ICHCAP’s Kwon Huh Meets with Irina Bokova, Director-General of UNESCO

Consensus on key issues of ICHCAP and future projects

Director-General Kwon Huh of ICHCAP met with UNESCO Director-General Irina Bokova on 22 May, during her visit to Korea to attend the World Education Forum. They shared views on the key issues of ICHCAP and discussed the direction of the Centre’s future projects.

At the meeting, Mr. Huh expressed gratitude for UNESCO’s interest and support in establishing ICHCAP and for its attention to ICHCAP’s activities. He introduced the projects conducted by the Centre over the past four years to support intangible heritage safeguarding activities and boost capabilities in the Asia-Pacific region and discussed the direction of future projects. Mr. Huh also requested UNESCO’s continued support for the Centre’s activities, especially for the external review scheduled for the second half of the year during ICHCAP’s renewal as a C2 center. Mr. Huh also promised to continue cooperation with the C2 centers in China and Japan to support intangible heritage safeguarding activities in the Asia-Pacific region.

Madam Bokova responded by expressing her appreciation of the Centre’s efforts to safeguard intangible heritage in the Asia-Pacific region and described Korea as a state that understands the importance of intangible heritage and makes efforts to safeguard its heritage, amidst the growing significance of intangible heritage at the juncture of rapid globalization. She also agreed with the direction of ICHCAP’s future projects that include a multidirectional, comprehensive approach to intangible heritage safeguarding, with key projects in the integrated management of tangible and intangible heritage, urban development, and culture and the building of networks among intangible heritage and cities.

Workshop on Practices of ICH Safeguarding Held in Fujian

Jointly organized by the Category 2 Centers of Korea and China

The Workshop on Practices of Intangible Cultural Heritage Safeguarding was held in Quanzhou, Fujian, China, from 15 to 17 June to commemorate the seventieth anniversary of UNESCO’s establishment and to build a platform for sharing model cases of intangible heritage safeguarding in the Asia-Pacific region. It was jointly organized by the International Training Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (CRIHAP), ICHCAP, and the Department of Culture of Fujian Province.

This workshop was the first event jointly hosted by the C2 centers of China and Korea. It was organized under the goals of sharing information and experience for safeguarding and transmitting intangible cultural heritage, fostering talent, and achieving sustainable development under the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage as well as promoting activities that match the principles and objectives of the Convention as best safeguarding practices.

About 150 participants were at the workshop, including representatives from regional UNESCO offices, participants in best practices in the Asia-Pacific region, UNESCO facilitators, Chinese experts, and representatives from ICH organizations in China.

During the workshop, the participants shared the following case studies: The Construction of Networks and Information Infrastructure in the Asia-Pacific Region, Batik Education and Training at the Pekalongan Batik Museum, Life and Art Project in India, and others. The workshop was then wrapped up with a panel discussion under the theme ‘Safeguarding of ICH, a Better Future for Everyone’ and a lecture titled ‘Capacity Building for ICH Safeguarding in the Asia-Pacific Region.’

On the two days before the workshop, the representatives participated in Cultural Heritage Day events and the Fujian-Taiwan Puppet Festival, held in Fuzhou, the capital of Fujian. They also studied local intangible heritage fields with trips to the lacquer art center and Fuzhou jasmine tea farms.

Through the workshop, participants formed the consensus that the discovery of case studies and knowledge sharing are crucial for more effective safeguarding of ICH. At the closing ceremony, Xu Rong, Director-General of CRIHAP, and Kwon Huh, Director-General of ICHCAP, agreed to continue collaborative projects between the two centers in the future.
Sharing Mutual Experiences among the C2 Centers
Third Annual Coordination Meeting of Category 2 Centers Active in the Field of ICH

Category 2 centers under the auspices of UNESCO in the field of intangible cultural heritage gathered at the third annual meeting from 6 to 8 July in Guiyang, China, to exchange mutual experience and setup efficient operation plans.

The meeting was organized by UNESCO and the International Training Centre for Intangible Cultural Heritage in the Asia-Pacific Region (ICHCAP) of China. Representatives from six centers (from Bulgaria, China, Iran, Japan, Peru, and the Republic of Korea), and the UNESCO Headquarters and field offices shared information about the main functions of each center and discussed strategic plans for the future. UNESCO Headquarters has been hosting annual meetings since 2013 as a way of promoting cooperation among the centers and contributing to the organization’s Strategic Programme Objectives or program priorities.

Before the peer-to-peer exchange sessions among the centers, the UNESCO Intangible Cultural Heritage Section introduced the current issues related to the 2003 Convention, and suggested the roles for the centers in implementing the Convention, especially, emphasizing the importance of activities for civil society, communities, and NGOs.

At the first session, ICHCAP presented challenges in developing and maintaining an Internet platform to promote the flow of information and strengthen networks among collaborators, and brought up conversation topics to discuss. At the next session, CRIHAP introduced its experience on collaborating with UNESCO in organizing capacity-building workshops and presented ways for the centers to best contribute to the global program. The Sofia Centre from Bulgaria shared challenges with adopting a results-based management methodology and ways to effectively plan beyond a twelve-month timeframe. The center from Peru (CRESPIAL) presented practical lessons related to good governance based on active participation of governing body members. Also, the Tehran Centre from Iran introduced the accomplishments and challenges in planning and implementing programs with Member States, and proposed practical lessons. In the last session, the center from Japan (IRCI) shared experiences that can help other centers undergoing evaluation and renewal processes with UNESCO.

During the meeting, ICHCAP, CRIHAP and the IRCI, the three centers in the Asia-Pacific, expressed their determination to develop and implement a cooperative project annually to cement cooperation in future.

Director’s Note

It has been an exciting and busy journey since my appointment in April, one that has presented the Centre with its direction for the future. Participating in the cooperative meetings of the Asia-Pacific and Central Asian regions were an eye-opening experiences. As I learned about the experiences of these nations in safeguarding intangible heritage and the efforts they have made so far, I once again understood the challenging nature of the task of intangible heritage safeguarding.

At the 2015 Information and Networking Meeting for Intangible Cultural Heritage in the Pacific Region, I attended presentations on the underutilization of intangible heritage resources and challenges in their management in the region and realized the dire need for information management systems. I felt a great sense of responsibility, being in charge of ICHCAP, which performs the core functions of providing information services and networking for ICH safeguarding in the Asia-Pacific.

