

Managing Living Heritage

Moe Chiba

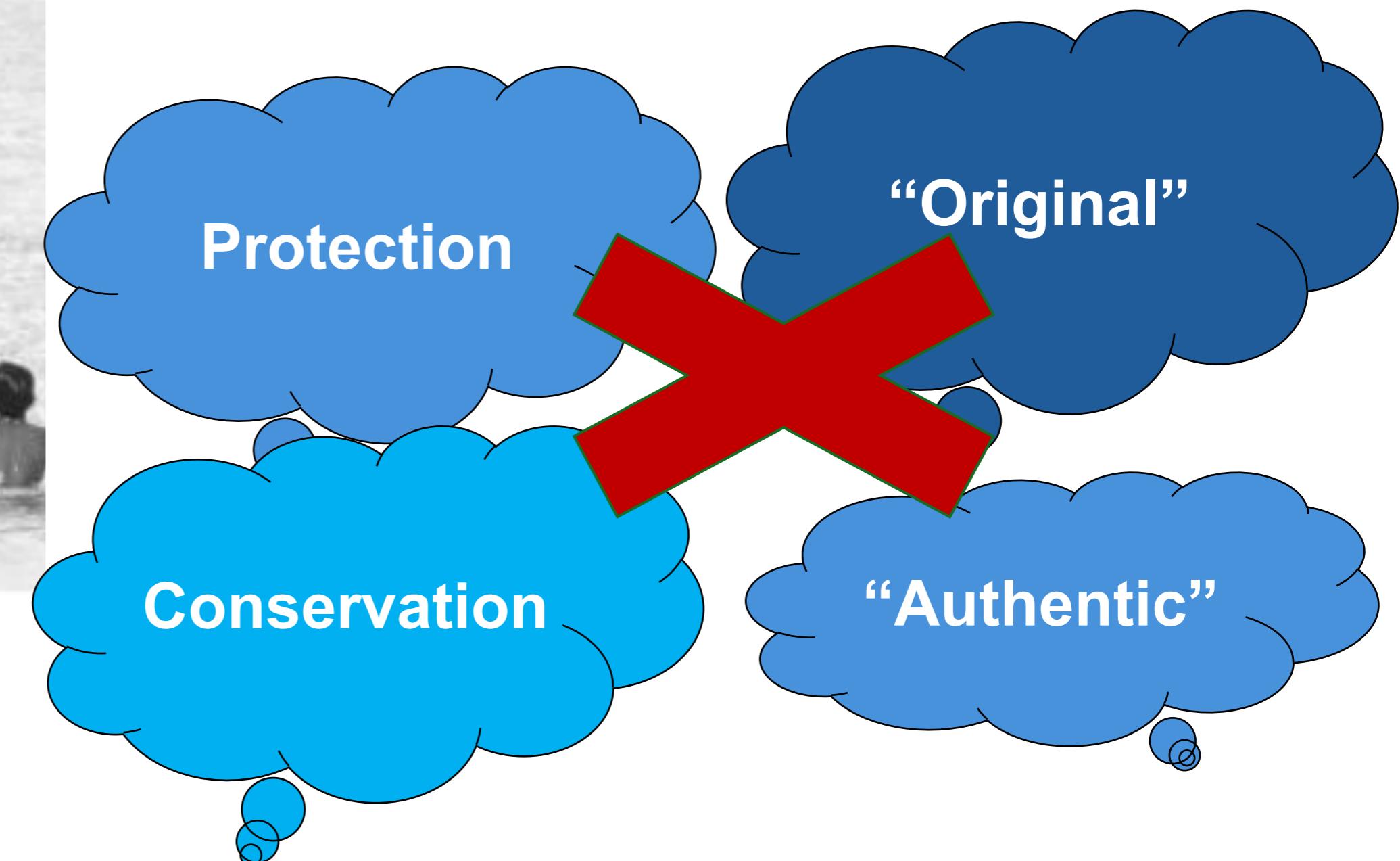
ISI Bali, 5 Sept 2025



ICH does not render well to institutional style of management



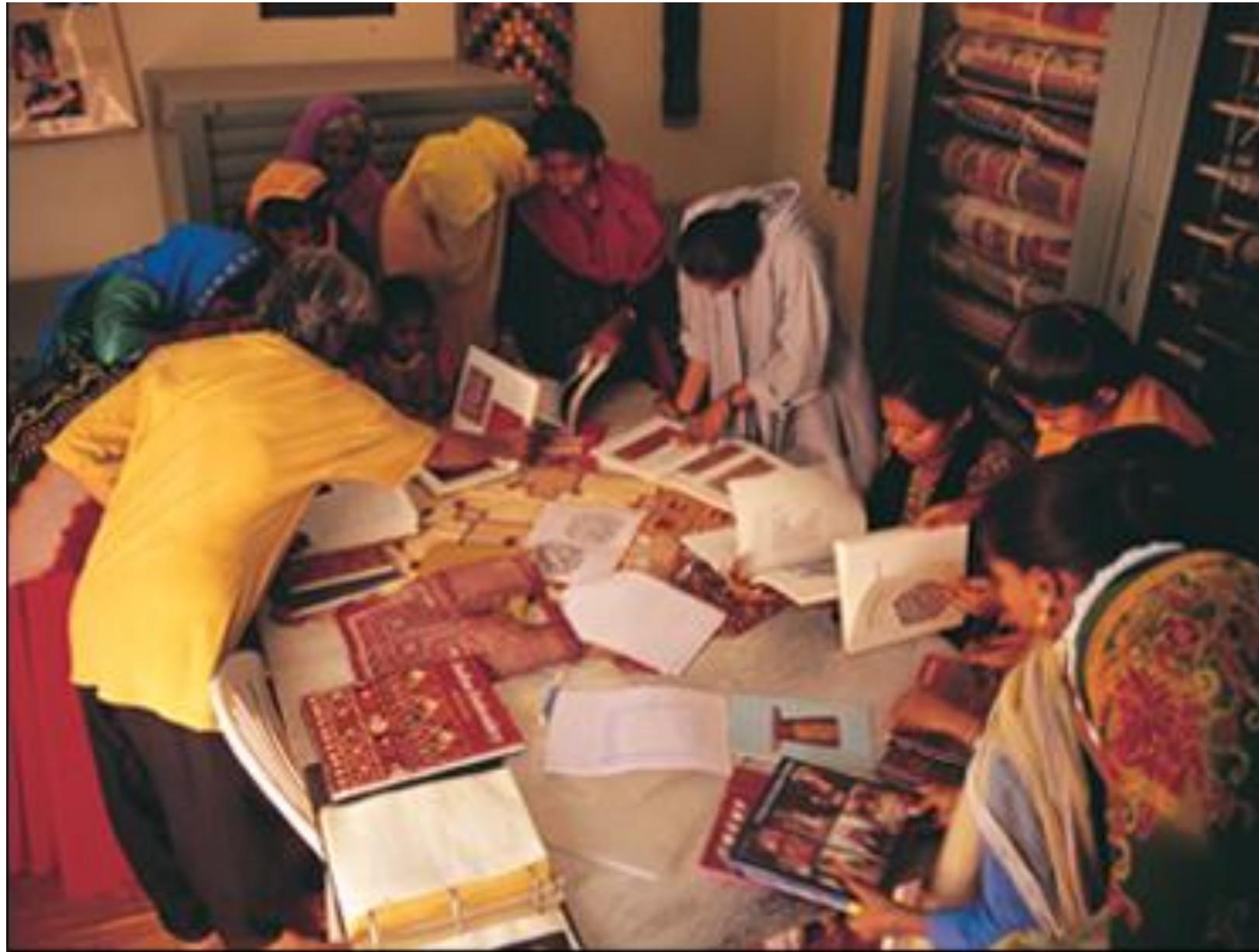
It belongs to community.
It is alive and constantly recreated.



Question 1

What are good models of collaboration between academics and ICH? Beyond documentation and research, how can universities and academics position themselves as custodians of intangible cultural heritage?

Knowledge stays within the community



Documentation of traditional embroidery motifs in Kutch, Gujarat



Community archives of traditional Musicians, Rajasthan

Question 2

**What mechanisms are most effective for
intergenerational transmission of ICH?**

Who should lead the process: Policies, school or
community ?

