

**NATIONAL WORKSHOP
ON
INTANGIBLE
NATURAL HERITAGE**



23-24 March 2012

**National Museum of Natural History,
Tansen Marg, New Delhi-110001. INDIA**

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NATIONAL WORKSHOP ON **INTANGIBLE NATURAL HERITAGE**

A National Workshop will be organised by the National Museum of Natural History (NMNH) New Delhi during 23-24 March 2012 on the theme of Intangible Natural Heritage (INH).

The workshop will deliberate upon case studies of various aspects of Intangible Natural Heritage. Broadly, themes to be addressed include cultural aspects of INH, biological aspects of INH and Institutional mechanisms available in India to address various aspects of INH.

	Themes	Sub-themes
1	Cultural aspects of INH	
		Oral traditions and Expressions concerning Nature
		Performing arts concerning Nature
		Social practices, Rituals and Festive events concerning Nature
		Traditional Craftsmanship concerning Nature
2	Biological aspects of INH	
		Ethno-botany
		Ethno-zoology
		People's Biodiversity Registers
		<i>Hortus Malabaricus</i>
3	Case studies/ Institutional mechanism	
		Access & Benefit sharing, TK Digital Library
		Anthropological aspects
		Museum aspects: Documentation, Safeguarding, Interpretation, Exhibition etc
		Networking aspects

The workshop is important in that the same is expected to help the NMNH to develop future Exhibitions on the theme. In order to facilitate it, a temporary Exhibition will be ready for Evaluation by the workshop participants.

The workshop is expected to be a pre-runner to an International Seminar on "Natural History of Indian Biodiversity" to be organised by the NMNH in connection with COP11, the **Conference of Parties on Biodiversity of the UN Convention on Biodiversity**.

The NMNH has been involved in the theme of INH for about a decade by involving in a large number of programmes including seminars, conferences, workshops, exhibitions and publications. In particular the NMNH has worked on the interpretation of *Hortus Malabaricus* considered to be the earliest systematic scientific documentation of folk medicinal knowledge /practices in Asia. NMNH has also organised 'Festivals of Museums' and INH in Kalady and Jodhpur in 2011.

Programme (tentative)

Day 1	Activity	Theme/ Subject
1000-1030	Registration	
1030-1130	Inauguration	
1130-1200	Tea break	
1200-1400	Session 1	Cultural aspects of INH
1400-1500	Lunch	
1500-1700	Session 2	Biological aspects of INH
1700-1800	Evaluation 1	Exhibition on INH
Day 2		
1000-1200	Session 3	Institutional mechanism for INH/ Case studies
1200-1230	Session 4	General/ Open
1230-1300	Evaluation 2	Exhibition on INH
1300-1400	Valediction	
1400-1500	Lunch	

Participation: Participation is limited and by Registration. Those interested to participate may submit request for participation (to the Workshop Coordinator by email (Smt. Naaz Rizvi, Scientist D, National Museum of Natural History, Tansen Marg, New Delhi-110001) latest by 15th March 2012. Confirmation of Registration will be informed by email by 17th March 2012.

Accommodation/ travel: Participants are requested to make arrangements for their travel and accommodation requirements.

Venue/ Location: The venue will be NMNH Auditorium, 3rd floor, NMNH. NMNH is at a distance of about 5 km from the New Delhi Railway Station and 20 km from the Airport.

Climate: During the month of March, New Delhi generally experiences mild cold weather conditions and the temperature generally hovers around 15-35° C.

Communication/ Contact: Email: nmnhinh@gmail.com.

Workshop Coordinator Mrs. Naaz Rizvi (Scientist D) (Mobile 9868244086);

Co-coordinator Mr. Rakesh Kumar Pal (LIA) (Mobile 9968906566).