At the 2015 World Education Forum in May, I had another opportunity to reflect on the direction for sustainability in intangible heritage development. Education is a key factor in transmitting intangible cultural heritage and raising public awareness. Education on intangible heritage sows the seeds for cultural diversity. In keeping with the direction for future global education proposed at the forum, the Centre will look into possible roles it could play in education for the sustainable development of intangible heritage.

This was when I had a chance to meet with UNESCO Director-General, Irina Bokova. At the meeting, we requested UNESCO’s continued interest and support for our renewal as a C2 center and promised to cooperate with other C2 centers to provide effective support for intangible heritage safeguarding activities in the Asia-Pacific region. It was also an opportunity for us to form a consensus on the importance of key issues for ICHCAP in the coming years, such as the integrated management of tangible and intangible cultural heritage as well as the building of networks between intangible heritage and cities.

The Korean word *majangmul* refers to a gourd of water that is poured into a pump to draw the water up. The small amount of water plays an important role, drawing the water from deep underground to be shared with the world. The Centre aims to act like that gourd of water by bringing together all available resources for documenting and safeguarding all intangible heritage at risk of extinction. We ask for your continued support for the Centre’s role as a hub for organizations to convene and find new energy for safeguarding intangible heritage in the Asia-Pacific region.
Gender Equality and ICH under UNESCO’s 2003 Convention

Janet Blake, PhD (Associate Professor of Law, Shahid Beheshti University, Tehran, Iran)

The gender diversity expressed in intangible cultural heritage (ICH) should be seen as a part of the cultural diversity now celebrated as a human rights value and should therefore be protected as such. However, this is not a simple matter since, as we know, some traditional cultural practices are incompatible with the fundamental human rights principles of equality and non-discrimination. Indeed, the question of how the requirements of gender equality can be met within the framework of UNESCO’s 2003 Convention for the Safeguarding of the Intangible Cultural Heritage raises some important and extremely complex issues. At the core of these rests an apparent contradiction between the human rights concept of gender equality and the multiple ways in which gender is expressed in ICH and understood by bearer communities. Since, as stated in its preamble, the 2003 Convention is explicitly placed within the broader context of human rights, this is not simply a theoretical question; any heritage recognized and safeguarded under it should be compatible with human rights requirements, of which equality on the basis of sex (among other bases) is a central one. This presents important challenges to governments, the international community, and other actors interested in identifying ICH for the purposes of safeguarding; although more leeway may be possible for national safeguarding of ICH, a relatively strict test of gender equality and non-discrimination needs to be applied for the international aspects of the Convention (international inscriptions and assistance, in particular).

A first step is to understand how gender operates within ICH and to identify the differences between this and the human rights standard of gender equality. It is very important to be aware that, despite attitudes in many societies, gender does not operate along simple dualistic lines of biological sex; in reality people acquire gender roles through social and cultural processes and gender categories are, themselves, culturally determined. In contrast, the human rights notion of equality is primarily predicated on biological sex. Moreover, there is no universal understanding of gender, and it is vital to appreciate that our own (culturally bound) understanding of gender may differ greatly from that of other societies and cultures. Indeed, the imposition of outsiders’ notions of gender are potentially damaging to gender systems that may be crucial to safeguarding ICH elements expressing, for example, gender categories beyond the dualistic male-female concept such as transgender gender roles or ‘double-spirited people’. It is, therefore, important to apply an approach to gender that takes account of the variety of gender roles beyond those expressed in the notion of male-female sexual equality.

Since women constitute half of the societies to which the Convention applies, its references to communities and groups might be regarded as sufficient to address their gender equality needs. At the same time, women and gender-defined minorities frequently comprise marginalized and disadvantaged groups within their communities. A further important point here is that women’s ICH is frequently neglected: Just as their productive work is often made invisible, so is women’s contribution to creating and safeguarding ICH. When applying gender equality to ICH, then, we should concentrate on whether an element encourages some form of social harm or marginalization (of women, age groups, ethnic minorities, gender-defined minorities, etc.) since apparently discriminatory cultural practices may actually offer positive benefits for specific groups, including women. Gendered forms of ICH, such as the landay oral poetry of Pushtun women in Afghanistan, for example, can be used by women to express themselves in ways not otherwise available to them in male-dominated societies. At the same time, some ICH elements (such as the performing arts of the transgender hijras in India who undergo ritual sex changes) may even provide a social and cultural status to minorities defined by their gender who are otherwise rejected by society. Given the frequent marginalisation of women, girls, and members of minority gender groups from social, political, and economic power, it is appropriate to question how their right to equality can be better protected and promoted within the ICH safeguarding paradigm. For this, a gender-sensitive perspective is needed through which the practices of women and gender-based groups can be contextualized through analyzing their social relationships and relative social power, comparing and contrasting the roles of different gender groups. At the same time, a sufficiently sophisticated approach is required so that we do not assume that an ICH practice is discriminatory simply because it is exclusively practiced by men, women, or some other gender-defined group.

Gender Equality: Heritage and Creativity

UNESCO published “Gender Equality: Heritage and Creativity” in English and French in autumn 2014 to promote and raise awareness about the importance of equal participation in the cultural sphere, regardless of gender.

This report, accompanied by videos, photographs, and interviews, provides a global overview of gender in relation to individual access and contribution to culture as a way to build a better and more equitable future for all. The report, addresses concerns about women being marginalized from cultural life and the barriers that prohibit participation in cultural life, which also hinders their overall development and makes it difficult for them to realize their true potential economically and culturally.

UNESCO’s report “Gender Equality: Heritage and Creativity” © UNESCO
Windows to ICH

Wedding Ceremony

Windows to ICH provides an introduction to examples of intangible cultural heritage practice from countries throughout the Asia-Pacific region related to a chosen theme. This issue looks at wedding traditions and customs. In these examples of intangible cultural heritage from the Republic of Korea, Thailand, Vanuatu, and Uzbekistan, you can explore the unique wedding traditions around the Asia-Pacific region.

Republic of Korea  Wedding Culture as a Traditional Ritual
Shidug Kim  (Director of Education Division, National Museum of Korean Contemporary History)

The wedding is considered the most important event in one’s lifetime, as the joining of a couple marks the beginning of a family and a household. The first notable characteristic of the Korean wedding is that it is a Korean version of Confucian wedding culture, which originated in China. Koreans modified the Chinese ritual to fit their local situation and created a unique Korean ritual. For example, unlike in China, the wedding is held in the bride’s home according to traditions dating back to the Goguryeo dynasty.

