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Education and Training



Intangible
Cultural
Heritage



Safeguarding intangible cultural heritage through TVET

Report of the UNESCO-UNEVOC Virtual conference

UNESCO-UNEVOC TVeT Forum, 29 October to 7 November 2018
Moderated by Panas Karampampas and Wouter de Regt

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Introduction

Technical and vocational education and training (TVET) can play a valuable role in safeguarding intangible cultural heritage (ICH). At the same time, ICH can be an incredibly rich resource for TVET programmes.

Yet, the interface between ICH and TVET is a new area for which neither sufficient guidance nor concrete examples exist so far. Most of the related activities underway in TVET institutions have not been designed to contribute to safeguarding ICH and may not include community participation. More work is needed to understand the full potential of this mutually beneficial relationship.

One of the measures proposed for safeguarding ICH outlined in the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage is ‘transmission, particularly through formal and non-formal education’ (Article 2.3), which can include TVET. In this regard, TVET can play a major role in the transmission and safeguarding of ICH. TVET empowers individuals, organizations, enterprises and communities and fosters employment, decent work and lifelong learning to promote inclusive and sustainable economic growth, social equity and environmental sustainability. Therefore, both TVET and ICH have the potential to empower individuals, groups and communities.

In this context, the present virtual conference was organized from 29 October to 7 November 2018 on the TVeT Forum to discuss safeguarding ICH through TVET. The objective was to reinforce the understanding of ICH and roles of different stakeholders in designing and delivering TVET programmes, and identify opportunities and challenges to such initiatives.

In total, 302 ICH and TVET stakeholders from 83 countries attended the conference. Discussions were structured around five topics, which will be presented in the following sections of this report. As part of the discussion, three cases were shared with related examples from Canada/Grenada, Bhutan and Greece. They are available in the annex.



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302

participants from 83
countries attended
the virtual conference



‘Intangible Cultural Heritage (ICH) means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage’ (Article 2 of the Convention). Intangible cultural heritage is often referred to as living heritage because it is ever changing in response to our environment.

Summary of the discussion

Topic 1: Understanding intangible cultural heritage

On the first day of the conference, a webinar introduced ICH and provided examples (recording available here: <https://youtu.be/tKYNhfcCL5Q>). Discussions following the webinar raised several pertinent points.

Many participants were interested in methods of obtaining **consent from the local community** in relation to inventorying their ICH. Examples given included obtaining consent through letters and videos. The Living Heritage Entity at UNESCO has training materials on 'Free, prior and informed consent' that are publicly available¹. For examples of how communities have given consent for their ICH to be inscribed on one of the Lists of the Convention, please see <https://ich.unesco.org/en/lists>.

Participants questioned whether ICH that comes from a particular community context can be integrated in TVET programmes, which have a very different context. However, there was no easy answer. There is the danger that this could lead to **de-contextualization** since outside of the community ICH may receive different interpretations and functions. If so, integrating ICH in TVET programmes may threaten rather than safeguard it. This is why, any safeguarding actions undertaken should be done with the participation and consent of the communities concerned.

Several noteworthy points were raised when discussing handicrafts. Participants suggested that **digital technologies** could play a role in safeguarding ICH. For instance, in Malaysia, university students designed a mobile application to support local ICH artisans (See: <http://dx.doi.org/10.15294/harmonia.v16i1.6353>). However, participants also cautioned that these technologies could lead to challenges such as over-commercialization. Building on this discussion, participants raised the question – what is actually being safeguarded? Is it the final product, or the process of making the product? Here, participants and presenters agreed that the knowledge, skills and practices related to the process of making handicraft is more likely to be considered ICH by the community. It is always important to understand the meaning and socio-cultural function that the community or group attributes to its ICH. An overemphasis on production and selling products could be a threat to the viability of ICH.

Participants continued to discuss these valuable points throughout the conference as presented in the following sections.



¹ Signing up for an account (<https://ich.unesco.org/en/personal-account-00924>), and then you can access the materials at: <https://ich.unesco.org/en/materials-repository-00417>

Topic 2: Exploring the links between ICH and TVET

A 2017 meeting on 'Integrating intangible cultural heritage in education' in Paris, France, acknowledged the important role TVET can play in safeguarding ICH². Moreover, a number of Member States have recognized the importance and value of safeguarding ICH, and have stressed the role education, which includes TVET, plays in this respect.

A direct link discussed during the conference was between TVET and domains of ICH such as performing arts and traditional crafts. Indeed, in these domains and others, examples of content related to safeguarding ICH already appear in formal, non-formal and informal TVET programmes. Participants shared examples of programmes on textile design, culinary training, building and maintenance of water canals, dance and more that already incorporate ICH-related content. However, in many cases, the TVET institutions have not identified it as ICH, intergenerational transmission and community participation have not been taken into account and the goal is not necessarily safeguarding.

