frames,indicators and benchmarks.

**Recommendation 23.**  Complement the data gathered on the implementation of the Convention through Periodic Reports submitted by State Parties with information provided by NGOs.

**Recommendation 24**.  Strengthen monitoring and evaluation of the implementation of the

Convention at the national level

**Nigerian Developmental Fallout from the fieldwork observations:**

Now narrowing down to the Nigerian experience is a theoretical metaphor for developments in the whole continent. Actually,countries like Kenya and other have gone real far in operational zing some of these recommendations but in Nigeria, we have been able to document some far reaching results at the level od state government, Ngos and community partnership but a lot still remains to be done.The accredited UNESCO ngos with the government parastatal responsible for implementation of the 2003 convention, the National Institute for cultural orientation ,under the able leadership of Dr Barclays has collaborated to organize with the UNESCO country office in Nigeria two crucial programs on sensitization and inventorying capacity building till date.Other programs planned had been hampered by lack of budgetary resources and need for greater infusion of more enlightened political will. Efforts to reach out to government at the state and local levels could not produce the desired results for lack willing response from the lower tiers of governments. Under the formal forum of Nigerian Civil Society Platform on Intangible Cultural Heritage(NICISOP),we have been able articulate an action plan based upon our agreement with the Nigerian state party.However,we need the moral,logistical and technical support of UNESCO to have a full throttle recognition by the Government to have the positive response of the different levels of government most of whom are known to organize their ICH programs without consultation with us as UNESCO accredited Ngos.

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| **5.0 Recommendation and Conclusion-a work still in progress for UNESCO,State parties and accredited Ngos**This presentation is about to be concluded by documenting the appreciation of the Ngo Forum and indigenous communities of Africa; by underlining that there is a need for a change of mindset on the part of state parties to move away from the “we” and them syndrome of isolation so that African indigenous communities and cultural groups every can move forward as a continent determined to solve its problems of socio-economic, religious and political crisis on the sustainable planks of culture and her peoples inherited creative economy This cultural transformation with the 2003 Convention as the strong cultural foundation that will empower the new generation to come up with a new African human values and a changed attitudes as a people ready to face its past and challenge its future in line with my proposed ten pillars of cultural resilience. To ensure that these grey areas of the convention are cleared we have to come up with and integrate what I have decided to call the ten pillars of resilience for the sustainable development and implementation of the 2003 convention to achieve full collaboration, sensitization and capacity building for Ngos, communities, state parties and other stakeholders. What are these ten pillars?**1st pillar-PM**: Periodic monitoring of the standard setting work of the 2003 convention at the national and regional levels;**2nd pillar-PE-Periodic evaluation** of the standard setting work of the 2003 convention at the national and regional levels;**3rd pillar-JPRNGOS**-Joint participation of UNESCO Ngos in re-evaluation of state cultural policy,especially as it relates to the ICH and the 2003 convention from 2004 onwards**4TH pillar-OSPD**-Obligatory State Governments donation of a minimum to UNESCO by state parties for the implementation of the 2003 in a post 2015 era, especially with the participation and inputs of accredited NGOS;**5th pillar-RAEC**-Adoption and enactment of the contents and frameworks of the Convention by regional unions such as African union, ECOWAS and and inclusion of UNESCO accredited NGOS in their works;**6th pillar BIWON**-Budgetary inclusion of the work of NGOS and communities in annual state budgetary appropriations by Ministries of culture and tourism;**7th pillar-INUN-**Inclusion of UNESCO NGOS in the next global and regional definition of what constitutes standard setting, its content, its modalities and its implementation works**8th UNENGOS**-pillar-Establishment of bi-annual UNESCO,NGO and State Party Monitoring and evaluation and review of its standard setting work in the culture sector and on the implementation of the convention at the National and regional works with submission of its reports to the Secretariat of the Convention;**9th pillar-EIU**-Enhanced involvement of UNESCO accredited Ngos in community engagement, project formulation, implementation, monitoring, evaluation of state party safeguarding plans, policies, legislation and programs in Africa;**10th Pillar-BROINGO**-Broaden and integrate, with the help of Ngo experts on ICH, the seamless marriage of ICH, culture and non-cultural policies, programs and legislations within the governmental institutions of state parties in Africa**Conclusion**The African elements in the Representative list represent a mere 7% -this means that only 2% of the entire world inscriptions to the Representative list since 2009 were from African countries(ITH/13/8.COM/INF.5.c,57).This, more than any other symbolic failure, is a metaphor for the inability and incapacity of state parties to fully develop and mobilize the political, social and cultural will to maximize its human and economic resources by doing the needful and the vital in setting up synergies of partnership, collaboration and cooperation with all stakeholders, especially Ngos within their states. This is a challenge not for UNESCO-as they are fully on course in pursuing the sustainable ends of culture; its not also a challenge for Ngos and indigenous communities in Africa-for they lack the resources; but an urgent appeal to state parties to do the needful by mainstreaming ICH as a sustainable policy framework, content and strategy for the achievement of poverty reduction and sustainable development of their people through the agency of the 2003 convention, the ten pillars of resilience and the entrenchment of a culturally forceful creative economy that will place Africa at its rightful place under the sun. |  |