Confucian Traditions

In the Confucian ritual tradition, the wedding is based on rational decision-making processes. Families with children of marrying age find a suitable partner and discuss marriage through a matchmaker. If the matchmaking is successful, the groom’s family proposes through a proposal ritual. If the bride’s family accepts, the groom’s family sends a box containing a letter promising marriage. On the wedding day, the groom goes to the bride’s home for the first time and presents a wild goose before the actual wedding ceremony. The wild goose symbolizes faith, order, wisdom, and loyalty, so by presenting the goose, the groom is vowing to stay with his bride for all eternity. Then the bride and groom bow to each other and share wine. Sharing wine means the rejoining of a separated gourd, symbolizing the joining of a match made in heaven. After the ceremony is over, the bride and groom are presented with a ritual feast.

After the wedding night, the couple remains at the bride’s home for about three days before returning to the groom’s home. Upon reaching the groom’s home, the bride greets the groom’s family in a family meeting ritual as a new family member. A year after the wedding, the couple visits the bride’s family for visiting ritual to her family that the newlyweds are doing well. This completes the long process of the traditional wedding.

Other Wedding Traditions and Symbols

Documents, such as the proposal letter, acceptance letter, date setting letter, and letter promising marriage, which are exchanged throughout the process, act as proof of marriage. This led to the tradition of burying a woman together with her marriage promise letter.

Conclusion

The Korean wedding, which has been adapted to suit the situation of Korea, stands apart from its Chinese Confucian roots. Even today, modern wedding halls come equipped with a room to conduct the ceremony to meet the groom’s family. In this way, we can see the acceptance of traditions in modern day life. Korean rituals have always accepted a variety of cultural elements while being fundamentally based in Confucianism. They form an important part of intangible heritage in Korea.
Wedding ceremonies in Thailand are generally divided into two parts: a Buddhist component, which includes reciting prayers and offering food and other gifts to monks and images of the Buddha, and a non-Buddhist component, which is rooted in folk traditions and centers on the couple’s families.

The folk traditions include the sin sod, which is a dowry system. Traditionally, the groom is expected to pay a sum of money to the family to compensate them and to demonstrate that he is financially capable of taking care of their daughter. Sometimes, this sum is purely symbolic and will be returned to the bride and groom after the wedding has taken place. The groom is also culturally required to give the bride’s parents khong mun, a gift of gold jewelry. It is typically given after the wedding is announced but before the wedding ceremony.

Historically, a couple would seek a blessing from their local temple before marrying and might consult a monk for astrological advice in setting an auspicious date for the wedding. In the general course of marriages, the non-Buddhist portions of the wedding would take place away from the temple and on a separate day.

In modern times, these prohibitions have been significantly relaxed. It is not uncommon for the Buddhist and non-Buddhist events, or even for the wedding itself, to take place within the temple. However, a division is still commonly observed between the religious and secular portions of a wedding service. The separation may be as simple as the monks presenting the Buddhist ceremony and then departing for lunch once their role is complete.

During the Buddhist wedding component, the couple first bow before the image of the Buddha. They then recite basic prayers or chants and light incense and candles. The couple’s parents may then be called upon to “connect” the couple, by placing twin loops of string or thread upon the heads of the bride and groom. This action symbolically links the couple together. The couple may then make offerings of food, flowers, and medicine to the monks present. Cash gifts may also be presented to the temple at this time.

The monks may then unwind a small length of thread that is held between the hands of the assembled monks. They recite Pali scriptures to bless the new couple. The string terminates with the lead monk, who may connect it to a container of water that will be sanctified for the ceremony. Merit is said to travel through the string and to the water. The blessed water may be mixed with wax drippings from a candle lit before a Buddha image and with other unguents and herbs to create a paste that is then applied to the foreheads of the bride and groom to create a small dot, similar to the marking made with red ochre on Hindu devotees. The bride’s mark is created with the butt end of the candle rather than the monk’s thumb, in keeping with the Vinaya prohibition against touching women. The highest-ranking monk present may elect to say a few words to the couple to offer advice or encouragement. The couple may then make food offerings to the monks, at which point the Buddhist portion of the ceremony is concluded.
Located Northern Vanuatu, Pentecost Island is home to a unique traditional marriage practice, different from practices on other outer islands of Vanuatu.

Traditional marriage practices begin between families of future spouses with food gifts offered from the groom’s family to the bride’s family. If a marriage agreement is reached between the two families, the groom’s father will return later with mats for the future bride. Future gifts are exchanged between the two families to prepare for the wedding ceremony, signaling respect and a sense of community between the families.

On the morning of the wedding, the man’s paternal uncle sits at the bride’s door to announce that she is to be married that day. However, the bride will not know who the man is or the identity of her future husband. Thus, the emotional shock induced by such a sudden turn of events without her consent can leave her with a great sadness of leaving her people for good, making her particularly short tempered. Assisted by her aunt, she will be enveloped in a large red mat and, whether she wants to or not, is taken to the village square.

Large baskets filled with white mats, partly woven by her and therefore constituting her dowry, are also brought along. Her father will make a speech, and an earth oven filled with cooked food will open, from which only certain women from the groom’s side will help themselves. When the food is consumed, everyone walks to the groom’s village. But the long walk is not taken amidst an air of melancholy. The groom’s aunts, disguised as men, joke around with the bride’s aunts, who are closely watching her niece, lest she be tempted to flee. Laughter and jokes increase as the group reaches its destination.

Upon arriving at the young man’s village, the aunts of the bride and groom sit in the women’s house. All marriages include lengthy declarations, especially on the part of the groom’s father. He talks and saunters around the central square before a row of stakes, where dyed mats are laid out and pigs are attached. He gives the bride’s parents several tusked pigs, varying in number and value according to the qualities attributed to their daughter; with that act, the marriage concludes.

However, the bride has still not met her husband. Later that evening, she will see a young man squeezing coconut milk over laplap (a baked dish made from grated manioc, taro, or banana). Her aunt will whisper that he is the bride’s husband. Numerous stone ovens that have been cooking all day are then opened.

In the nakamal (community meeting place, sometimes for men only), village men drink kava while village women joke amongst themselves. Some female members of the groom’s family, still in their masculine costumes, let themselves be carried about by the others, laughing and singing. The jokes and mimes depict the forthcoming nuptial night. While the collective excitement increases in the village, the bride, squatting in a corner, weeps bitterly.