Intergenerational Transmission of Knowledge



Happy and proud to continue practice



Material, tool and space are available



Young generation is eager to learn



Public appreciates



Creating relevance for Youth



Information is available to public



Community radio is a good means for ICH documentation and dissemination



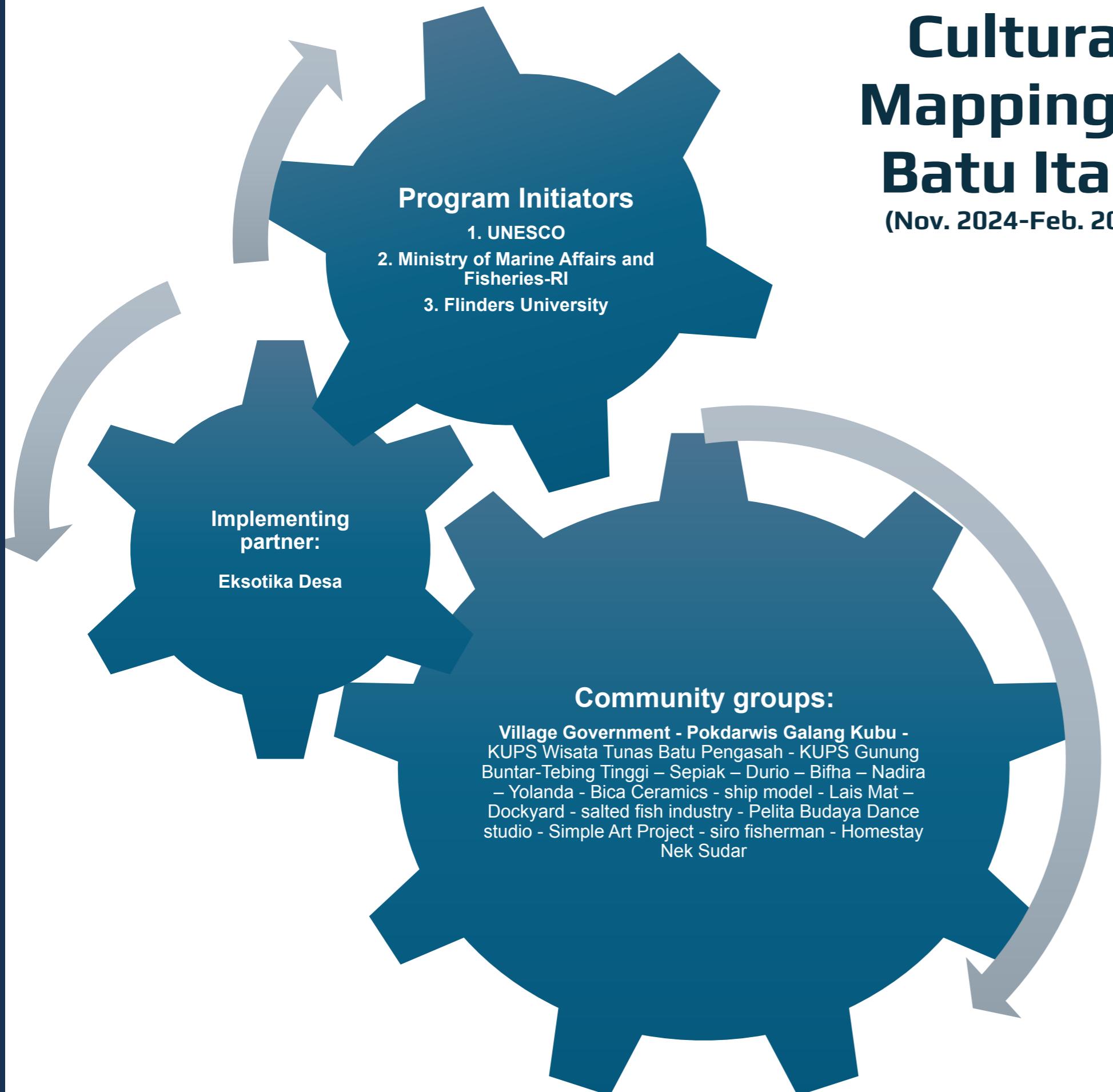
Learning batik in schools in cooperation with the museum, Pekalongan, Indonesia

Question 3

What are the ethical guidelines for digital documentation? Digital audiovisual recording has become a basic tool for ICH safeguarding, but it carries risks of oversimplification, decontextualization, and even misappropriation.

Cultural Mapping in Batu Itam

(Nov. 2024-Feb. 2025)





Community storytelling



Question 4

What policy strategies and innovation in the specific context of Southeast Asia where traditions are both diverse and vulnerable? How can we ensure that ICH is not a luxury but an integral part of SDGs?

UNESCO new monitoring framework for the ICH Convention assesses how diverse government policies are supporting living heritage beyond classic Culture and Tourism Ministries.



Question 5

**What Success Indicators to measure the impact of
safeguarding interventions ?**

Basic parameters



Transmission of skills

- 5 – Safe: practiced by all generations, including the youngest.
- 4 – Unsafe: practiced by fewer members of the younger generation.
- 3 – Endangered: practiced mainly by parental generation and above.
- 2 – Severely endangered: mostly by grandparental generation and above.
- 1 – Critically endangered: only by a few great-grandparents.
- 0 – Extinct: no practitioners remain.

Absolute number of practitioners

Frequency and opportunities for practice

Governmental and institutional support

Documentations

THANK YOU

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