



SOLOMON ISLANDS

Capacity Building Workshop on the Implementation of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage at the National Level.



A Report on the 2019 Honiara ICH Convention Proceedings

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INTRODUCTION

Global Intangible Cultural Heritage (ICH) and the 2003 Convention for the Safeguarding of ICH.

ICH is perhaps one of newer concepts for countries and cultural organizations alike around the world. However little do the latter know, it is merely a terminology, a concept, a word that describes core of their cultural practices – chants, stories, legends, ceremonies and rituals – and that which they practice every day.

The Convention for the Safeguarding of the Intangible Cultural Heritage, which was adopted at the General Conference of UNESCO in 2003, is now, fifteen years down the line, is considered a great success for most countries that have ratified. The first three years, until 2008, was a period of preparation and organization to implement the Convention. In 2009, 116 countries were States Parties to the Convention, and until now the number of state parties that have ratified has gone up to 178¹. No other convention has shown such a rapid success in terms of ratification and participation by UNESCO Member States. This success can be seen also in the process and speed of its implementation by Member States who are eager to inscribe their ICH elements on the Representative List, altogether 508.² The impact of the Convention on the cultural heritage policy of the Member States has also been remarkable. Many countries have made new laws or amended existing laws and rules regarding cultural heritage. The latter is done to accommodate new paradigm and requirements of the 2003 Convention.

For most countries that have not ratified because of their own reasoning, they nevertheless follow closely the developments relating to the 2003 Convention for ICH Safeguarding. For some/most, much of the safeguarding activities or measures articulated under Article 2 of the 2003 Convention are implicit in the countries activities under various titles since the technical lexicon of the convention does not exist in the country specified (that had not/refrained from ratifying the convention).

Why ratify the Convention? The increasing concerns by elders in our communities, cultural experts around the world regarding the negative impacts of globalization on the living heritage of the diversity of people would certainly lead to permanent social transformation is key to appreciating the 2003 Convention for ICH Safeguarding. ICH constitutes cultural capital that can be a powerful driver for development. ICH envisaged in food security, health, education, including the sustainable use of natural resources are a wealth of knowledge. Practitioners of ICH contribute to empowerment and revenue generation from the showcasing of ICH. The facilitation of intercultural dialogue that encourages mutual respect and social cohesion are all encompassed through ICH and this is pertinent when it comes to contestation between ethnicities and communities in a pluralistic nation. And one of the most pertinent contributions of the convention is its safeguarding systems as this raises consciousness of the importance and values of our living cultures.

ICH in the Asia Pacific Region.

While most countries have adapted and progressed way faster in its implementation of the convention at the national level, in 2009 ICHCAP conducted a survey of status of ICH Safeguarding in member states

¹ <https://ich.unesco.org/en/states-parties-00024>

² <https://ich.unesco.org/en/lists>

of the Asia-Pacific region and found that most countries have just recently started making inventories, and the inventoried elements are often limited to crafts and performing arts while oral traditions, social practices, and traditional knowledge and skills have been left out. In this phase of inventorying, questions are raised, “Do we need to inventory every existing ICH element in every domain or should only important and significant elements to be safeguarded and promoted?” And in the case of making a list of important ICH, “What elements especially deserve safeguarding or promoting and for what reason should they be safeguarded?”³

For some of these countries especially Pacific countries, it is perhaps appropriate to conduct a situational analysis of ICH elements, practice, application, safeguarding measures, institutions responsible, ICH-related programs in place and many other comparative mechanisms to identify what is currently in place. Now with limited funds, it is always advisable the need to network with other government ministries or collaborate with other NGOs and CSOs to ensure that ICH is immersed and implemented using their programs for sustainability.

ICH Safeguarding in the Pacific.

Pacific countries, while they are the farthest from all major continents have been the most impacted with contact with the outside world. This has modified and effected a lot of changes to sustainability of cultural practices – some elements were shunned, artifacts burnt, traditional social structures toppled and holders exiled – all in the name of Christianity, the colonizers, social development, cash economy among many other reasons. In recent times, phenomenal elements such as climate change, sea level rise, natural disasters and development have put Pacific ICH in a very precarious situation. Thus, the urgent need to promote the safeguarding of ICH before it is lost forever. Even amidst these varying challenges, and important element found is that Pacific islands tend to learn about and support each other. A trait that transcends modern governance and governments to community level facilitation is the multi-pronged collaboration, learning and understanding and cooperation between Pacific Island countries. This is perhaps due to the climate change issue, the geographical vastness of islands, economic dependency and massive transition into the global economy.

³ <https://www.ichcap.org/eng/ek/sub1/sub5.php>



COUNTRY CONTEXT: SOLOMON ISLANDS.

The Solomon Islands is made up of six major islands – Choiseul, Guadalcanal, Malaita, Makira, New Georgia and Santa Isabel – and 992 low lying coral atolls and small islands.⁴

Melanesians who are the original inhabitants of the islands make up 93% of the total population and interestingly Polynesians make up 4%. Now the latter is not only a feature of the Solomon Islands but most of the Melanesian societies including Papua New Guinea, Fiji, Vanuatu and so forth. The archaeological and linguistic evidence shows that Solomon Islands were settled some 4000 – 6000 years ago. Polynesians who came in the later wave of migration into the Pacific came through the Melanesian nations including Solomons and after settling in the lower parts of the Pacific like Tonga, Samoa, and Tahiti, they returned back the path with which they came and without going any further settled where they found opportune because of the reasons that may be beneficial to the local society and other reasons.⁵

English is the official language however Solomon Pidgin is the common lingua franca spoken by everyone and acts an intermediary language for Solomon Islanders who possess over 80 different local languages and dialects. And interestingly the English language and pidgin has been furthered through the introduction of Christianity which encompasses 95% of total population, specifically the Anglican Church making up the most of the Christian denomination with which most Solomon Islanders are affiliated with (29%).⁶

In 1942 the Japanese had moved into the Shortland Islands, then the Florida Islands and later in the same year, the Americans advanced into the Guadalcanal waters starting the major offensive against the Japanese. In 1944, the Japanese retreated and/or driven out. Honiara was established thereafter as the main capital of the Solomons.⁷

The Solomon Islands was a British Protectorate and achieved internal self-governance in 1976 and became independent in 1978. The monarch is still the constitutional head and represented by Government General who is the Head of State. The government is a parliamentary democracy.⁸

Solomon Islands has a wealth of ICH such as shell money exchange, panpipe music and performance, and various ICH which it has actively engaged and showcased especially at large events such as the 11th Festival of Pacific Arts held at Honiara from the 1 – 14th July 2012. The theme for the latter was “Culture in Harmony with Nature”. This was significant achievement for the Solomon Islands as it brought together over 3000 delegates and ICH practitioners and knowledge holders in the Pacific.⁹ Six (6) years thereafter, the Solomons hosted the Melanesian Festival of Arts in Honiara. And this coincided with the

⁴ <https://www.un.int/solomonislands/solomonislands/country-facts>

⁵ ibid

⁶ ibid

⁷ ibid

⁸ ibid

⁹ http://www.unesco.org/new/en/apia/about-this-office/single-view/news/solomon_islands_joined_the_intangible_cultural_heritage_conv

ICHCAP Young ICH Practitioners Network Meeting from the 9 – 10th July 2018. With the core emphasis of the 2003 ICH Convention focused on safeguarding in the form of transmission, education and training for and awareness-raising among future generations, young practitioners and youths alike play a very important role in the sustainable safeguarding of ICH given that ICH is transmitted through generations in communities. Young people have great potential as future leaders who will drive innovation and change for sustainable development.