Additionally, the tradition of dancing until dawn on the wedding night is still practiced. A leader intones a song, which is then taken up by other men gathered in a group, while women dance around the men while others carry flaming torches around the dancers, which adds impressive effects to the scene.

For the next four days the bride’s family remains close to her to persuade her to stay in her new home. Surveillance ends with the families sharing more laplap, after which everyone returns to their respective villages.

Current practices allow youth to voice their opinions regarding equal marriage practices and partner choice. However, it remains true that on the wedding day, the bride and groom cannot show the least sign of happiness. Also, preliminary gift exchange and festivities remain unchanged.
Wedding ceremonies play an important role in social life of the Uzbek people. Embodying various traditions, rituals, and celebrations, weddings are important lifetime events since they mark the birth of a new family. But a wedding is not only a union of two young people and launching of a new life but also a solemn rite of entry into important social norms and a continuation of the family legacy.

Uzbek wedding ceremonies consist of three stages—pre-wedding ceremonies, the wedding, and post-wedding ceremonies. These ceremonies have different incarnations across Uzbekistan, based on historical, religious, and social factors. This article focuses on wedding ceremonies of the Ferghana Valley.

Pre-Wedding Ceremonies
The bride is usually chosen by the groom or his parents. In either case, the bride’s family will be comprehensively studied before the engagement. Three or four matchmakers, headed by the most respected member of the groom’s family, visit the bride’s house. They announce their consent after receiving the consent from the bride and an elder member of her family. After this, a breaking-bread ceremony is held. The groom delivers the special flatbread, breaks two together, and distributes the bread with sweets to neighbors and relatives. After the ceremony, the parties agree on the dates of engagement and wedding ceremonies and discuss the expenditures and shares.

The groom sends food to the bride’s house for the engagement ceremony, which is mainly attended by the girl’s relatives, who assess the collected dowry and, if necessary, provide financial assistance to overcome any shortage.

Wedding Ceremonies
A wedding ceremony in the bride’s house (the bride’s party) and a wedding ceremony are held on the same day. At the latter, bride and groom conclude the formal marriage and religious marriage and hold a banquet at the bride’s house. Later, the bride, accompanied by her relatives and close friends, goes to the groom’s house, where the groom is waiting to enter with her. The people accompanying the bride sing a wedding song called “Yor-Yor.” When the bride and groom enter, the celebrations continue with music and dance, and relatives, friends, and neighbors offer kind words of greetings.

Post-Wedding Ceremonies
The morning after the wedding, the yuz ochdi rite is held, in which the bride meets with the groom’s relatives. During this ceremony, a young boy, one to eight years old, uses a tree branch to take off the bride’s headscarf. Afterwards, the kelin salom rite (bride’s greetings) starts, and the women sing “Kelin Salom” accompanied by a doira, a traditional percussion instrument. During this symbolic rite, the bride bows and addresses God, prophets, and saints and then close relatives of the groom. Giving a greeting bow, the bride receives gifts, and at the same time, she gives gifts to the guests.

In the evening, the groom gathers with his closest friends at a traditional tea-house and hold osh/pilav, at which the groom feeds his unmarried friends with his hands, wishing them to create a family and marry soon.

After the wedding, the bride returns to her parents’ house with other women to hold a ceremony called chorlar, where mainly women take part.

The final event is quda chaqiriq (reception for the bride’s parents). Men of both families (and sometimes women) gather in the groom’s house on a previously agreed day to get acquainted with one another.

Generally, Uzbek wedding traditions have a variety of rites and rituals. They may differ from region to region or even from community to community. But the basis of all these rites is to move the bride from her house to her groom’s house.
From 10 to 14 March 2015, Tropical Cyclone Pam (TC Pam) struck Vanuatu, an island country in the Pacific composed of more than 80 islands with a population of around 270,000 people and with some 100 languages. The category 5 cyclone caused widespread damage across the country. TC Pam’s eye passed close to Efate Island in Sefa Province, where the capital Port Vila is located, with winds around 250km/hr and gusts peaking at 320km/hr. The President of Vanuatu, Father Baldwin Lonsdale, who was attending the third UN World Conference on Disaster Risk Reduction, returned to the country immediately, before the adoption of the Sendai Framework for Disaster Risk Reduction (2015-2030) was concluded. The Sendai Framework includes the importance of Disaster Risk Reduction strategy of cultural heritage to contribute to strengthening communities’ resilience and nurture a culture of prevention.

The Flash Appeal by UNOCHA issued on 26 March 2015 reported that 166,000 people were affected by TC Pam, that 75,000 were in need of shelter, and that 110,000 were without access to safe drinking water. In early April 2015, the government of Vanuatu undertook a Post-Disaster Needs Assessment (PDNA) in cooperation with the United Nations (UN) and the World Bank (WB). The objectives of the PDNA were to:

- assess TC Pam’s socio-economic effect and quantify the damage and loss in critical sectors of the economy,
- identify priority needs for critical sectors of the economy with a particular focus on resilient recovery and reconstruction activities with indicative costs where possible,
- identify potential financing gaps and needs, and
- review current disaster risk management capacity and propose a strategy with measures to reduce risks and make all recovery disaster resilient.

The Vanuatu Cultural Centre (VCC), through the National Disaster Management Office, formally requested that UN and WB include the assessment of the culture sector in PDNA and requested that UNESCO assist VCC with assessing the cultural facilities and significant tangible and intangible heritage in the country.

Effect of the Cyclone on Intangible Cultural Heritage in Vanuatu

PDNA team for the culture sector led by VCC was composed of VCC staff and international experts from International Council of Monuments and Sites, Australian National University, Secretariat of the Pacific Community, and UNESCO in Apia. From 8 to 21 April 2015, following the existing guidelines, the team visited selected cultural facilities, historic buildings and churches, and archaeological sites to assess damage to physical structures and loss in revenue caused by the interruption of activities. Daily briefings were held at the Prime Minister’s Office to share information in respective survey work
to avoid duplications among the different sectors. It was through this process that the senior officials of the Vanuatu government, UN, and WB came to understand the definition of cultural heritage and the scope of the culture sector assessment.