As many participants were encountering ICH or TVET for the first time, **they made it clear that an important starting point is identifying relevant stakeholders**. Some stakeholders – the participants suggested – include first of all, and indispensably, the communities, groups and individuals concerned as well as parents, students, training providers, schools, teachers, trainers, government (local/regional/national), local businesses and the private sector, NGOs, and cultural organizations. However, this list is not exhaustive, since the relevant stakeholders will vary depending on the particular context.

Participants mentioned that **awareness raising** is key to safeguarding ICH through TVET. Many TVET stakeholders do not deal with ICH on a daily basis, and as such may not be aware of it or of related opportunities. Similarly, many ICH actors are not familiar with their national TVET system and relevant actors. Adding to this, a participant from Egypt said that awareness raising can highlight the cultural diversity between different populations as well as the ICH that they share.

² https://ich.unesco.org/doc/src/Meeting_report_EN.pdf



In Úbeda, Spain the Escuela Taller (Training School) helps address the growing shortage of craft and heritage building and landscape skills. It aims to provide professional qualifications for young people and to successfully integrate them into the labour market, while also reviving traditional handicraft skills and occupations.



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A participant from Argentina shared an easy method to raise the awareness of students on ICH issues:

‘They [the students] get involved in the ICH activities by participating with the community, learning about ICH and its meanings. Maybe it doesn’t seem so much action at the beginning but it is a first step before the impact of safeguarding goes directly to the curricula or the training of teachers and trainers.’

This can trigger the curiosity of young members of the community and engage them with ICH. Moreover, similar methods could be used to raise awareness with the public since trying to practice traditional techniques of artisanship and performances will help them to understand the difficulties, requirements and skills that are needed by bearers. This approach could help the public appreciate and value ICH and its bearers.

Discussions during the conference also covered the employment and economic opportunities related to ICH. A participant from India (and others) pointed out the **commercial aspect** of projects that link ICH and TVET. Many people’s livelihoods are dependent on ICH, but there are questions about how best to maintain a balance between the social meaning of ICH and economic good. TVET can support craftspeople and performers by passing on practical economic, management and entrepreneurial skills, so that they can become conscious actors in a market that they are already part of. That said, it is important to highlight that traditional jobs are valued because of their relationship with the community from which they develop, which yet again raises questions about over-commercialization (discussed in the next section) that could be harmful to the viability of ICH.

A final subject broached by participants was **ICH stakeholders and gender**. Participants pointed out that

in some cases when women are the main bearers of ICH they may not receive recognition for this role. A participant from Argentina offered an example from a community of women in Colombia called Manos Unidas (United Hands). This community:

‘had a project of recycling vegetable leftovers and also produce colourful paper. They made the collaborative work because they didn’t have any income and their husbands and sons were involved in the conflict.’

However, this work was not recognized and as the same participant explained ‘ICH is very well held by women but they don’t have so much popularity, it is a kind of silent job. It would be very interesting to pick up those voices’.

Adding to the discussion, a participant from Malawi mentioned that:

‘most times girls, women, and other vulnerable groups are the ones rarely accessing entry to conventional schools and colleges. Therefore, [there is a need for] a deliberate policy at national or local level to prioritise offering such opportunities to these mentioned groups [which will enhance their] entrepreneurial and employment opportunities in the ICH sector.’

Other participants supported this suggestion. In particular, a participant from Comoros noted that providing programmes that combine ICH and TVET should be seen as an opportunity to involve women from disadvantaged backgrounds such as young women who have left school early or never been enrolled in school. Exploring the link between ICH and TVET can help ensure that everyone has access to education and support the livelihoods of communities and disadvantaged people.

Overall, discussions on topic 2 brought to light a number of factors that should be taken into account when exploring the link between ICH and TVET:

- Modes of **intergenerational transmission** of ICH can be various, but when traditional transmission systems become less effective or even obsolete, new ways of transmission may be needed. Today, technical and vocational training institutions can become important spaces for transmission.
- **Integrating ICH in TVET can also address developing skills** in documentation, promotion, design, management and more. For example, young people could develop skills related to **the use of information and communication technologies** for safeguarding ICH, while maintaining respect for the principle of community consent.
- As one participant from Kenya argued, **triggering the interest of young people** in ICH and motivating them to become active bearers is essential. Young people should be encouraged to inventory their ICH and take a decisive role in safeguarding. Involving young people in safeguarding could encourage collaboration with older bearers, enhance informal intergenerational transmission and involve TVET as a collaborator in identifying and developing the required skills.