Reeling from the festivals organized, the Solomon Islands Government confirming its commitment to culture, decided to join the UNESCO Convention for the Safeguarding of the ICH thus depositing its signed “Instrument of Ratification” with UNESCO on 11 May 2018. This entered into force 3 months after ratification in August 2018 making Solomon Islands the 178th state party of UNESCO to ratify the 2003 Convention.¹⁰ An official media conference was held by the Permanent Secretary for Culture and Tourism at the new National Arts Gallery on the 22nd of February 2019 to officially announce the ratification of the UNESCO ICH Convention by the Solomon Islands.

Situational Analysis of ICH and the Culture Sector in the Solomon Islands.

In 2010, with the support of the Secretariat of the Pacific Community (now Pacific Community), David Lidimani, undertake a cultural institution and resources mapping exercise in the Solomon Islands with the ultimate aim of developing a national cultural policy for the nation. Titled “Cultural Mapping Report: Solomon Islands”, the report is the culmination of an exercise that involved field studies and consultations including a final workshop with stakeholders in Guadalcanal and the provincial headquarters of Malaita, Ysabel, Western Province, Makira and Temotu. The discussions and consultations were done according to the following formats:

- (a) International and regional frameworks
- (b) Policy
- (c) Legislation
- (d) Cultural industries
- (e) Cultural infrastructure
- (f) Traditional knowledge and education
- (g) Financial resources for the cultural sector and institutions
- (h) Cultural events calendar
- (i) Governance

Thereafter the **Solomon Islands Nasinol Policy Framework blong KALSA** and is now currently being implemented at the national level in the Solomon Islands. However more work is to be undertaken as the Department of Culture has alluded to in regards to awareness raising, monitoring and collaborative works between institutions involved in seeing through that goals and policy thematic of the *Nasinol Kalsa Policy* is fully grasped. In as far as ICH Safeguarding is concerned, the concept is mainstreamed and it comes our fervently in the chapter on Traditional Knowledge. The latter concept is ICH per say like in most

¹⁰ http://www.unesco.org/new/en/apia/about-this-office/single-view/news/solomon_islands_joined_the_intangible_cultural_heritage_conv

other Pacific Island societies. However what the policy¹¹ lacks is an implementation framework which would guide the Ministry of Culture and Tourism and external stakeholders work to implement the policy.

The second concrete work undertaken in relation to ICH in the Solomon Islands was a national survey conducted in 2014. A collaborative project between ICHCAP and Solomon Islands Museum, Dr. Unaisi Nabobo-Baba and co-researchers conducted a situational analysis of Solomon Islands ICH Safeguarding efforts. This is good basis to get an overarching view of the ICH and related activities in the Solomon Islands. Access via: http://www.ichcap.org/eng/ek/sub1/pdf_file/pacific/Solomon_pdf.pdf.

CAPACITY BUILDING AGENDA OF ACTIVITIES

Aim and Objectives

The Solomon Islands National Capacity Buildings Workshop on the Implementation of the Intangible Cultural Heritage was undertaken with the following objectives in mind for national participants:

- (a) To understand the 2003 Convention for the Safeguarding of intangible cultural heritage and its implementation at the national level;
- (b) To learn the different approaches to safeguarding of ICH and identify proactive measures they can use at national level.
- (c) Participants to note the challenges facing the viability of ICH;
- (d) Participants understand ICH integrated in other sectors of government.

Expected results

At the end of the workshop, it is intended that participants will be able grasp the core concepts of the 2003 Convention and are well endowed to advocate for the convention and its implication to the nation.

The workshop will bring together a multitude of stakeholders and it is the hope of the organizers that such stakeholders and institutions are able to link and integrate the concept of ICH to their work, the role of their institution and as a mechanism to enhance its capacity.

The Workshop intends to address specific challenges and opportunities facing the ICH safeguarding in the Solomon Islands. The Workshop will also provide the opportunity to discuss the role and significance of the Community-based ICH inventorying and how this can be applied at the national level to address challenges facing the East Rennet, World Heritage site in the Solomon Islands, for instance.

¹¹ A copy of the policy can be retrieved from the office of the Director for Culture, Department of Culture, Ministry of Culture & Tourism, Solomon Islands.



Participants

It was a good cross-section of participants at the inaugural National Capacity Building Workshop for the implementation of the ICH Convention in the Solomon Islands. Appended as ANNEX 1 is a list of participants for the Solomon Islands ICH Workshop.

Programme of activities

An initial programme was developed for the workshop targeting implementation of the 2003 Convention at the national level. Well into the program set, an oil tanker ran aground on the coast of East Rennell thereby impacting the communities, environment and most importantly the World Heritage Site. The Solomon Islands Government together with local NGOs and others went in to conduct an assessment of the site. The programme therefore was revised to accommodate the need to conduct an urgent ICH Impact Assessment caused by the boat running aground and oil spill permeating the shores and surround source of livelihood for the local communities. In addition the program was revised to focus more on community based inventory (CBI) so as to foster the need to establish community's inventories establishing a baseline for such impact assessment. Later during the actual workshop, the program was revised thereafter the facilitator had had a discussion with the Department of Culture. Find attached as ANNEX 2 the final program.

SESSIONS

Opening Ceremony:

Mr. Steven Paukari (Principal Cultural Officer) welcomed everyone to the workshop, followed by an opening prayer from Ms. Margaret Inifiri (Acting Director National Archives of Solomons). The workshop was officiated and opened by the Director Culture, Ministry of Culture & Tourism. He eloquently summated the ethos of the workshop, what it means for the Solomon Islands, the implications of the Convention and the need for the nation to ensure sustainability of the message of safeguarding for the vast Solomon Island ICH. An article in the Solomon Star best on 4th July 2019 best summates the Director's speech. The article attached as ANNEX 3. Participants followed by introducing themselves to the entire capacity building session. Almost all participants lamented their gratitude to the Ministry of Culture and Tourism for inviting them to be part of the workshop and they see this convergence as an opportunity to learn and work towards the revitalization of their respective cultures.