The PDNA of the culture sector highlighted the traditional knowledge system of the nakamal, a traditional community structure used for decision making, governance, teaching and dispute resolution. Also known gamal, farea, and fare, every village had a nakamal, and the Malvatumauri Chief Nakamal in Port Vila is a significant iconic living heritage where the Council of Traditional Chiefs meets to discuss matters related to the Vanuatu community. This nakamal sustained serious damage by TC Pam. However, its lightweight materials and flexible framing allowed the main structure to survive. Many of these nakamals, such as the Nakamal on Tikilasoa, Nguna Island, provided refuge and saved the lives of many people in outer islands. “Kastom Haus,” a compilation of traditional knowledge and building techniques for custom houses in Vanuatu that was carried out under the VCC’s Field Workers Programme in 2005, provided an invaluable baseline data for the PDNA team’s assessment survey.

The VCC, a custodian of national collections of archives, libraries, and artefacts, provides a place to demonstrate Vanuatu sand drawing, an element on the UNESCO Representative List, for visitors, students and communities. The VCC also manages a database of different sand drawing designs found across the northern part of the country. Although the VCC managed to resume its activities one month after the cyclone, the limited timeframe for the PDNA and the lack of detailed data on sand drawing practitioners did not allow an accurate assessment on the sand drawing practices for the PDNA report.

**Conclusion**

The PDNA of the culture sector concluded that an estimated USD 1.4 million is required to reconstruct the cultural sector, including restoring the affected nakamals, archives, libraries, art centers, historical buildings, and churches as well as Chief Roi Mata’s Domain, a World Heritage Site that was badly affected by TC Pam. The PDNA report identified several short-term emergency measures and mid-term recovery priorities for safeguarding cultural heritage. This included inventorying ICH related to nakamals and building capacity to restore the structures and transmit these skills. Vanuatu, as State Party to the ICH Convention, made an emergency assistance request to the ICH Fund established by the ICH Convention to implement the recommendations in the PDNA report. In June 2015, UNESCO approved the request to support the emergency conservations of the chief’s nakamal and the documentation of this process.

The PDNA following the cyclone highlighted the traditional knowledge system that contributes to the people’s resilience and their ability to deal with natural disasters. The experience of the PDNA also shows the importance of preparing and maintaining a comprehensive ICH inventory before disaster strikes and the need to raise awareness among stakeholders about the culture sector importance to a nations’ sustainable development.

The Philippine archipelago is home to at least eighty ethnic groups that branch out into more than four hundred subgroups. While each group may be distinguished by common traditions, practices, and beliefs, a complex set of variations occurs among the subgroups. The result is a country with diverse culture that is continuously changing through time. The truth is many of its intangible aspects have evolved unnoticed, others forgotten, some irreparably lost, and many remain undocumented.

As the physical manifestation of Philippine culture became easier to comprehend, national laws and policies were crafted for its preservation and protection. Although relevant Philippine laws may not have articulated the term “intangible cultural heritage,” there are specific cultural laws that have already encompassed the concept albeit in broader terms. Republic Act No. 7356, the law that created the National Commission for Culture and the Arts, for example, mandates the formulation and implementation of policies that shall “conserve and promote the nation’s historical and cultural heritage,” and “preserve and integrate traditional culture and its various creative expressions as a dynamic part of the national cultural mainstream.”

The National Museum System, established through Republic Act No. 8492, has the important function of “carrying out research among the different people of the Philippines to define the ethnography of each group, to establish the ethnology and to document for posterity, and to exhibit to the public their traditional and existing cultures, practices, and artistic forms expressive of their culture.”

People may be awed by the objects and artifacts they see in exhibition halls, but the knowledge and the entire process that went with creating these objects remain in the memory of the objects’ creators. While heritage advocates would raise their voices against the destruction of a Spanish colonial bridge, not much of a whisper can be heard about saving a dying chant.

The UNESCO’s Proclamation of Masterpieces of the Oral and Intangible Cultural Heritage of Humanity was a timely affirmation that helped raise awareness about the value of living cultural traditions all over the world. After that, the concept of intangible cultural heritage became much clearer with the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. The Convention reiterated the call of the Proclamation, encouraging countries to establish national inventories of their intangible cultural heritage and to work towards safeguarding intangible cultural heritage.

When the Philippines ratified the Convention three years later, the National Commission for Culture and the Arts, the policymaking and coordinating body for culture and the arts of the country, initiated an inventory of intangible cultural heritage using available ethnographic literature that

Lami-lamihan Festival of the Yakan in Lamitan, Basilan © Renato S. Rastrollo

Devotees on the island of Marinduque parade around the town of Mogpog during Holy Week as part of their devotion © Renato S. Rastrollo
covered the most vulnerable domains—namely, oral traditions and expressions and social practices, rituals, and festive events. The fruit of this initiative, single-handedly accomplished by one expert, is a preliminary enumeration of 233 elements that realistically speaking could not cover a very broad field as manifested in the five domains identified by the Convention. But, it was a significant leap for the nation’s intangible cultural heritage.

Even before the preliminary enumerations, the Summary Inventory Form was devised, and more detailed information has been entered into these forms. A database has been designed to incorporate the records into a systematic structure.

In 2009, Republic Act No. 10066, or the National Cultural Heritage Act of 2009, was passed. One of the mandates of the law is the creation of a national inventory of cultural property, defined as both tangible and intangible, which are now on equal footing as the act officially recognizes the concept of intangible cultural heritage.

The national inventory, called the Philippine Registry of Cultural Property (PRECUP), is a list of cultural properties considered of utmost importance to the local community and to the nation. A pilot project was conducted in Abra, a province in Northern Luzon, to be used as a model guide for other provinces. The NCCA and the local government of Abra collaborated on this project with local researchers, community elders, and practitioners coming together to identify the important cultural properties of their province.

To gather more information on the intangible elements listed in the registry of Abra, the Intangible Cultural Heritage Unit of the NCCA organized its documentation team to conduct research in the different municipalities of Abra to validate data and record variations of elements as the province is composed of two major ethnic groups—the Itneg and the Ilocano. The Itneg, which submitted the registry, has eleven subgroups. The documentation team also included in their documentation the intangible cultural heritage of the Ilocano ethnic group.

While the pilot project was being conducted, more intangible elements were being documented by the unit in other parts of the Philippines.

The Intangible Cultural Heritage Unit was created by the NCCA within its structure to oversee the implementation of the provisions of the 2003 Convention as well as the intangible heritage concerns covered by the National Cultural Heritage Act.

The unit organizes a research team to document intangible cultural heritage domains in situ. The documentation includes actual processes and social processes prior to and even as consequences of an intangible cultural event. Only intangible cultural heritage elements performed in their proper socio-cultural context are documented; thus it discourages the staging of an activity for purposes of documentation.