Background paper compiled by:

B. Venugopal, Director, National Museum of Natural History, Tansen Marg, New Delhi

INTANGIBLE NATURAL HERITAGE

- 1. Introduction:** Intangible Heritage (IH) is a term increasingly used while discussing about Heritage. The term has been in circulation only during the last decade or so. Before the arrival of the term IH, Heritage in general has been restricted to the tangible aspects only. However, it has been felt during the last decade or so that restricting Heritage to the tangible/ materialistic aspects alone excludes a large percentage of heritage efforts, especially from the Asian countries including India. The World Heritage tag, which was earlier restricted to sites of materialistic heritage such as forts, monuments, national parks etc were expanded to include IH as well by efforts such as the Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity.
- 2. What is Intangible Cultural Heritage?** We share cultural expressions that have been passed from one generation to another, have evolved in response to their environments and contribute to giving us a sense of identity and continuity. There are things that we regard as important to preserve for future generations. They may be significant due to their present or possible economic value, but also because they create a certain emotion within us, or because they make us feel as though we belong to something – a country, a tradition, a way of life. They might be objects that can be held and buildings that can be explored, or songs that can be sung and stories that can be told. Whatever shape they take, these things form part of a heritage, and this heritage requires active effort on our part in order to safeguard it.
The term ‘cultural heritage’ has changed content considerably in recent decades, partially owing to the instruments developed by UNESCO. Cultural heritage does not end at monuments and collections of objects. It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.
UNESCO, which is the only specialized agency within the United Nations system with a specific mandate in culture, assists its Member States in the elaboration and implementation of measures for an effective safeguarding of their cultural heritage. Among those measures, the adoption of the **2003 Convention for the Safeguarding of the Intangible Cultural Heritage** was a major step for developing new policies in the field of cultural heritage.
- 3. Intangible Cultural Heritage Domains:** UNESCO’s **2003 Convention for the Safeguarding of the Intangible Cultural Heritage** proposes five broad ‘domains’ in which intangible cultural heritage is manifested: Oral traditions and expressions, including language; Performing arts; Social practices, rituals and festive events; Knowledge and practices concerning nature and the universe; and Traditional craftsmanship. Instances of intangible cultural heritage are not limited to a single manifestation and many include elements from multiple domains.

Oral traditions and expressions: Oral traditions and expressions encompasses an enormous variety of spoken forms including proverbs, riddles, tales, nursery rhymes, legends, myths, epic songs and poems, charms, prayers, chants, songs, dramatic performances and more. Oral traditions and expressions are used to pass on knowledge, cultural and social values and collective memory. They play a crucial part in keeping cultures alive. Although language underpins the intangible heritage of many communities, the protection and preservation of individual languages is beyond the scope of the 2003 Convention.

Performing arts: Performing arts range from vocal and instrumental music, dance and theatre to pantomime, sung verse and beyond. Music is perhaps the most universal of the performing arts and is found in every society, most often as an integral part of other performing art forms and other domains of intangible cultural heritage including rituals, festive events or oral traditions. Gestures of dance often express a sentiment or mood or illustrate a specific event or daily act, such as religious dances and those representing hunting, warfare or sexual activity. Traditional theatre performances usually combine acting, singing, dance and music, dialogue, narration or recitation but may also include puppetry or pantomime. These arts, however, are more than simply 'performances' for an audience; they may also play crucial roles in culture and society such as songs sung while carrying out agricultural work or music that is part of a ritual. In a more intimate setting, lullabies are often sung to help a baby sleep. The instruments, objects, artefacts and spaces associated with cultural expressions and practices are all included in the Convention's definition of intangible cultural heritage. In the performing arts this includes musical instruments, masks, costumes and other body decorations used in dance, and the scenery and props of theatre. Performing arts are often performed in specific places; when these spaces are closely linked to the performance, they are considered cultural spaces by the Convention.