Session 1: Introducing the Content of the Workshop

The facilitator focused primarily on explaining the purpose of this capacity building session, the content of the workshop, what is expected of participants, the delivery of the workshop, schedule of workshop (linking to global ICH capacity building thematic) and basic terminologies that participants need to be aware during the course of the training delivery. The PPT is appended as ANNEX 4. Participants were also given an "Introduction of Participants" Sheet to complete prior to the workshop so that facilitators and organizers can gauge the scope and breadth of knowledge participants have in regards to the subject. It was emphasized that the workshop is a learning process and both the facilitator and participants reciprocate learning through discussions, dialogue and sharing of experiences. It is very important that the



Solomon Islands must know its obligations as now a state party to the 2003 Convention for the Safeguarding of ICH.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> Workshop materials are all in English and participants may not understand the depth of vocabulary of the language of instruction used. Even though all could speak and understand the English language. Facilitator was not able to fully grasp the intervention by the participants in this first part of the workshop as he did not understand the language. 	1. Simplify workshop materials language if this is not translated in the local vernacular.
	2. A briefing with participants prior to the workshop.
	3. Dedicated sessions [1 – 2 weeks] on each of the themes e.g. community based inventory.
	4. Exploring establishment of a local ICH Facilitators Network to assist the Department of Culture in its advocacy and community workshops on safeguarding ICH in the Solomon Islands.
	5. Mainstreaming ICH Safeguarding in national and provincial Council Plans to enhance sustainable development in the Solomon Islands.

Session 2: 2003 Convention overview.

The session discussed thoroughly the 2003 ICH Convention. It compares the said convention with two conventions – 2005 Convention on Cultural Diversity, and 1972 World Heritage Convention. ICH, in as far as the Pacific is concerned, is synonymous with term “traditional knowledge”, “expressions of culture” and rightfully the definition of ICH in the convention follows the same. This knowledge is collective or community defined. As a state party, Solomon Islands are obligated to implement the convention at the national level working with communities especially. Now these particulars are featured in **Operational Directives** and this protocol acts as guide to implementation of the Convention. It is imperative also that Solomon Islands also access the Intangible Heritage Fund. The national report on status of ICH Safeguarding in the Solomon is due after six (6) years. Solomon Islands can also nominate its own ICH to the ICH Representative List or a safeguarding practice under the Register of Best Practice. This presentation is appended as ANNEX 5.

The box details the information regarding Solomon Islands ratification process.

ICH Convention and the concept should be understood by the communities. State parties and communities to define ICH in their own context and using the local language for ease of reference and understanding.

SOLOMON ISLANDS

- 11 May 2018 – Deposit of Instrument.
- 11 August 2018 – Enter into Force.
- World – 178th UNESCO State to join
- Region – 13th UNESCO State to join

The Director Culture remarked that ICH is very important in that it is part of culture and it is a way of life. It is meaningful and contributes to national development.

Three comments and questions in relation to the Convention for ICH Safeguarding:

- (a) An elder remarked that the idea of safeguarding heritage may encourage the revival of practices that is not encouraged now especially with a lot of Solomon Islanders have converted to Christianity, for example, Sorcery practice and black magic. *In response the facilitator remarked that core of the 2003 ICH Convention talks about community and the important function that communities play when it comes to ICH Safeguarding. So in relation to the issue of black magic and sorcery, it still happens in many societies and communities but in as far as the convention is concerned, it is up to the community to decide on whether they wish to revitalize the practice, accept the practice as a norm of society or they totally do away with it.*
- (b) Another elder remarked that SI Government has now ratified another convention. The same scenario that happened previously when it ratified the 1972 Convention for Protection of Cultural Heritage will again feature. In the last, government even though UNESCO has protected East Rennell, Government still went ahead and allowed logging and mining companies to extract resources from the surroundings of the world heritage area which will have severe implications on the world heritage site.
- (c) Another of the elderly participants shared that until recently the cultural practice of dolphin harvesting and killing has recently been restricted. This has impacted the ICH (rituals and ceremonies) associated using dolphin parts. The facilitator remarked that:
 - Harvesting and killing dolphins are prohibited under modern laws. International Conventions also restrict this activity including the list under CITIES. The ICH Convention respects these other international instruments set and does not compete nor work against or prejudice its implementation.
 - Under the 2003 Convention, there are certain platforms that sort of give recognition to an ICH element. These include the listing of an ICH element under the Representative List, the Urgent Safeguarding List or the Register of Best Practice; access to the ICH Funds among others. Now for an ICH element nominated by any state party to qualify for these incentives will not get through if the ICH element infringes the spirit the ethos of the 2003 Convention for ICH Safeguarding.
 - If the community decides that they will continue with the practice of killing the dolphins then this is their prerogative and their right but the ICH Convention will not allow it as it impacts other international laws and conventions.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> ▪ Less time to dissect the Convention Text and the Operational Directive. Participants were eager to learn more. ▪ A concern raised was why SI ratified the 2003 Convention when it has not been able to fulfill its obligations as a state party to the 1972 Convention – reference was made to the oil spill 	1. Translation of text of the 2003 Convention to Pidgin is prudent and this needs to be done with haste.
	2. Working towards advocacy for the convention is paramount and Solomon Islands Culture Department to use all existing structures and network to enhance the implementation.
	3. Solomon Islands (SI) to work towards submission of a national nomination or multinational nomination of a local ICH in the International Representative List of

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
at the East Rennell shores.	ICH.
▪ The convention is an international law; doesn't SI have national/domestic laws that can cover ICH protection?	4. Working towards a national inventory is critical. SI can access the international fund for such course.
▪ The issue of translation. While the facilitator was able to grasp some of the pidgin words and phrases communicated amongst participants however core of what was discussed is unknown.	5. Besides communities, SI to identify institutional structures and organizations (NGOs, academic institutions, &s) that are current and ascertain their roles in the holistic implementation of the 2003 Convention at the national level.
	6. SI must remember to pay its annual (or otherwise) subs to UNESCO ICH Convention Secretariat as part of its contribution.

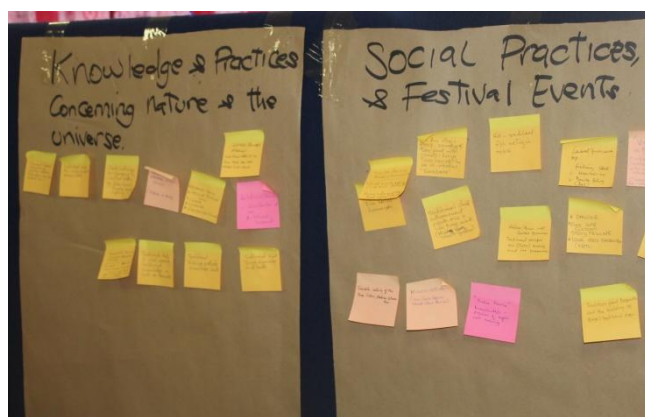
Session 3: Defining Identifying Intangible Cultural Heritage Domains & Elements

An exercise that was done together with the participants at the workshop included each to note on a coloured sticky note paper ICH elements in their regions or provinces and the domains they can be categorized under. The result was fascinating as some elements could not fit into any of the five (5) UNESCO domains:

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- Performing arts;
- Social practices, rituals and festive events;
- Knowledge and practices concerning nature and the universe;
- Traditional craftsmanship.

As the facilitator had alluded earlier to the participants, the domains identified in the text of the convention act as a guide only and SI and its communities have the flexibility to make additional domains and that which it sees best fits its circumstance/situation.