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**Crawhall, Nigel**(2002) Giving New Voice to Endangered Cultures: Identify and Express Local Content. Working paper prepared for the International Forum on Local Cultural Expressions and Communication, UNESCO.The paper provides a sound introduction to the issue, introducing key questions and concepts. Download the paper "Giving New Voice to Endangered Cultures"

**Crawhall, Nigel** (2003) Report on the Workshop on African Indigenous Peoples’ Workshop on Traditional Knowledge, Identity and Livelihoods. Tanzania - South Africa – Rwanda – Gabon, 1 - 15 November 2003. Sponsored by the Norwegian Church Aid and UNESCO. Available [**online**](http://portal.unesco.org/culture/en/ev.php-URL_ID%3D17186%26URL_DO%3DDO_TOPIC%26URL_SECTION%3D201.html). This report gives accounts of the experiences, insights, and reflections of the hunter-gatherer and post-hunter-gatherer peoples from East, Central, and Southern Africa gained from their exchange visits. Funded by the Norwegian Church Aid and UNESCO and organized by many NGOs and Indigenous People's Organizations, the purpose of the exchange was to "further a dialogue on the issue of land rights, maintenance of knowledge

**Crawhall, Nigel**(2002) Giving New Voice to Endangered Cultures: Identify and Express Local Content. Working paper prepared for the International Forum on Local Cultural Expressions and Communication, UNESCO.The paper provides a sound introduction to the issue, introducing key questions and concepts. Download the paper "Giving New Voice to Endangered Cultures"

**Crawhall, Nigel** (2003) Report on the Workshop on African Indigenous Peoples’ Workshop on Traditional Knowledge, Identity and Livelihoods. Tanzania - South Africa – Rwanda – Gabon, 1 - 15 November 2003. Sponsored by the Norwegian Church Aid and UNESCO. Available [**online**](http://portal.unesco.org/culture/en/ev.php-URL_ID%3D17186%26URL_DO%3DDO_TOPIC%26URL_SECTION%3D201.html). This report gives accounts of the experiences, insights, and reflections of the hunter-gatherer and post-hunter-gatherer peoples from East, Central, and Southern Africa gained from their exchange visits.

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**Poole, Peter**(2003) Cultural Mapping and Indigenous Peoples. A report for UNESCO, March 2003. This report focuses upon cultural mapping, its origins and its purposes with examples drawn from around the world. It also discusses economic, social and cultural rights for indigenous peoples and concludes with a summary of the situation of Pygmy peoples in terms of cultural security - their problems and their use of cultural mapping in addressing these.

1996 -Report of the World Commission on Culture and Development: Our Creative Diversity, UNESCO; 1998 -Intergovernmental Conference on Cultural Policies for Development, Final Report, UNESCO, Stockholm; 1998 -World Culture Report: Culture, Creativity and Markets, UNESCO; 1999 -Symposium of experts: Culture, a form of merchandise like no other? 14-15 June, UNESCO, Paris; 2000 -Culture, Trade and Globalization, Questions and Answers, UNESCO, Paris; 2000 -International Flows of Selected Cultural Goods, 1980-98, Institute for Statistics, UNESCO, Paris; 2000 -Round Table of Ministers of Culture 2000-2010: Cultural Diversity: Challenges of the Marketplace, 11-12 December, UNESCO, Paris; 1999 -Round Table of Ministers of Culture: "Culture and Creativity in a Globalized World", UNESCO, Paris

Owen-Vadersluis, S., Ethics and Cultural Policy in a Global Economy, New York: Palgrave Macmillan, 2003, 126-152; In relation to France, e.g., Matterlart,A., Kultur und Globalisierung: Marktmacht gegen Vielfalt, Zurich: Rotpunktverlag, 2006, pp. 120-123 (Bodo Schultze, trans.)