Social practices, rituals and festive events: Social practices, rituals and festive events are habitual activities that structure the lives of communities and groups and that are shared by and relevant to many of their members. They are significant because they reaffirm the identity of those who practise them as a group or a society and, whether performed in public or private, are closely linked to important events. Social, ritual and festive practices may help to mark the passing of the seasons, events in the agricultural calendar or the stages of a person's life. They are closely linked to a community's worldview and perception of its own history and memory. They vary from small gatherings to large-scale social celebrations and commemorations. Each of these sub-domains is vast but there is also a great deal of overlap between them. ..Rituals and festive events often take place at special times and places and remind a community of aspects of its worldview and history. In some cases, access to rituals may be restricted to certain members of the community; initiation rites and burial ceremonies are two such examples. Some festive events, however, are a key part of public life and are open to all members of society; carnivals and events to mark the New Year, beginning of Spring and end of the harvest are inclusive occasions common all over the world. ...Social practices, rituals and festive events involve a dazzling variety of forms: worship rites; rites of passage; birth, wedding and funeral rituals; oaths of allegiance; traditional legal systems; traditional games and sports; kinship and ritual kinship ceremonies; settlement patterns; culinary traditions; seasonal ceremonies; practices specific to men or women only;

hunting, fishing and gathering practices and many more. They also include a wide variety of expressions and physical elements: special gestures and words, recitations, songs or dances, special clothing, processions, animal sacrifice, special food.

Knowledge and practices concerning nature and the universe: Knowledge and practices concerning nature and the universe include knowledge, know-how, skills, practices and representations developed by communities by interacting with the natural environment. These ways of thinking about the universe are expressed through language, oral traditions, feelings of attachment towards a place, memories, spirituality and worldview. They also strongly influence values and beliefs and underlie many social practices and cultural traditions. They, in turn, are shaped by the natural environment and the community's wider world....This domain includes numerous areas such as traditional ecological wisdom, indigenous knowledge, knowledge about local fauna and deforestation and the ongoing spread of deserts In addition to a rich pharmacopeia, the priest inevitably threaten many endangered species and results in the decline of traditional craftsmanship and herbal medicine as raw materials and plant species disappear.

Traditional Craftsmanship: Traditional craftsmanship is perhaps the most tangible manifestation of intangible cultural heritage. However, the 2003 Convention is mainly concerned with the skills and knowledge involved in craftsmanship rather than the craft products themselves. Rather than focusing on preserving craft objects, safeguarding attempts should instead concentrate on encouraging artisans to continue to produce craft and to pass their skills and knowledge onto others, particularly within their own communities. ...There are numerous expressions of traditional craftsmanship: tools; clothing and jewellery; costumes and props for festivals and performing arts; storage containers, objects used for storage, transport and shelter; decorative art and ritual objects; musical instruments and household utensils, and toys, both for amusement and education. The skills involved in creating craft objects are as varied as the items themselves and range from delicate, detailed work such as producing paper votives to robust, rugged tasks like creating a sturdy basket or thick blanket. ...Like other forms of intangible cultural heritage, globalization poses significant challenges to the survival of traditional forms of craftsmanship. Mass production, whether on the level of large multinational corporations or local cottage industries, can often supply goods needed for daily life at a lower cost, both in terms of currency and time, than hand production.Environmental and climatic pressures impact on traditional craftsmanship too, with deforestation and land clearing reducing the availability of key natural resources. Even in cases where traditional artisanship develops into a cottage industry, the increased scale of production may result in damage to the environment. ...In other cases, trees can be replanted to try and offset the damage done to traditional crafts reliant on wood for raw materials. In some situations, legal measures may need to be taken to guarantee the access rights of communities to gather resources, while also ensuring environmental protection. ...Further legal measures, such as intellectual property protections and patent or copyright registrations, can help a community to benefit from its traditional motifs and crafts. Sometimes, legal measures intended for other purposes can encourage craft production; for example, a local ban on wasteful plastic bags can stimulate a market for handmade paper bags and containers woven from grass, allowing traditional craft skills and knowledge to thrive.

4. **UNESCO Intangible Cultural Heritage of Humanity:** Since November 2008, the *Representative List* contains 90 elements of the Intangible Cultural Heritage of Humanity of which the following belong to India.