The NCCA, through this unit, also networks, coordinates, and cooperates with local government units, educational institutions, local communities, and practitioners to facilitate their participation in drawing up the intangible cultural heritage inventory of the country.

While the registry of PRECUP is basically a list of what is considered significant to cultural heritage, the Philippine Inventory of Intangible Cultural Heritage (PIICH) is more detailed and comprehensive as it includes the current state and viability of elements. To date, there are 367 elements of intangible cultural heritage included in the PIICH.

Some of these elements were featured in the book Pinagmulan, Enumerations from the Philippine Inventory of Intangible Cultural Heritage, co-published by the NCCA and ICHCAP in 2013. It is but a fraction of our entire intangible cultural heritage, which is so vast that it will take more than one lifetime to record. But the publication is tangible proof that documenting and safeguarding our living cultural traditions can and should be done.
Sub-regional Network Meeting for ICH Safeguarding

ICHCAP has been holding Central Asian and Pacific sub-regional meetings since 2010 to assist in activities related to safeguarding ICH in Asia-Pacific region to solve challenges Member States face in the field of ICH safeguarding. These individual sub-regional network meetings have led to turning points in evaluating project results and working out new project plans. This issue of *ICH Courier* takes a closer look at two sub-regional meetings that were held in March and April 2015.

2015 Pacific ICH information and Networking Meeting in Fiji

The 2015 Information and Networking Meeting for Intangible Cultural Heritage in the Pacific Region was jointly organized by the Fiji Department of Heritage and Arts, Ministry of Education, Heritage and Arts (The Department) and ICHCAP, and held in Pacific Harbour, Fiji, from 16 to 18 April 2015. The meeting was organized in cooperation with UNESCO Apia Office.

Representatives from seven Pacific countries—namely, Fiji, FSM, Marshall Islands, Palau, Samoa, Tonga, and Vanuatu—participated in the meeting. This year’s meeting theme was “Revitalizing Dormant ICH Data in the Pacific.”

Most countries participating were already involved with ICHCAP’s first ICH cooperative project that resulted in publishing *Traditional Knowledge and Wisdom: Themes from the Pacific Islands*. With this experience, the participants discussed ideas about a new project. Since last year, ICHCAP and the Pacific countries have been exploring possible ICH-related projects based on the particular needs of each country while focusing on information.

During the first session on day one, participants reported on their ICH data information and its management status. They generally reported that the ICH data is not currently well organized and that it is rarely used in many cases. At the second session, regional organizations shared resourceful presentations regarding their heritage information activities.

On the second day, ICHCAP presented a new project plan for general review. Participants decided to launch a new ICH information project in the Pacific, and they will develop a project plan, which will be a milestone for the next five years. The new project is to revitalize dormant ICH data and facilitate ICH information management in the Pacific.

*Boyoung Cha (ICHCAP)*

Discussions on the Second Three-Year Project for ICH Safeguarding in Central Asia

ICHCAP held the Sixth Central Asia Sub-regional Network Meeting on the Safeguarding of Intangible Cultural Heritage with the participation of four Central Asian states—Kazakhstan, Kyrgyzstan, Tajikistan, and Uzbekistan—and Mongolia from 28 April to 1 May. The meeting, sponsored by the Cultural Heritage Administration of Korea, took place at the National Palace Museum of Korea (Seoul) and the National Intangible Heritage Center (Jeonju).

The first day of the meeting, which was held at the National Palace Museum of Korea as a public event, began with reports on Central Asian performing arts and was followed by country reports on safeguarding intangible heritage in the respective states. During the working group sessions held from 29 April to 1 May, the achievements of the Facilitating ICH Inventory Making and Using Online Tools for ICH Safeguarding in the Central Asian Region project, conducted from 2011 to 2014, were presented and discussed. The participants emphasized the heightened awareness of intangible heritage in their countries and enhanced national policy capacities as major outcomes of the project. All participants affirmed that the project had positively affected their membership in, or implementation of, the 2003 Convention, both directly and indirectly.

The participants also reported having completed the following goals during the three-year project: 1) organizing ICH expert committees and drafting preliminary inventories, 2) conducting field studies on ICH and drafting national inventories, and 3) building online ICH databases and websites and completing drafts of introductory booklets by state. They also presented audiovisual materials relevant to each stage of project completion and gave public demonstrations of their completed websites. A consensus was formed among participants that these outcomes should be shared and supplemented in the future by building a comprehensive website on Central Asian intangible heritage as well as publishing explanatory materials on the intangible heritage of each state.

*Weonmo Park (ICHCAP)*

Regarding the next three-year cooperative project between the ICHCAP and Central Asian States Parties, the participants agreed upon the need for a project to raise the visibility of intangible cultural heritage in Central Asia, using the information accumulated in the course of the earlier cooperative project. Specifically, the participants agreed to complete the following project items: 1) creating a video library on Central Asian ICH, 2) publishing an ICH inventory book by state, and 3) holding an ICH photo exhibition.
Language is the most crucial element of culture. It is the most distinctive accomplishment of humans, marking them off from other animal species. But, being made literally of mere thin air, language is also the most intangible among man’s cultural acquisitions. It has taken humans about half a million years to develop this unique skill that has so profoundly determined how human societies are formed and how they carry out communication among themselves as well as how they hand down the collective knowledge from one generation to another. This greatest cultural acquisition of man has come under an unprecedented stress in our time. It is estimated that out of the approximately 6,000 living languages, a majority shall disappear in near future. UNESCO has already started bringing out inventories of ‘world languages in danger.’

India has been home to nearly one out of every ten living languages. In 1961, nearly 1,100 ‘languages’ were reported by the Census of India. Ten years later, in 1971, the census introduced a cut off figure of 10,000 speakers as the minimum qualification for including a language on the list and reported only 108 languages, negating the existence of nearly 90 percent of the living languages. This practice was continued in subsequent census reports. In 1996, I decided to establish Bhasha Research & Publication Centre (BRPC) in response to the situation of increasing ‘language invisibility.’ The term bhasha in most Indian languages means ‘language, voice, identity, or definition.’ The aim of BRPC was to provide appropriate platforms for the vanishing voices. Obviously, these were the voices of the indigenous peoples, hill communities, coastal communities, and itinerant nomadic communities. From the very beginning, we were aware that languages can survive only if the speakers of those languages survive. Therefore, our focus was never exclusively on linguistic studies. Rather, we made every aspect of the imaginative life of communities our concern, and we were mindful of the continuity of their livelihood practices.