The result of the activity is manifested in the images below:





CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> Some of the identified ICH elements do not fit within the five (5) specified domains. 	<ol style="list-style-type: none"> Develop promotional materials using renowned Solomon Islander ICH elements and categorize them into the five domains or more for ease of reference and application by communities and institutions. Government to support communities to identify and document their ICH elements.

Session 4: Overview of the Solomon Islands ICH Safeguarding and Culture Sector.

This Director Culture Department, Mr. Dennis Marita presented on the overarching mechanism and management of the cultural sector in the Solomon Islands. The focus on the published **Solomon Islands Nasinol PolicyFramework blong KALSA** was pivotal as some participants were not aware of the policy and the Department was also having difficulty implementing the policy at the national level. He mentioned that the Kalsa Policy was “not seen as a priority of most governments past and hopefully not the present despite the fact that culture has had been successful so far in the implementation of programs and activities that contribute to national development”. The lack of priority by most governments is based on the fact that culture was seen as an unproductive sector.

The National Kalsa Policy is best summated through the images listed below.

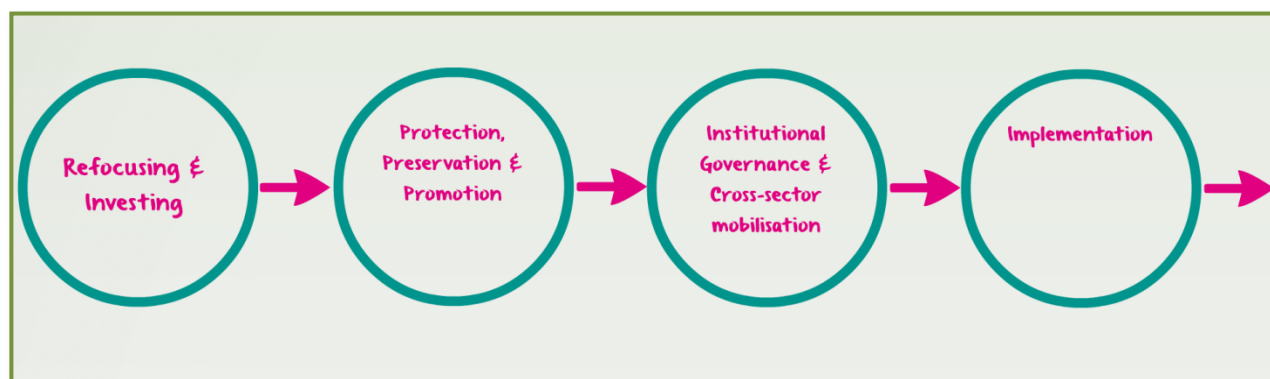


Figure 1: The new direction for the culture sector in the Solomon Islands as set out in the National Kalsa Policy. The components look at almost all facets of culture sector activities. And these are core to the implementation of the 2003 ICH Convention as well.

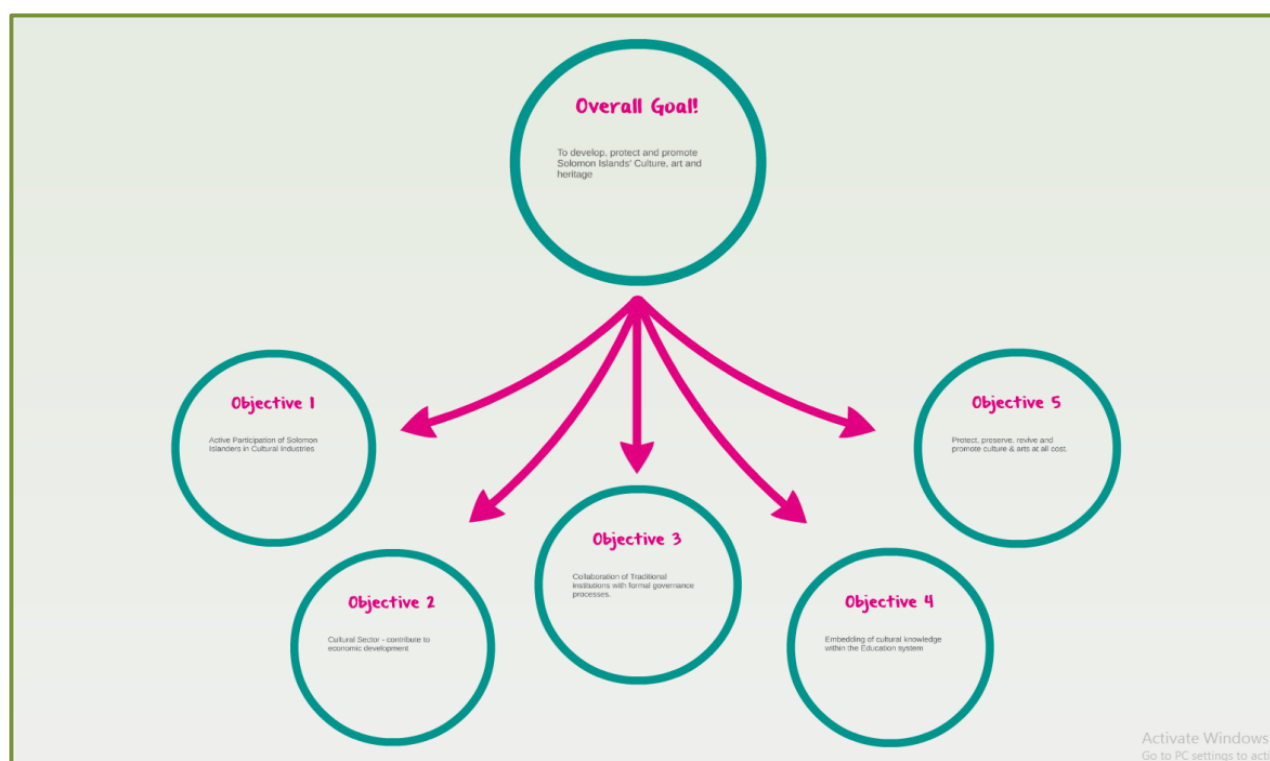


Figure 2: The overall goal of the Policy with its underpinning objectives. A total of 5 Objectives addressing the various subsectors of the Culture Sector including heritage, cultural education, cultural industries and others are key to contributing and achieving sustainable development. It is imperative therefore that an implementation plan for the policy is developed and appended so that it can assist the Department of Culture link the policy to other stakeholders and similarly, vice versa.