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Raquel Freitas (University Institute of Lisbon (CIES, ISCTE-IUL))

 Hélder Nhamaze (Eduardo Mondlane University) .’’Positively enlightened": ways of thinking and acting on 'culture' and 'development'.

More information is available on the website of the Convention for the Safeguarding of Intangible Cultural Heritage http://www.unesco.org/culture/ich/, where you will find:

Text of the Convention http://www.unesco.org/culture/ich/en/convention

List of States Parties to the Convention http://www.unesco.org/culture/ich/index.php?lg=en&pg=00024

Webpage dedicated to the capacity building programme http://www.unesco.org/culture/ich/en/capacitation/

 Periodic reports on the implementation of the Convention http://www.unesco.org/culture/ich/index.php?lg=en&pg=00460

 List of accredited NGOs http://www.unesco.org/culture/ich/index.php?lg=en&pg=00331

 Publications produced by UNESCO on intangible cultural heritage http://www.unesco.org/culture/ich/index.php?lg=en&pg=00451

Working and information documents related to the eighth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage http://www.unesco.org/culture/ich/en/8COM, including:  Link to the webcast of the meeting

Press releases related to the session (please visit the webpage of UNESCO Media Services):

http://www.unesco.org/new/en/media-services/for-the-press/press-releases/

Media resources page http://www.unesco.org/culture/ich/index.php?lg=en&pg=00668

**UNESCO**(2003) Protection of cultural resources of the Pygmies of Gabon and their integration into the development process.Situational analysis carried out jointly by the NGO “Promotion et revalorization des cultures en voie de disparition” and UNESCO Libreville 2003. The report illustrates some findings regarding the process and results of the analysis of the situation of the Pygmy populations of Gabon in order to formulate strategies to protect their cultural resources and help their integration into the development process.

**UNESCO CD-ROM**(2004) Cultural Diversity and Indigenous Peoples: Oral, Written Expressions and New Technologies.[CD-Rom produced by UNESCO](http://portal.unesco.org/culture/en/ev.php-URL_ID%3D20353%26URL_DO%3DDO_TOPIC%26URL_SECTION%3D201.html). This CD-ROM presents examples of projects on safeguarding and transmitting indigenous cultures illustrating the principles spelt out in the UNESCO Universal Declaration on Cultural Diversity. Attention is paid to the potential benefits of new technologies such as those now bringing frequently isolated cultures into contact with others around the world.

UNESCO Key documents In chronological order: the Bolivian proposal to add a Protocol to the UNESCO/WIPO Universal Copyright Convention of 1952 (1973); the adoption of the Tunis Model Law on Copyright for Developing Countries (1976); the adoption of the UNESCO/WIPO Model Provisions for National Laws on the Protection of Expressions of Folklore Against Illicit Exploitation and Other Prejudicial Actions (1982); the development of the UNESCO/WIPO Draft Treaty for the Protection of Expressions of Folklore Against Illicit Exploitation and Other Prejudicial Actions (1984); the adoption of the UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore (1989) and its implementationin the Living Treasures Program and the Masterpieces of Oral and Intangible Heritage of Mankind.

Van Uytesel,Steven(2012).Philosophies behind the intangible cultural heritage convention:equity in heritage protection ,community recognition and cultural diversity.http://ssrn.com/abstract=2001835.

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**RESOLUTION AND DECISIONS TAKEN AT THE TENTH NATIONAL MEETING OF THE NIGERIAN CIVIL SOCIETY PLATFORM ON INTANGIBLE CULTURAL HERITAGE(NICISOP) HELD FROM 1st-3rd JUNE,2011 AT BRIDGE WATERS HOTELS,ENUGU STATE,NIGERIA**

**ATTENDANCE/MEMBERSHIP**

1 Dr Ani Casimir K C,President/CEPPER-UNESCO Accredited

2 Abubakar Babagana ,Kanuri Development Association-UNESCO Accredited

3 Joseph Ogieriakhi,West African Coalition For Indigenous Peoples’Rights/UNESCO Accredited

4 Nigerian Peace Mission,Abuja-copted

5 Prince UbakaNative Intellectual Property Organization(NIPO)-copted

6 OHANEZE Ndigbo-copted

**Opening**

Following upon the resolution of the UNESCO 5th session of the IGC at Nairobi Kenya, and the meeting of the above body with UNESCO,and NICO,the certified parastatal under the Federal Ministry of Tourism and Culture that manages intangible cultural heritage and other cultural matters,the NICISOP,resolved to work collaboratively and in consultation with UNESCO,NICO and other civil society organizations in Nigeria and Africa to achieve domestication and the goals/objectives of the 2003 convention with follow- up action programs and activities drawn up during and after the IGC in Kenya and Abu Dhabi.