Year	Representative ICH	Country (India/ India-related)
2010	Chhau dance	India
	Kalbelia folk songs and dances of Rajasthan	India
	Mudiyettu, ritual theatre and dance drama of Kerala	India
2009	Ramman: religious festival and ritual theatre of the Garhwal Himalayas	Azerbaijan, India, Iran , Kyrgyzstan, Pakistan, Turkey, Uzbekistan
	Novruz, Nowrouz, Nooruz, Navruz, Nauroz, Nevruz	India
2008	Kutiyattam: Sanskrit Theatre	India
	Ramlila: the traditional performance of Ramayana	India
	The Tradition of Vedic chanting	India

5. **Constraints in safeguarding INH:** There are many constraints in the work of safeguarding INH in India because most of them are not known at all or the manuscripts/ documents containing them are inaccessible or due to other reasons. Some of these are mentioned below:

Knowledge/ Information: Information or knowledge about the manuscripts/ documents about INH are rare or available only in archives/ libraries/ museums,

Location: Information about the location in archives/libraries/ museums is difficult to access because many of them are rare and located in Archives/ Libraries in Foreign countries,

Accessibility: More often the manuscripts may be only one of its kind (E.g. Jardin de Lorixa) or the original copies are so brittle (e.g. *Hortus Malabaricus*) that accessibility to these are not normally possible. In addition, the institutions holding these rare manuscripts may deny access.

Conservation: Since many of the early documents containing INH are very old, they may be brittle and susceptible to damage when handled, there is difficulty in conserving them,

Language/ Translation: Many of the documents containing INH may be in foreign languages and that too in early scripts leading to problems of availability of qualified experts to get translation of these into modern English language for our reading.

Digitization: Often the lack of digitization of rare manuscripts/ documents containing INH is another problem which hampers our search for copies of the rare documents which may lead to lack of knowledge about the natural heritage of India.

Study: There are very few attempts to study such early manuscripts containing INH of India. The reason may be that the study requires knowledge of a large number of diverse subjects such as history, language, science etc. During the work on *Hortus Malabaricus*, botanists told us that botanical aspects of the book have been worked out and that they

are not interested to work further on the historical, social and other aspects; historians and linguists told us that it is a book on botany and that they are not interested to work on the history of botany.

Interpretation: Interpretation about the importance of rare documents on India's intangible natural heritage for the benefit of common man through medium of Exhibition is seldom attempted. The role of NMNH in interpreting the *Hortus Malabaricus* may be exception.

Long duration: Many of the research works on tracing the Indian contribution to the early documentation of the traditional knowledge about its natural heritage is hampered by the long durations of the works. For example, even though Scientists knew about the existence of copies of *Hortus Malabaricus* in India and abroad, it took Dr K. S. Manilal about 40 years to study and translate the original (Latin version) to English, about 310 years after the publication of the 12th volume.