In his concluding remarks, Director Dennis emphasized that the culture sector in the Solomon Islands has very high potential and should be considered an economically viable sector. This however depends on the Ministry of Culture and Tourism proactively pursuing its advocacy and establishing networks and at the same time other government institutions, NGOs, Civil Society Organizations and others proactively link their policies, projects and functions in relation to the policy. And this can only be achieved if works together and collaboratively.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> ▪ Policy on Kalsa unknown to many. ▪ Department of Culture does not have enough resources - human and financial to carry out the implementation of the policy. ▪ Very little advocacy is done to other government departments and non-government organizations on the content of the policy. ▪ Culture Sector the least of priority by successive governments. ▪ Lack of an implementation plan for the Kalsa Policy. ▪ Policy has not been translated into Pidgin. 	1. Development of simplified resource materials on National Kalsa Policy and this is widely disseminated.
	2. Ministry of Culture and Tourism to dedicate funds for the advertisement of simplified and summated version of the policy in visuals and published in the local media at least twice (or more) in a month.
	3. Ministry of Culture requesting DFAT or MFAT or UNDP etc. to fund the conduct of feasibility in as far as the implementation of the policy is concerned and map, demarcate and prepare an implementation framework for the implementation of the Kalsa Policy. And Ministry of Culture to pass the framework and commence its implementation.
	4. Conduct of government roadshows and also Ministry of Culture to maximize on other governmental travel to the islands (to cut costs) and advocate including holding public forums on the policy and its implications on the people.
	5. Advocate and lobby for the inclusion of culture and heritage as a separate chapter and thematic of the National Development Plan of the Solomon and not as a general and mainstreamed idea in all the main areas of the plan.
	6. The policy to be translated in the Pidgin Language.
	7. Statistics plays a very important role in policy and decision making. The Ministry of Culture (and similar to Tourism) need data to support its activities and justification to government.

Session 5: Who can do what in implementing the Convention?

For this session, the focus was on the role of different institutions in the implementation of the 2003 Convention at the National Level. The Facilitator (Nemani) equated this topic with picture on traditional house (bure) building in the Fijis. In the building process, all the community members are involved. Each has a role to play. The elderly sit at the foot of the house under-construction with a big bowl of Kava drinking and giving instructions on the erection and binding of components of the house while other able members do the actual collating and construction. The women have a role not only in the cooking of meals but the chanting and their voices try to ease the burden and workload of their male family members participating. In this presentation, the role of Government (State party), communities and individuals, and NGOs, Experts and Research institutions all play critical functions in the sustainability of the ICH safeguarding mechanism and its implementation. The PPT is attached as ANNEX 6. The Facilitator used the example of mapping the Vanua (in Fiji) as a case study used in this regard.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> The presentation dwells very little on institutional roles. 	1. The Ministry of Culture to map out roles and functions of communities, state, organizations and individual in the implementation of the 2003 Convention and have these circulated.
	2. Identifying pertinent institutions and create a network. This would ease the collation and preparation of the Solomon Islands Periodical Report in future.

Session 6: Actors & Safeguarding SI ICH – Whu nao bin waka lo wanem? Whu bae duim wanem? [Panel Discussion]

During this panel discussion, 3 community representatives including a traditional leader, a representative of the women group and representative of youths presented verbally and impromptu on their role in general (work associated) and how this relates to ICH Safeguarding including some of the challenges faced in the implementation of their functions in society. The following matrix is an excerpt of the impromptu presentations including comments emanating from the floor. This session really opened up discussions and sharing of ideas by the participants.

YOUTH	WOMEN	CHIEF
<p>Role: Advocate for youths to become key stakeholders in the development of SI.</p> <ul style="list-style-type: none"> Youth landscape – youth demography 70% of total Solomon Islands population between age range 14-34 years of age. Pop. Growth - 50 baby/day. This rapid growing population is a threat and should be a priority issue in national policy development. 	<p>Role: Advocate on violence against women.</p> <ul style="list-style-type: none"> Development of the Stages of change group (Theatre group). Participate in various national, regional and international programs. Involvement/addressing ICH through silent acting performance. Using cultural items visualizing the message, elections, violence against women, and other pressing issues. 	<p>Role: Traditional leadership, on small Malaita.</p> <ul style="list-style-type: none"> Inheritance of chiefly titularship system- however, certain circumstances may change the application. Cases in which a chief has no son, and then the title is transferred to the 1st born son of the second brother. ICH manifested through cultural events under supervision and authority of the chief, e.g. Feasting. This is implemented and involves speeches on genealogy, and other practices.

Some of the key issues and concerns raised by participants at the end of the panel included the following:

- The importance of elders in community in relation to youth learning and transmission of knowledge and skills.
- Work with influential youth in transforming SI youthful population to appreciate their cultures and traditions.

- For Isabel Province, they have taken the proactive approach by inaugurating a program in the community that looks at the transmission of skills and knowledge e.g. they take the initiative to facilitate transmission in the creation of traditional costumes.
- In the area of Are'are women are also leaders and they are involved in decision making in the communities. Women play an important role in bringing up children; they are responsible for teaching culture to children. However, intermarriages have affect loss of cultural values and practices.
- The issue of bride price became a hot topic based on the question posed by the representative from the Ministry of Youth in that: if there is a way in which women valued through bride price continued to be practiced and maintained. The response was overwhelming, i.e. bride price in the context of Malaita is an agreement between the parents (groom and the bride). Another felt that bride price is the bonding agreement and paying the bride price is a collective effort by both families. Bride price as lamented by one of the elderly women participant is “ulaloa” – creating and strengthening linkages, enhancing associates, alliances and the important role of bearing children.
- Another felt that the use of shell money is a respect for authority.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> ▪ The presentation requests were done last minute but the presenters were eloquent in the delivery of their impromptu sharing. ▪ Time limitation was a big factor as participants were beginning to interact and wanted to share their stories. ▪ No electronic recording of their talk. ▪ Because it was last minute, perhaps next time around, speakers talk on the way forward for their work, organizations and &s in relation to safeguarding of ICH. 	1. Traditional leaders to prioritize the continuity of their cultural practices over development.
	2. Engage more women groups in the advocacy and capacity building for ICH Safeguarding as women are keepers and they have a wider network system.
	3. Solomon Islands to follow up and implement recommendations from the Youth Forum held at Honiara during the Melanesian Arts Festival held in partnership with ICHCAP in 2018. The need to recognize and incentivize youth ICH practitioners so that they can sustain the skills and knowledge. Incentives is not only relegated to monetary returns by other elements as well.

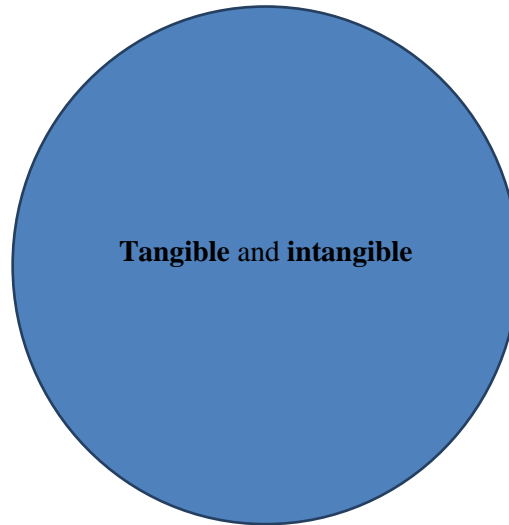
Session 7: Policies and Institutions.