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Topic 3: Opportunities and challenges of safeguarding ICH through TVET

A significant part of the discussions focused on *hot or double-edged* topics related to safeguarding ICH through TVET. These can be summarized by looking at some of the opportunities and challenges raised by participants. To start, the **opportunities** include:

- TVET programmes that integrate ICH have the **potential to support livelihoods and empower communities and groups**, including marginalized groups, rural communities, and women.
- TVET programmes can contribute to **valorizing ICH and traditional occupations**, improving the image of TVET and promoting ICH.
- **TVET programmes can play a role in developing self-respect among craftspeople and performers** since there is a tendency that their work is not always appreciated (Kokko & Dillon, 2011).
- TVET institutions can do more than teach students about ICH, they can **stimulate creativity** and citizenship by teaching students how to safeguard ICH using their skillsets.
- Developing formal qualifications can be a **means for non-specialists to understand the dedication and training that is needed** for traditional craftspeople and performers to continue the transmission of their practice and the high-quality work it represents.

However, there are also some **challenges** when developing TVET programmes to safeguard ICH:

- There is a danger of **over-commercialization and**

de-contextualization. In many cases, the practice and transmission of an ICH element has been integrated into the economic activity of the communities or groups concerned for decades, or even centuries. However, when introducing new audiences, markets and products becomes a goal in itself, this can threaten the viability of the element in its community context and lead to 'over-commercialization'. On the other hand, the term de-contextualization refers to a situation where ICH is taken out of its context. For example, in some cases performances which follow the harvest calendar are programmed at a different time of year to fit the tourist season. Several participants offered examples of how to avoid these two challenges. A contributor from India stressed that:

'In India (as is also the case in South-East Asia in particular Thailand, Cambodia and Vietnam) there are any number of excellent examples of certain kinds of handicrafts and hand-weaving that are thriving and successful businesses and entrepreneurial models which keep their ICH-bearing communities financially sound, tick all or most of the development boxes and are able to maintain a balance between sustainability and market. This is why we make an effort to underline that the products (objects and articles, we prefer to say!) associated with ICH can make their way to a market and thereby contribute to household livelihoods, but that their existence is not contingent upon their being a market. It's possible, should someone find the time to study this question that the practices and festivals which are also ICH, may suffer more from the over-commercialisation and de-contextualisation that we warn against and abhor.'

- Currently, TVET teachers may not have the capacity to integrate ICH. A participant from Malawi identified that **teacher training is usually missing** from this work. In order to improve the capacity of TVET institutions and their teachers, TVET professionals should receive some training on approaches for integrating ICH in their teaching.
- **Safeguarding ICH requires significant time** due to the complexity involved in working with communities, understanding the particular context of the ICH in question and determining appropriate safeguarding measures.
- National institutions and other stakeholders, including TVET authorities, national bodies, and even **schools do not recognize the field of ICH** as something that they encounter on a day-to-day basis.
- Integrating ICH into formal programmes and qualifications **raises many questions** regarding possible approaches for integrating ICH, assessing students, and training teachers and trainers, lesson planning, curriculum design, and learning environment,
- to name a few. Safeguarding ICH through TVET could help the transmission of ICH; but it could also supersede the dynamic nature of ICH as it would no longer be constantly recreated by communities. The ICH practices could become 'frozen' since formal programmes may not be so flexible or open to constantly changing practices.
- Some countries have **weak or outdated national and institutional policies** on TVET and, given that ICH has only been introduced recently in national policy contexts, relevant ICH-related policies may not yet exist. This point was particularly important for participants from Africa, Arab States, Asia and the Pacific, and Europe.
- A participant from Kenya identified that in some cases urgent safeguarding is required. This in itself will present challenges to maintaining the viability of the practice involved and may require further considerations if attempting to incorporate a practice in need of urgent safeguarding in TVET programmes.

Topic 4: Safeguarding ICH in TVET - Making it work

During the last days of the virtual conference, participants combined the issues discussed in the previous topics with their local knowledge and expertise to cover the practicalities of safeguarding ICH through TVET.

Participants felt that it is important to take a **holistic approach to safeguarding**. This involves considering all of the stakeholders and taking into account the benefits and consequences for everyone involved. As such, safeguarding ICH through TVET requires a **multi-stakeholder approach**, with the local community and young people as the key stakeholders/beneficiaries. Some of the challenges outlined in topic 3 can be at least partially addressed through involving bearers in activities. Safeguarding can also be supported by other stakeholders such as teachers, parents, ICH and TVET professionals, academics, training providers, schools, local businesses, the private sector, governmental institutions and NGOs.

A participant from Portugal highlighted the key difficulty of this which is the 'lack of experience in work teams composed of actors with different skills, different social and professional backgrounds, from different locations and with different personal interests' which correlates with the issue that all of these stakeholders from different



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backgrounds do not share a common vocabulary or ideas about ICH. Thus, the same participant suggested:

‘This work, the TVET, the safeguard plans and actions to be developed must be defined in cooperation, and the language and concepts must mean the same for everyone. In other words, disseminating the ‘spirit of the Convention’ through TVET requires overcoming the ambiguity and complexity of concepts and, among partners, the decoding of the Convention, explaining and discussing its details and possible meanings, step by step. Requires understanding, for each actor involved, what are the motivations/ objectives to participate; what kind of participation is it intended to promote.’