6. **What is Intangible Natural Heritage?** Intangible Natural Heritage (INH) may be defined as 'all aspects of Intangible Heritage related to Nature'. Accordingly INH may involve the following: Oral traditions and Expressions concerning Nature, Performing arts concerning Nature, Social practices, Rituals and Festive events concerning Nature, Knowledge and Practices concerning Nature and the Universe, and Traditional Craftsmanship concerning Nature
7. **Urgent Need for Project INH:** The importance of documentation of INH especially the traditional knowledge about biodiversity (TKBD) is highlighted by the Ministry of Environment & Forests itself. The document on Biodiversity Action Plan mentions that 'The documentation of traditional knowledge available in our ancient texts is being undertaken by Council of Scientific and Industrial Research (CSIR), in the form of a computerized database called Traditional Knowledge Digital Library (TKDL). Preparation of People's Biodiversity Registers (PBRs) is expected to document the un-coded oral traditional knowledge of local people. Considering that this would be a stupendous and time consuming exercise, there is a need for an All India Coordinated Project on Traditional Knowledge for documenting the un-coded, oral traditional knowledge of local people, especially of little-known bio-resources of potential economic value.' (Page 19, National Biodiversity Action Plan, MoEF, New Delhi November 2008). Accordingly there is urgent need to launch an All India Coordinated Project on Traditional Knowledge about Biodiversity (INH) similar to Projects such as All India Coordinated Project on Taxonomy, All India Coordinated Project on Ethno-biology etc.
8. **NMNH Initiatives in INH:** In India, the National Museum of Natural History (NMNH) has taken lead in the interpretation of Intangible Natural Heritage (INH) for which it has launched many programmes:
 - 2007: National Conference:** A National Conference on "Museums and Intangible Natural Heritage" was organized by the NMNH through Regional Museum of Natural History (RMNH) Mysore in Calicut during 18-20 April 2007. A "Calicut Charter on Intangible Heritage and Museums" was released which highlighted the importance of *Hortus Malabaricus* as the earliest systematic scientific example of documentation of Intangible Natural Heritage in Asia.
 - 2008: National Workshop:** A workshop by the NMNH through RMNH Mysore in Kochi (where the original efforts on the preparation of *Hortus Malabaricus* was done by Van Rhee, the Dutch Governor of Malabar with headquarter in Cochin) in order to

have inputs from experts, resource persons and all other stakeholders in Kochi in March 2008. Many archival materials and remnants of Heritage Garden related to *Hortus Malabaricus* are situated in Kochi.

2009: Museum Gallery: An Exhibition curated by Dr Annamma Spudich (Stanford University, USA) (“Such Treasure and Rich Merchandize”) which was on show at the TIFR/ NCBS Bangalore for a few months was re-structured as new Gallery on “Such Treasure and Rich Merchandize: Early Plant Heritage of India” and opened to public at the RMNH Mysore in January 2009 by Mr. Namo Narain Meena, the then Minister of State, the Ministry of Environment & Forests.

2010: National Seminar on “EKJ and her contribution to Indian Science” in Thalasseri on 4th November 2010. Dr E. K. Janaki Ammal is a pioneer in Ethno-botany and the first Indian Woman to get a PhD in Science. An award in her name (E.K. Janaki Ammal National Award for Taxonomy) has been constituted by the Ministry of Environment & Forests (MoEF) in 1999 in order to promote excellent work in Taxonomy and encourage young students and scholars to work in this field.

2011: “Festival of Museums and INH” organised in Kalady (June 2011) Mudi yettu (2010 UNESCO Inscriptions on ICH of Humanity) as central theme.



Mudi yettu



Kalbelia

2011: National Seminar on INH and TK BD and Exhibition on “Biodiversity of Western India” organised during Sept 28 to October 2 in Jodhpur with Kalbelia (2010 UNESCO Inscriptions on ICH of Humanity) as central theme.

Charters on Museums and Intangible Heritage: The NMNH was involved in the preparation of two Charters on ‘Museums and Intangible Heritage’ at Shanghai (China) and India (Calicut).

About
NATIONAL MUSEUM OF NATURAL HISTORY (NMNH), INDIA

The National Museum of Natural History (NMNH), New Delhi is a sub-ordinate office of the Ministry of Environment and Forests (MoEF), Government of India, devoted to conservation of natural heritage and non-formal environmental education. Originally established in 1972 on the vision of the then Prime Minister of India, Smt. Indira Gandhi, it was opened to public in 1978.

Exhibit galleries and innovative educational programmes and activities are the most important means of the NMNH to disseminate information on ecology, environment and nature conservation. The NMNH in New Delhi today has three full-fledged permanent exhibit galleries dealing with different aspects of natural history, ecology, conservation, a temporary exhibition space, a Discovery Room for children, and an Activity Room for pre-school children. It has a well stocked reference library on nature & environment and an audio-visual library. The activities of the Museum also include organisation of temporary exhibitions and a large number of other educational activities and extension services to promote environmental education and conservation awareness. It is also a pioneering Museum in Asia with thrust on accessibility to differently abled visitors.