In this session, the state party as part of its obligation can develop a policy or adapt a current policy to provide national support to “enable” and “safeguard” the viability of community’s ICH. So SI, if it wishes, has the option of developing a new national policy for ICH to foster the safeguarding of ICH or integrate ICH concepts into an existing policy such as the SI National Kalsa Policy. Between 2011-13, 75% of reporting States Parties (29 out of 41) developed some kind of new ICH safeguarding policy (IOS report, 2013). To ascertain for policy, an analysis or assessment must be done and gaps identified. To develop a policy, one is answering a national problem or an issue, there this must ascertain through the gaps identified. The PPT is appended as ANNEX 7. A question if the term ICH can be further clarified by the facilitator after this initial presentation. This was shared below:

ILLUSTRATION DIAGRAM

Cultural Heritage

- Movable/ immovable
- Feel and touch
- Eg: cave
- Immovable but also
- Connected with stories



- not feel
- not touch
- knowledge system
- oral tradition
- performing arts

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> ▪ Policy has become a topic of interest as well during the workshop but the lack of time forbids furthering discussion on the subject. ▪ The Department of Culture in getting the National Kalsa Policy out there is proving difficult. ▪ There are existing cultural institutions with mandates whose work all link somehow to ICH Safeguarding – how to bring these institutions together is sometimes difficult. 	1. Work towards the establishment of the Traditional Leaders Forum/Council to focus on cultural matters per say.
	2. Having a National Kalsa Commission maybe worthwhile but a thorough study needs to done to demarcate clearly its functions from the Department Culture, its mandates, and foreseeable vision. Must also look at resourcing implications – people (do we have the right and capable people), budget (enough money to start this) and physical structure to set up administration.
	3. For SI ICH Policy, it maybe opportune to study the current National Kalsa Policy as it has existing ICH measures and others incorporated. This could be relooked at to make it current and ICH relevant.
	4. An existing legislation or proposed bill such as the TKEC bill could provide protection mechanism for ICH Safeguarding for SI.

Session 8: ICH Safeguarding and role of Museums, Libraries and Archives in the Solomon Islands.

In this session only the National Archives of SI was able to make an impromptu presentation to the participants on its role and services and how the Archives can assist in information building for SI ICH of communities. Established in 1981, the SI repatriated SI archival documents kept at the National Archives of Fiji during colonial times. The Acting Director emphasised to

participants that they should make use of information and data stored for their own research connecting to their past and history.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> Few cultural institutions in the country still grappling with the 2003 Convention and how it relates to their role and mandates. There are existing institutions like the Museum or Archives but the general populace are not making use of them. The notion of whether archival information is accurate data to use for ICH Research. 	1. Culture Department to organize a 1-2 day awareness and consultation with other closely related institutions on the subject of ICH and start mapping out its role and function.
	2. The National Archives, Museums and Cultural Centre to have open days commemorating ICH Safeguarding relating this to their mandates or a “road show” implemented around the country with provincial governments.
	3. Development and printing of promotional materials and advocacy materials as well on ICH and cultural institutions in the country.
	4. Cultural institutions existing policies can also be a mechanism to immerse ICH matters but not to overwhelm its core functions.

Session 9: Awareness Raising

The PPT is attached as ANNEX 8. There are different levels of awareness, mediums used and institutional roles to awareness raising. Now the different ways of awareness raising include advocating using the local media, educational program, festival and events, commercial activities, inventories, ICH policies and through lists and registration. However it is pivotal that awareness raising is balanced, in that risks and threats are identified. e.g communities can be singled out and stereotyped, there is misappropriation and abuse, and the over commercialization of ICH caused by too much awareness.

An exercise followed the session, participants were to spend 2 – 3 minutes answering these questions: (A) identify one element of ICH in your community, share your proposed awareness raising mechanism that best suits its promotion, and why did you choose such medium. The result is appended below:

PARTICIPANT	METHOD/MEDIUM	COMMENTS
John Houkarawa	Education	<ul style="list-style-type: none"> Teaching student about beating drums Playing traditional pan pipe flutes Weaving
Margaret Inifiri	Festival & Events	<ul style="list-style-type: none"> Participation at festival to showcase the Achieves’ programmes/activities. Participation at Church programs
Sophie Lilageto	Festival (Marovo lagoon)	<ul style="list-style-type: none"> Showcase process of breaking of Ngali nut Teach young generation (kids) about the process of making Nga’li nut oil.
Andrew Houlia	Festival (Yam Festival)	<ul style="list-style-type: none"> Teaching kids about the ritual and methods/techniques of planting, harvesting and preparing (foods) of yam

PARTICIPANT	METHOD/MEDIUM	COMMENTS
Methodious Iapara	Traditional Calendar	<ul style="list-style-type: none"> By knowing the traditional calendar helps to plan the livelihood of the people (4 seasons). That helps to draw timeframes for networking on raising awareness on ICT.
Michael Tolingikiri	Kirio festival	<ul style="list-style-type: none"> Showcasing the ritual and method of slaughtering dolphins
Karlmax Saramo		<ul style="list-style-type: none"> Traditional method of fishing, catching small fishes on the reef
Anish Haútahi	Festival	<ul style="list-style-type: none"> Cultural dance
Loreta Taiki	Educational Inventory	<ul style="list-style-type: none"> Building an outrigger in the culture of Rennell and Bellona. The skill of building Fishing skills Weather pattern knowledge
		<ul style="list-style-type: none"> Use theatre performance in passing custom stories Target group is the youth to be aware of the various custom stories
Ellen	Educational programs	<ul style="list-style-type: none"> Weaving skills Transmit to the next generation
Mrs. Marita	Festival	<ul style="list-style-type: none"> Crocodile calling Practice
Guale	Face book	<ul style="list-style-type: none"> Water drumming Usually done by women
Isabel Maringe	Facebook	<ul style="list-style-type: none"> Process of making tapa cloth Maringe Isabel Target: national and international Facebook groups
Are' Are	Educational Program	<ul style="list-style-type: none"> Traditional feasting Funeral feasting Men and women participation The importance: bring together relatives and other tribal groups Preparation aspect includes gardening, fishing, hunting Reviving of relate cultural values
Ulaoa	Educational programs.	<ul style="list-style-type: none"> Adoptions Practice till today Connected with certain protocols Different types of adoption The different types have its own traditional rules guiding the practice.
Guale		<ul style="list-style-type: none"> marriage Not intermarriage

PARTICIPANT	METHOD/MEDIUM	COMMENTS
		<ul style="list-style-type: none"> • Affect land distribution
Guale		<ul style="list-style-type: none"> • Bride price • Traditional charges is still practice

Participants were able to ascertain that choosing an ICH element and the type of medium to apply so as to promote this element is not an easy task for it needs to be relevant and have to cover all facets of the element.

Session 10: Institutional and human capacities.