We were convinced that the work had to be carried out by going to the communities and not by merely documenting them as outsiders. Hence, our main campus was established at Tejgadh, a tribal village situated in the middle of the indigenous habitat and surrounded on all sides by tiny hamlets of traditional knowledge holders who still practice this knowledge in their lifestyle. There, we set up non-conventional learning centers for people of all ages; a museum of ‘voice,’ which became co-curator of traditional wisdom; a healthcare initiative that looked at the human body from the perspective of the indigenous; and various self-help experiments promoting the livelihood practices of the communities. The institution at Tejgadh was called Adivasi Academy and entirely managed by the local people. It started attracting the nomadic and the indigenous from all parts of India and from other countries as well.

In 2010, we decided to produce the People’s Linguistic Survey of India (PLSI). The need was felt particularly as the government of India had until then not carried out any comprehensive language survey since independence in 1947. The idea of PLSI attracted a team of 3,000 volunteers from all walks of life. They ranged from university vice chancellors to bus drivers and simple farmers. When the PLSI was completed, we had gathered accurate information on 780 living languages in India. This is being published in 50 volumes spread over 35,000 printed pages. It is also being translated into Hindi and various other Indian languages. The PLSI was widely reported by media in India and outside and has inspired several other experiments based on community initiative.

BRPC has also done extensive work in revitalizing oral traditions combining folklore and the indigenous music. We have created a bhasha-vana, a ‘language forest’ with trees speaking human languages. This is done with the help of technology, but the idea is to represent our collective heritage as also our collective responsibility. We are now planning to do a global language status report (GLSR) purely with the help of volunteers who care for their intangible cultural heritage. The Ministry of Tribal Affairs, under the government of India, has accorded BRPC the status of ‘Centre of Excellence.’ More importantly, the indigenous communities, the hill communities, and the nomadic communities in India have accepted BRPC as their own ‘voice.’ May awards have come our way, but the great affection and involvement of the communities is the greatest of them.
Discover Sustainable ICH Safeguarding from Education
Propose guidelines to set up the direction of safeguarding ICH through new vision for education

Education is an important means for transmitting ICH from generation to generation. It is identified in the 2003 Convention as a safeguarding activity. Details on safeguarding activities for each State Party in the education field are in Article 14 of the 2003 Convention, and staff training is identified in Article 21 as factors involved with awarding international assistance. Education is an essential factor for safeguarding ICH.

As an effort to adopt the post-2015 education agenda and set a realistic action plan, UNESCO organized the World Education Forum 2015. The forum was held from 19 to 22 May in Incheon, Republic of Korea. The Incheon Declaration, a transformative vision for education over the next fifteen years was adopted at the forum. It encourages countries to provide inclusive, equitable, and quality education and life-long learning opportunities for all. Education was identified as the key to global peace and sustainable development.

The vision is meaningful in relation to ICH, as it proposes guidelines to set up a direction for safeguarding ICH.

Fundamentally, safeguarding ICH focuses on the processes involved in transmitting or communicating ICH from generation to generation, rather than on the production of concrete manifestations, such as dance performances, songs, musical instruments, or crafts. In other words, ICH is an important part of current generation, and the process of transmitting this ICH to the next generation is an integral part of ICH safeguarding. In that regard, life-long learning opportunities for all lead to sustainable ICH and are the driving force of cultural diversity. Laying the groundwork of legal system can be an alternative to promote lifelong education opportunities in formal and non-formal education.

Education and training in batik cultural heritage in Indonesia is an example of a successful safeguarding program. Batik, a traditional handcrafted textile rich in intangible cultural values that has been passed down for generations in Java and elsewhere since the early nineteenth century, is made by applying hot wax in dots and lines to cloth using a canthing tulis pen or canthing cap stamp as a dye resistant. The batik community noted that the younger generation’s interest in batik was waning and felt the need to increase efforts to transmit batik cultural heritage to guarantee its safeguarding. The program is a collaboration between the Batik Museum and elementary, junior, senior, vocational, and polytechnic schools that include education in batik cultural values and traditional handcraft in their curricula as local content or subject. The project has gone on for three years and has continued to expand to the Pekalongan District and the neighboring Batang, Pemalang, and Tegal districts. The project is a good example of transmitting intangible cultural values to the younger generation by including modules of cultural heritage in the curricula of educational institutions. The sustainable nature of this program eventually led it to be registered as a Best Practice in 2009.

Besides life-long learning, financial, technological, and educational support for artisans enhances transmission and helps maintain the vitality of ICH. Although technology and machines play major roles in our lives, humans are the main actors in spawning creativity and transmitting ICH. As a result, an educational framework for transmitting knowledge and skill should be prepared so that ICH can be consistently recreated and developed.

Hyonseo Kim (ICHCAP)
[UNESCO] New Intangible Cultural Heritage Nominations Received

The ICH Secretariat received fifty-six new files by the 31 March deadline: seven nominations to the Urgent Safeguarding List, forty-one to the Representative List, six proposals for the Register of Best Safeguarding Practices, and three financial assistance requests. Sixty-one states applied, of which four did so for the first time and ten currently have no inscribed elements.

As in previous cycles, only fifty files will be processed according to the level of priority determined in the Operational Directives. Details on submitting states and the priorities for 2016 cycle can be consulted online.

As intangible cultural heritage is often shared by communities on territories of more than one state, multinational inscriptions on the lists constitute an important mechanism for promoting international cooperation. States Parties are encouraged to declare and to consult intentions of nomination to facilitate such processes as well as the files already submitted to be evaluated in future cycles. [Source: UNESCO]

[UNESCO] Assessing Long-Term Effects of Capacity Building—A New Challenge

The Convention’s Secretariat with the support of the Intangible Cultural Heritage Fund held a workshop from 1 to 3 June at UNESCO Headquarters to establish a follow-up and evaluation mechanism for activities carried out under the Convention’s global capacity-building program.

Thirty key program constituents—namely, national counterparts (including National Commissions for UNESCO), expert facilitators, and UNESCO colleagues from around the world arrived in Paris to provide advice. Mr. Gregor Meiering, an experienced evaluation expert, worked with the Secretariat to develop a draft framework for the mechanism and acted as a co-facilitator during the workshop.