With about 35 years of service to the society, the NMNH expanded its regional jurisdiction by establishing Regional Museums of Natural History (RMNH) in various parts of India: Mysore (Southern Region), Bhopal (Central Region), and Bhubaneswar (Eastern Region). Museums for the Western region (Sawai Madhopur) and North-Eastern region (Gangtok) are progressing fast.

HORTUS MALABARICUS

Hortus Malabaricus is considered as the earliest example of systematic scientific documentation of folk medicinal practices/ INH from Asia and thus . It is the oldest comprehensive printed book on the natural plant wealth of Asia, compiled and published in Latin by Van Rheede (the then Dutch Governor of Malabar at Cochin) during 1678-1693. It is a 12-volume treatise, which contains illustrations of 742 plants belonging to 691 modern species, together with their descriptions and medicinal and other uses. All plants are described and illustrated under their local Malayalam names, written in Roman, Malayalam and Arabic scripts. In most cases, their Konkani, Portuguese and Dutch names are also given. The entire text of the book is in Latin. It is perhaps the only authentic evidence of the ancient ethno-medical knowledge of Kerala, culled from the hereditary palm-leaf manuscripts by Itty Achuthan, a famous traditional Vaidyan of Kerala at that time. Three Konkani priest-physicians, Ranga Bhat, Vinayaka Pandit and Appu Bhat, supplemented the information. Brother Mathew of St. Joseph also collaborated with Van Rheede during the initial days of the preparation of the book.

About a century after its publication, Carl Linnaeus, the father of modern Botany, accepted *Hortus Malabaricus* as an authoritative manual on the plants of Asia and made extensive use of it when establishing his new binomials system of nomenclature of plants.

The information on the medicinal use of plants described in this book is of immense importance in the context of attempts being made in several countries to recover the TK and native wisdom related to various scientific disciplines.

Despite the unique importance of the book, *Hortus Malabaricus* has not been mentioned in any discussion on Intangible Heritage of Asia, because the entire text of the book is in old Latin and thus not accessible to most Asians. Professor Manilal, from the University of Calicut, and who has studied the various aspects of the original book for more than 40 years, has written the English translation (2003) about 325 years after its original publication in Latin (1678). A Malayalam translation of the book, by Professor Manilal, was published in 2008.

The NMNH has been involved in the interpretation of *Hortus Malabaricus* by organizing various programmes including a Museum Gallery.

CALICUT CHARTER ON INTANGIBLE HERITAGE AND MUSEUMS: 2007

The participants of the National Conference on Intangible Natural Heritage and Museums organized by the Regional Museum of Natural History Mysore (Ministry of Environment & Forests, Government of India) in collaboration with the Ecotourism Directorate (Government of Kerala) during 18-20 April 2007 in Calicut (India), in which about 100 experts (including from UNESCO and Netherlands) participated, recommend the following, which may be called as the “Calicut Charter on Intangible Heritage and Museums”:

Support the concerns of the ICOM (International Council of Museums) that Natural heritage and Cultural heritage are two equally important component parts of Intangible Heritage.

Recommend to adopt the Indian Model on intangible Heritage, which was originally recommended in the ICOM-ASPAC workshop on “Intangible Heritage, Museums and Globalization”, held in Shanghai, China in October 2002. This Indian model on Intangible Heritage involves benefit sharing to the original stakeholders, the Kani tribes in Kerala.