This session topic is a new element included in the capacity building program by the Facilitator. A core element of the ICH Convention and emphasized in its operational directives is the setting up of competent bodies, well resourced, to carry out ICH work or activities at the national level. SI can use existing structures and immerse ICH in this undertaking or establish a new office for ICH Safeguarding. Examples from Fiji and Tuvalu were given. This mandate also depends on the vision of the current Department of Culture and how it envisions itself in the next 5 – 10 years. The PPT is attached as ANNEX 9.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> ▪ For SI at this point, the greatest challenge is to make government prioritize culture. This is through its national development plan where culture is immersed not as a “cross-cutting mechanism” but a separate element or chapter on its own. ▪ The Department of Culture has minimal staff and there is currently no links to the provincial offices except in 1-2 provinces currently where cultural offices had been established. 	1. A recommended approach is for SI to start small and perhaps immerse the role and functions regarding ICH safeguarding to current staff of the Department of Culture.
	2. There is also the possibility of designating the national ICH Secretariat task to SI National Museum.

Session 11: Transmission and Education.

Appended as ANNEX 10, this session proved interesting as it showed the notion in varying formats currently being pursued at community and provincial level in the Solomon Islands. The session also draws a lot of discussion on the matter.

The Ministry of Education (UNESCO NATCOM) Office commented that it is high time that culture is mainstreamed into the national education system. Work has been done in the past, consultations were ongoing, however ad-hoc with no much impetus. This workshop and the ratification of the Convention have signaled the key route for SI to take in this regard. They must revamp and explore new mechanisms of working on the subject. This notion was supported by the Culture Department as the integration process has loosened and less prioritized in recent years. Stakeholders must reinvigorate the process. The East Rennell representative challenged the Ministry of Education to hasten the process of mainstreaming.

Further the representative from Ulao shared a draft model he had been working on with the Ministry of Education aimed at integrated culture in different levels. However the Ministry of Education has yet to be fully committed. With the Avaiki Cultural Youth Group, they hold kalsa classes for dance, language learning, crafts making and oral history learning. This started in 2007 and has loosened for a while due to lack of support.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> ▪ Lack of political will and support in regards to work on culture. ▪ Lack or minimal consultations between Ministries regarding the work on cultural immersion. This is because the government of the day has set priorities for them and they being inundated with so many things to do. ▪ No strong coordination point to drive and bring everyone together. 	1. SI institutions can use the Convention and the ratification by SI with its associated obligations that it should further the work on mainstreaming of culture in the national curriculum.
	2. The drafting of an SI National Cultural Education Framework to demarcate, regulate and initiate work in the area of cultural mainstreaming is pivotal.
	3. Ministry of Education and Department of Culture to conduct a mapping of culture education mainstreaming those resources that have been developed and work on this to facilitate its adoption and implementation.

Session 12: International Engagement

The UNESCO ICH Webpage was shown including videos or clips of the Lakalaka and the Sand Drawing to show the resources available that SI can tap into as a state party for the 2003 Convention.

Session 13: Inventorying and Research

This session was merged with Session 16.

Session 14: Case Study – an update on the impact of the Oil Spill near East Renell, UNESCO World Heritage Site.

The duo from the Environment Conservation Unit of the Department of Environment updated the forum on the issue behind the recent oil spoil and also the key activities that have been undertaken to date to ascertain the damage caused. The wreck of the Solomon Traders (Hong Kong) ran aground on Lavagu Bay on 5th February 2019. The update is appended as ANNEX 11. Thereafter major spillage clean up has been done while monitoring of impact still continues. The salvaging of the vessel proper continues. An environmental damage assessment had started on the week of this workshop. The report on the damage will be made available as soon as the assessment of the issue is completed. As per their recent assessment, they found that the wreckage has minimal or no damage to the East Rennell World Heritage site. A question posed was: *What is environment?* According to the Environment it includes all natural things and it has implications on human life, community and social matters. In as far as environmental impact assessment is concerned, this is done to minimize/avoid potential risk should any development ensue, reduce the impacts of mitigation and manage the extraction of limited resources. Tools for assessment assist in identification, predicting, assessment and mitigation of environmental and social impacts. The Department of Environment promotes sustainable development. The Ministry responsible also faces

challenges such as lack of staff, no provincial office linkage, no proper management of development consent and the lack of standardized regulation. The work of the Environment Team at the national level is articulated in ANNEX 12.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> ▪ Lack of communication and coordination at the national level. ▪ Communities are not informed of the extent of work conducted. ▪ Lack of government commitment to the safeguarding of East Rennell World Heritage Site. 	1. Consultation between Department of Environment and Culture to ensure that future assessment will also incorporate cultural assessment.
	2. The wreck and oil spill report including subsequent assessment to be made available in the vernacular and distributed to the communities.
	3. The need to conduct an urgent inventory of ICH (TKEC) resources on East Rennell to serve as baseline. .

Session 15: Conducting a Post Disaster Needs Assessment (PDNA) of ICH.

This session focused on PDNA and its application. Should this be undertaken in SI, 3-4 days should be dedicated to this subject. Participants were still trying to absorb the mechanism and its relevance to the 2003 Convention. The presentation is appended as ANNEX 13.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> ▪ No mechanism in place to address ICH post disaster assessment at the national level. 	1. Dedicated national capacity building on the subject of post disaster needs assessment for the culture sector (1 week).
	2. Conduct national inventory process for ICH elements in the country to serve as baseline.
	3. NDMO to work with Department of Culture to designate staff and institutions in Honiara and in the islands as base for rapid assessment immediately after a disaster or thereafter.

Session 16: Establishing a methodology or approach for inventorying.

This session consolidates Session 13, Session 16 and Session 20. Participants were introduced to the “Pacific Intangible Cultural Heritage Toolkit” published by SPC and EU. A copy was issued to all participants and similarly this can be accessed online. However it was emphasised that the templates given by the Facilitator and that of UNESCO for state parties act only as guide. It is up to SI to decide on the approach they will use to carry out their inventorying process. For example in the case of Tonga, they have a framework called the Kakala Metaphor, for Fiji – the Vanua Framework, and others. Solomon Islands should develop its own framework for inventorying and documentation.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
Diversity of Solomon Islands can challenge having a standardized inventory approach	1. Cultural stakeholders to dialogue and discuss, inaugurate a methodology for inventorying and documentation in the SI.

Session 17: Involving Communities/ Free Prior Informed Consent and Ethics.

Ethics is an important part of process and methodology for inventorying, and that fieldworkers must try and understand. Ethics is simply doing the right thing and respecting community norms and moral values. It is critical that for ethics an environment of trust is created, an open and transparent process facilitated. This is where free prior consent is important. The informed consent form for field officers was also introduced. Refer to ANNEX 14 for PPT. A copy of the FPC form for Chief is appended as ANNEX 15 and Informant as ANNEX 16.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
	1. Developing an ethics protocol for SI National Inventory Process and Fieldworkers.
	2. Developing ethical forms of free prior informed consent (&s) for fieldwork.

Session 18: Developing Interview Questions.