2 From the 1st-3rd June 2011,UNESCO in collaboration with NICO organised the first ever domestication of the 2003 convention in Nigeria and invited the civil society in Nigeria represented by NICISOP,in keeping with the letters and spirit of the convention’s implementation program,to build the capacity of the ICH stakeholders and culture bearers to drive the achievement of the goals of documenting and inventorying Nigeria’s ICH elements on both the Urgent and representative lists of world intangible heritage framework.

3 NICISOP came as a body and participated fully in the 3-day capacity building workshop held at the peaceful atmopshere of Bridge Waters Hotel,Enugu, wherein the Enugu state Government supported this noble initiatitive of UNESCO,NICO and the stakeholders with their generous hospitality and support.

4 During the 3-day workshop NICISOP also held meetings with UNESCO,NICO,Governments’Arts and culture Ministries and parastatals,commmunity organizations,OHANEZE(Igbo pan cultural organization) and the facilitators from Kenya and Nigeria to brainstorm on initiatives and strategies on how to achieve the way forward for Nigeria within the framework of the 2003 UNESCO Convention;

5 NICISOP also used the workshop period to announce its mission on ICH which is to work actively and cooperatively with UNESCO Nigeria,west africa;NICO(Ministry of Culture,Nigeria and other Ministries of culture in west africa) and called upon CBOS,NGOS and bodies to formally identify with NICISOP in its streamlined activities to domesticate the 2003 convention in the country;

6 **RESOLUTIONS Of NICISOP-**

***With several meetings and interactions with stakeholders and culture bearers in Nigeria,the NICISOP held its own meetings on the way forward on how to effectively and strategically achieve the ICH Goals of the 2003 convention in Nigeria and West Africa resolved as follows:***

6.1 NICISOP wholeheartedly associates with both UNESCO and the Nigerian Federal Government,effectively,represented by NICO,as a state party to the convention, and to say that it will effectively work and continue to collaborate with the two Organizations with ICH mandate to achieve the domestication of the goals of the convention for Nigeria and attract international assistance to leverage upon the available international resources;

6.2 That NICISOP also thanks the leadership of UNESCO and NICO in taking the right decisions and making the right moves to carry along civil society,represented by NICISOP,communities in Nigeria,government cultural bodies and state governments in the implementation of the goals and objectives of the 2003 convention as required by International law and best practices;

6.3 NICISOP has also resolved to embark upon the establishment of a national consultative register of ngos and other civil society organizations in Nigeria and West Africa that will be interested in working under the aegis of its platform to implement its UNESCO mandate in Nigeria and West Africa countries;

6.4 NICISOP further resolved to have periodic consultative meetings, after the workshop in Enugu,on how to participate and carry out its work programs and action plans in collaboration with UNESCO,NICO and ECOWAS Secreatariat/Countries in achieving strategic implementaion of the goals of the convention within Nigeria and the ECOWAS Region;

6.5 NICISOP equally resolved in particular to embark upon it three choice and immediate programs of Firstly,to translate the basic text of the 2003 convention into the indigenous /local languages of Nigeria and West Africa;

6.6 Secondly to embark upon the effective use of traditional conflict resolution methods/knowledge of dispute resolution within our culture to help Nigeria and west african countries to solve the intractable violence and conflicts in Nigeria/west africa working within the framework of UNESCO,NICOand ECOWAS;

6.7 Thirdly to assist the ECOWAS to domesticate the convention in its various member states and to reach out other member states through the Agency of UNESCO/NICO to reach ECOWAS Secretariat Abuja;

6.8 To mobilize the national assembly and other state holders under the guidance to come up with a a loacal bill that will take into into consideration the letter,spirit and content of the 2003 UNESCO Convention to adequately to adequately protect,promote and domesticate the convention with National and state cultural policies;

6.9 NICISOP also feels,in keeping with the best conventions of doing government business and achieving of the cooperation between the civil society and governments that a Standing Committee on ICH should be set up as a matter of urgency with a special budgetary allocation to implement the content and achieve full domestication by way of drafting an enabling bill by national and state assemblies

6.9 Finally to take immediate action to achieve these resolutions and to have the Platform represented in all future activities of the implementation and domestication of the convention in Nigeria and at the regional level of ECOWAS

SIGNED