Recommend to consider the publication *Hortus Malabaricus* (compiled by Van Rheede the Dutch Governor of Malabar with headquarter in Cochin and published from Netherlands during 1678-1693) as the earliest Asian example of systematic, scientific documentation of intangible natural heritage through the method of oral transmission of traditional knowledge about the plant medicinal use prevalent at that time in Malabar, Recommend that the People’s Biodiversity Registers be considered as examples of community involvement in the documentation of intangible natural heritage, Recommend that the National Biodiversity Authority (Ministry of Environment and Forests, Government of India) establish a National Committee on Intangible Natural Heritage,

Recommend that the various agencies to establish an Institute of Intangible Natural Heritage to coordinate all activities regarding the collection, conservation,

documentation, research, exhibition and management of Intangible Natural Heritage,

Recommend to the professional organizations in Museology such as MAI (Museums Association of India), ICOM (International Council of Museums), INC-ICOM (Indian National Committee of ICOM) to give wide publicity to the Calicut Charter,

Recommend to the various Ministries of the Government of India (such as the Ministry of Forests & Environment, and the Ministry of Culture) to consider the Calicut Charter in all discussions on Intangible Heritage.

Signed on behalf of the participants of the Conference:

Dr B. Venugopal, Coordinator and Scientist-in-Charge, Regional Museum of Natural History, Mysore

SHANGHAI CHARTER: 2002

We, the coalition of participants, at the 7th Asia Pacific Regional Assembly of the International Council of Museums convened between 20-24 October 2002 in Shanghai, affirming the significance of creativity, adaptability and the distinctiveness of peoples, places and communities as the framework in which the voices, values, traditions, languages, oral history, folk life and so on are recognized and promoted in all museological and heritage practices, recommend that museums as facilitators of constructive partnerships in the safeguarding of this heritage of humanity:

Affirm the rich cultural diversity of the Asia Pacific, including the concerns of race, ethnicity,

colour, gender, age, class, faith, language, sexual orientation and regional identities

Establish interdisciplinary and cross sectorial approaches that bring together movable and immovable, tangible and intangible, natural and cultural heritage

Address the challenges and threats posed by globalisation and develop approaches to maximise on the opportunities provided by cultural, technological and economic globalisation

Develop documentation tools and standards in establishing holistic museum and heritage practices

Initiate pilot projects that demonstrate methodologies for making inventories of intangible heritage resources through community participation

Ensure efforts towards the conservation, presentation and interpretation of intangible heritage in an authentic manner that is consistent with the local character

Develop public programs and visitor management strategies that comply with the laws, conventions and regulations dealing with the conservation of heritage resources of significance, and respect for the rules and protocols of the community groups as custodians of intangible heritage

Encourage cross cultural understanding and meaningful exchanges for the promotion of peace and harmonious societies

Make use of all media formats such as print, audio visuals, film and video, digital and telecommunication technologies

Assess and address training needs and capacity building for integration of tangible and intangible heritage management

Offer inclusive interpretation in appropriate languages where possible employing local custodians of intangible heritage resources

Promote the active participation of public and private sectors to maximise the use of local expertise, resources and opportunities and diversify the resource base for the effective safeguarding of all heritage resources

Establish criteria and methodologies for the integration of tangible and intangible heritage in museums and other heritage institutions

Support UNESCO's efforts for the safeguarding and promotion of intangible heritage through its various programs and stress the importance of the inputs of professional bodies in the preparation of an international convention for safeguarding intangible cultural heritage.

Professor Zhang Wenbin, President, ICOM China

Dr. Jacques Perot, President, ICOM

Professor Amareswar Galla, President, ICOM Asia Pacific

National workshop on Intangible Natural Heritage

23-24 March 2012

National Museum of Natural History,
Tansen Marg, New Delhi-110001

REGISTRATION FORM

Name	
Designation	
Address	
Contact details	Tel (Office)
	Tel (Res)
	Mobile
	Email
Whether planning to have presentation/ paper	Yes/ No
If yes, title of paper	
Abstract attached	Yes/ No
Signature	
Date	

The above Registration form may please be filled up and sent to nmnhinh@gmail.com latest by 15th March 2012

Communication/ Contact: Email: nmnhinh@gmail.com.

Workshop Coordinator Mrs. Naaz Rizvi (Scientist D) (Mobile 9868244086);

Co-coordinator Mr. Rakesh Kumar Pal (LIA) (Mobile 9968906566).