The results will be presented to the tenth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage that will take place in Namibia from 30 November to 4 December 2015 and inform the Committee’s larger debate on a results framework for the Convention. [Source: UNESCO]

[UNESCO-Palestine] Palestine Steering Ahead

On 18 and 19 May 2015, a specialized workshop was held in Ramallah to draft the Palestinian Law on the Safeguarding of Intangible Cultural Heritage.

The workshop, which was organized by the Palestinian Ministry of Culture and the UNESCO Ramallah Office, included participants from various ministries, the Palestinian National Commission for Education, Culture and Science, relevant civil society organizations, and research institutions. They provided their input and perspectives to the draft law so it conforms to the principles and provisions of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, which Palestine ratified in 2011. Once finalized, the draft Law will be submitted to the relevant Palestinian authorities for endorsement.

The workshop is a continuation of a process that started in 2012 when the Ministry of Culture, with UNESCO’s technical support and through broad consultation with civil society institutions, prepared an initial draft. The law will be an important safeguarding measure, and the participatory process through which it emerged demonstrates the strong commitment of national authorities to ensure the viability of living heritage in Palestine. [Source: ICH NGO Forum]

[Iran] Tehran Hosted Gathering for ICH Safeguarding

The Regional Research Centre for Safeguarding Intangible Cultural Heritage in West and Central Asia under the Auspices of UNESCO (the Tehran ICH Center), a culture-related Category 2 Center, hosted the second public session of its Governing Council, a three-day event from 4 to 6 May in Tehran, Islamic Republic of Iran. The meeting, which also served to commemorate the seventieth anniversary of UNESCO, was co-organized by the UENSCO Tehran Cluster Office; the Iranian National Commission for UNESCO; and the Iranian Cultural Heritage, Handicrafts, and Tourism.

Attending the meeting were members of the governing council, representatives of West and Central Asian states, representatives of NGOs, and local community members. In addition matters related to the Tehran ICH Center’s 2015 work plans, the agenda included reports on intangible cultural heritage, cultural performances to raise awareness, a short documentary film about UNESCO, and special tributes to celebrate the seventieth anniversary of UNESCO.

Initially established to cover the concerns of Iran, Kazakhstan, and...
Tajikistan, the Tehran ICH Center has grown to cover ten countries of the sub-region, and another five countries have expressed interest in joining the center.

[Republic of Korea] Workshop on 2015 UNESCO World Heritage for Youth Supporters

The workshop included diverse lectures and field studies. The newly selected youth supporters visited ICHCAP and the National Intangible Heritage Center, both of which are located in Jeonju. ICHCAP lectured on understanding intangible cultural heritage and 2003 Convention and about the importance of international cooperation for youth supporters.

The youth supporters, made up of university and graduate students, will be volunteering at cultural heritage sites to support tangible and intangible cultural heritage from July to October this year. [Source: Cultural Heritage Administration]

[Republic of Korea] International Symposium to Commemorate the Tenth Anniversary of the International Journal of Intangible Heritage

The International Journal of Intangible Heritage celebrates its tenth anniversary this year since the National Folk Museum of Korea began publishing it in 2006. The journal covers a broad spectrum of topics in the field of intangible cultural heritage, including investigation, research, safeguarding, transmission, promotion, education, natural environment (climate), and cultural space.

To commemorate the tenth year of publication, the National Folk Museum of Korea organized an international symposium entitled "Future Challenges: Museum, Intangible Heritage and Local Communities" as a platform to review and examine the role museums should play in encouraging local communities to recognize and appreciate different cultural values so that they can preserve intangible heritage elements in danger of disappearing due to rapid modernization and urbanization. The international symposium was held 8 July at the National Folk Museum of Korea.

The symposium provided opportunities to share the following case studies: 'Collecting Tangible and Intangible Cultural Heritage to Study and Exhibit Contemporary Social Issues: Experiences of the MuCEM (The Museums of European and Mediterranean Civilizations)', 'Stewardship of Intangible Heritage: Opportunities and Challenges,' and others. [Source: National Folk Museum of Korea]

[ICHCAP] Bhutan ICH Book Publication and Promotion Events

Bhutan ICH Book Publication and Promotion Events were co-organized by ICHCAP and the Department of Culture of Bhutan (DCB) and held on July 29 in Thimphu, Bhutan. The DCB and ICHCAP have been collaborating from 2011 to establish a Bhutan ICH information system, with the generous support of the Cultural Heritage Administration of Korea. Through the project, researchers at the DCB conducted fieldwork on the ICH of sixteen regions in Bhutan and wrote reports based on the collected data, and those were compiled as a book titled Intangible Cultural Heritage of Bhutan, published both in English and Dzongkha. To celebrate this meaningful publication, ICHCAP and the DCB held the Intangible Cultural Heritage Symposium and the Book Launching Ceremony.

The symposium was designed to identify and share the current status and challenges of safeguarding ICH in South Asia and to seek sub-regional cooperation. Participants included representatives from Bhutan, India, Sri Lanka, Bangladesh, and the UNESCO New Delhi Office as well as observers from the various cultural and educational institutions in Bhutan.

After the symposium, the launching ceremony for the Intangible Cultural Heritage of Bhutan was held at the same venue, and many of the participants offered congratulations for publishing first book on ICH Bhutan.

Throughout the events, ICHCAP, the UNESCO New Delhi Office, and Member States emphasized the need for sub-regional cooperation for effective ICH safeguarding and agreed to seek diverse methods for vitalizing NGOs’ activities with acknowledging the role and importance of them in the region.

ICH COURIER
JUL 2015

PUBLISHED BY
International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (ICHCAP)

ADDRESS
95 Seohak-ro, Wansan-gu, Jeonju 150-120
Republic of Korea

TEL  +82 63 230 9733
FAX  +82 63 230 9700
EMAIL  info@ichcap.org

WEBSITE  www.ichcap.org

EXECUTIVE PUBLISHER  Kwon Huh

EDITOR-IN-CHIEF  Seong-Yong Park

EDITORIAL STAFF
Weonmo Park, Milee Choi, Hajin Ryu, Hyunseo Kim, Michael Peterson

DESIGN & PRINTING  Yemack Korea

ISSN  2092-7959

The views and opinions expressed in this volume are those of the authors and do not necessarily reflect the official ideas or positions of ICHCAP.

The ICH Courier may be downloaded from www.ichcap.org and reprinted free of charge provided the source is acknowledged.

Printed on recycled paper