In preparation of the fieldtrip the participants were given an insight into the development of interview questions for fieldwork. Some important pointers raised:

- (a) Location and space of interview is important.
- (b) It is also recommended that during interview allow informants to flow with their stories. This is to allow an insight into the discussion. Ensure the interview is well managed. Make the interview environment much comfortable as possible.
- (c) Prepare and test equipment prior. Take a back up battery and/or equipment.
- (d) Prepare questions well and also learn to develop impromptu questions.

Refer to PPT appended as ANNEX 17 for further reference.

Session 19: Group Work – developing interview questions.

Before participants worked on the exercise, they were divided into four (4) groups to correlate with the elements identified for the field work. The Secretariat first described the 4 elements. These were:

- Halevu- original guale panpipe
- Koleo- wpmen dance
- Koga- grass skirt production process
- Kinao- traditional cooking

Participants counted 1 – 4. All the ‘1s’ sat together, the ‘2s’ sat together and so forth then each were assigned an element. The allocation of elements vs Groups was as follows:

- **Group 1:** Halevu- traditional panpipe;
- **Group 2:** Kileo- women dance;
- **Group 3:** KOGA- Grass skirt process;
- **Group 4:** Kinao- traditional cooking;

During the exercise, participants developed their questions in anticipation of the field trip to Turaranga Community. Groups were issued copies of the Framework for inventory questionnaire and sample listing to use as template to draw up their interview questions.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> ▪ Preparing a question that comprehensively captures all aspects of the ICH element. 	1. Translate the questionnaire prior to travel to field and practice with a partner before use so one can gauge the errors and make amendments.
	2. A mix of both open and close ended questions is encouraged.

Session 19: Audio recording, video and photography [demonstration]

Glen from the SI National Museum presented on use of video and photograph equipment to participants. Having practical experience in this field is immense as it gave the participants an overarching view of use including dos and don'ts of utilizing camera.

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none"> ▪ Participants do not have access to sophisticated cameras and recorders to use for mapping. They rely on their cell-phone. 	3. During the inventory process, fieldworkers need to have access to all equipment so they can capture all aspects of the elements.

Session 20: Group Exercise on Photography.

The art of photography may seem easy but it requires precision, good handling skills, correct posture and using the camera at the right moment, time and space. Such scenarios come once in a lifetime. In this exercise, the four groups were asked to pick two separate words from a bowl provided and use these words as basis to capture images i.e. the group has to take photos that illustrate these words:

- Group 1: Invitation and safeguarding;
- Group 2: Learning and brightness;
- Group 3: Happiness and running;
- Group 4: Hierarchy and Collection;

Refer to ANNEX 19 for the results of the photography exercise. Some of the lessons learnt raised by the participants included the following:

- (a) Accuracy, quality and relatedness are key to photography.
- (b) Seek consent of members of the community before taking their photos.
- (c) Maintain the response when in the community.
- (d) Right time, right space is critical.

- (e) It is always best that image taking are rehearsed before final cuts are done.

Session 21: Briefing before the Fieldwork.

The secretariat then briefed the participants regarding the place of fieldwork and what to prepare; the protocols to adhere to; groups were issued their consent forms, signed by the Director Culture; their recording equipment tested and other things.

Session 22: Fieldwork and Fieldwork Presentations

The field trip was made to Turarana Community on the outskirts of Honiara. The purpose of the trip was to witness the practices and document these for purpose of inventorying. At Turarana community, the team was welcomed by warriors then led to the cultural centre. The welcome at the entrance to the cultural centre compound, involves shaking of hands with the locals right through to the entrance door to the cultural centre building. After the participants settled inside the centre, a group of ladies entered the building shaking hands and providing traditional gifts to each participant, with basket of beetle-nut with leaf, and traditional bamboo water. After the traditional welcome by ladies, speeches were rendered and each group was instructed to move to their allocated location for the interviews.

The groups presented the next day:

Group 1: Halevu Traditional Panpipe – presented but presentation was not captured.

Group 2: Koleo- women dance – presented but presentation was not capture.

Group 3: KOGA- Grass skirt process – presented and presentation submitted as ANNEX 21

Group 4: KINAO- Traditional cooking – presented and presentation submitted as ANNEX 20

CHALLENGES/ LIMITATIONS	OPPORTUNITIES/ WAY FORWARD
<ul style="list-style-type: none">▪ Not enough time to prepare for fieldwork.▪ Fieldwork duration is less.▪ Space for interview is not opportune – teams need to be strategic.▪ Field equipment not available. Groups use their own resources.▪ Noise and disturbances to recording.▪ Not all groups submitted their photos and recordings to Secretariat. This is important to respect as	<ol style="list-style-type: none">1. Start for inventory for Turarana. All documentation to be captured and stored appropriately.

Session 23: ICH in Education

An in-depth presentation by the Office of the National Commission for UNESCO it describes work that is currently being carried out linking the Ministry of Education to the issue about ICH Safeguarding. The presentation alluded to planning ahead. This to involve:

- (A) Construct a meaningful working strategy to foster culture in all level of the national government;
 - SI – diverse culture
 - Extinct.
 - Every bodies business in promoting culture;
 - Coordinate the process of developing culture instructors guide;
 - Support culture commission- organizing consultations on ICH
 - Creating provincial and community networking;
 - Developing work plan and implementation mechanism;
 - Discussion on ways of how to develop a national guide that could be used in various communities;
 - Continue on pilot project in few provinces using local vernacular in schools.

Planning for 2018-2020

- She requested participants to provide constructive suggestion on ways of how various stakeholders could work in collaboration in teaching culture.
- Ensure cultural identity is maintain;

Participants then responded to Ms. Christina's presentation:

- (a) In any community in the Malaita province, there is only church and schools. It is very important to also include a cultural symbol within communities.
- (b) Collecting cultural data is an expensive exercise;
- (c) Expanding the office of the UNESCO, meaning having a separate office that may include, formal and informal education;
- (d) Setting up cultural centres in the provinces and communities;
- (e) Include participants of this ICH workshop in assisting respective communities in promoting and making awareness in the communities;
- (f) Work with parents on how to teach children cultural values;
- (g) Apply cultural production processes as teaching techniques;
- (h) Strengthen community cultural learning centres;
- (i) Identify cultural norms and values which are generally accepted in different communities in developing a national guideline;

Session 26: Way Forward

This is based on a presentation prepared by Steven Paukari regarding way forward rd for SI in as far as ICH is concerned. This is attached as ANNEX 22.

Session 27: Closing Remarks

The facilitator thanked the Ministry and Steven in particular for identifying the community for the inventory exercise. He affirmed the groups that the collection was done perfectly, and very informative. He acknowledged the participants that even the training was done in a very short period of time they were able to grasp the essence of the training and apply it during the practical session. And he shared that it is very important to discuss the education component and have culture mainstreamed in the national curriculum. Thank all for the workshop.

The Director Culture that the workshop shows that finally SI is doing something very important in terms of its cultures and practices and this will determine the future of SI in the area. He thanked the facilitator, participants, his team of officials and declaring that all have now become champions of ICH. The workshop is end and beginning of a new journey and the Ministry will continue to work closely with all to foster the safeguarding of SI ICH.

Certificates were presented to participants.

ANNEXTURES