A participant from Germany pointed out that ‘under the Convention, ICH is living heritage, so it can change. **But a community is not homogeneous. Some members may be open to more changes than other.** And entrepreneurship education can be a platform where trainees will be encouraged to adapt their ICH to the market demand.’ For example, a community may have diverse opinions on how much or how a practice can change. When the community is unsure or undecided, a safeguarding plan may create tensions in the community and instead of empowering it, it may create the opposite effect.

Safeguarding ICH through TVET needs to benefit from a conducive **learning environment**. Institutions should apply an institution wide approach when developing TVET programmes that support ICH safeguarding. This means addressing points such as campus infrastructure, teacher training, community engagement, institutional culture

and curriculum. However, institutions who want to get started do not need to have resolved all issues related to learning environment. They can make some first steps and continue to make improvements. Lessons (and eventually curriculum) that incorporate ICH could include relevant technical/vocational skills, cultural history/context that underpins the ICH, and other skills (e.g. entrepreneurship) that may help support students’ livelihoods.

A participant from the United Kingdom suggested that the use of a SWOT analysis (strengths, weaknesses, opportunities and threats analysis) could help identify the needs of each stakeholder as well as what each stakeholder can bring to the collaboration, resulting in an understanding of what will be beneficial to all stakeholders. She also provided the example of the ‘Ainaro Traditional Music Project’ (http://manyhands.org.au/our_activities/past_projects/music_project_ainaro) which sought to:

- provide sustainable rural livelihoods by providing training for young people in the making of traditional musical instruments and the development of an instrument production enterprise [the needs of the students];
- support Timorese cultural heritage by ensuring skills are passed between the older generations and young people [the needs of the community];
- enrich education through provision of instruments and professional development for teachers in the use of music in the classroom [needs of the TVET institute/ teachers].

Conclusions

The virtual conference on ‘Safeguarding intangible cultural heritage through technical and vocational education and training’ attracted highly engaged participants from the fields of TVET and ICH as well as other stakeholders interested in the topic.

It uncovered that safeguarding ICH through TVET is a pertinent, yet unexplored, topic. The conference was a first stepping-stone towards further collaboration in this area. It recognized that TVET could be key to safeguarding ICH, with TVET institutions becoming important spaces for transmission.

The first days of the conference, and the first part of this report, were dedicated to understanding what ICH is and creating a common language for all participants by introducing key concepts. In addition to the discussions, an introductory webinar went into more detail on the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage and provided relevant examples.

The participants then discussed the strong link between ICH and TVET. Often, ICH can be found in formal, non-formal and informal education, but in most cases TVET structures do not recognize it as ICH and they do not involve community participation. Therefore, awareness raising will be key to safeguarding ICH through TVET.

A significant part of the virtual conference was dedicated to the opportunities and challenges of safeguarding ICH through TVET. It is a complex issue since in most cases opportunities and challenges go hand-in-hand with each other and programmes that safeguard ICH should be planned on a case-by-case basis. TVET programmes that integrate ICH have the potential to support livelihoods and empower communities and groups, including marginalized groups, rural communities, and women. Moreover, these programmes can also contribute to valorizing ICH and traditional occupations, improving the image of TVET and promoting ICH. However, safeguarding ICH requires significant time due to the complexity involved in working with communities, understanding the particular context of the ICH in question and determining appropriate safeguarding measures.

In all, participants’ discussions and comments over the ten days made clear that activities that aim to safeguard ICH through TVET:

- require a holistic approach to safeguarding which means all stakeholders should be considered and the benefits and consequences for everyone involved should be taken into account;
- a multi-stakeholder approach should be taken, with the local community and young people as the key stakeholders/beneficiaries. Safeguarding can also be supported by other stakeholders such as teachers, parents, ICH and TVET professionals, academics, training providers, schools, local businesses, the private sector, governmental institutions and NGOs.

About the moderators

Panas Karampampas is a post-doctoral researcher at the Institut interdisciplinaire d'anthropologie du contemporain (IIAC) of the École des hautes études en sciences sociales (EHESS). As part of the 'UNESCO FRICTIONS' project, he explores cultural heritage policies in the era of global governance, focusing on their most recent and debated domain, that of Intangible Cultural Heritage, and on the concepts of the 'participation' of 'communities' in Greece.

Previously he lectured in the Department of Social Anthropology at the University of St. Andrews, where he also completed his PhD. He has also conducted ethnographic research on Roma education policies as a scientific associate at the Centre for Intercultural Studies at the University of Athens and co-edited the volume *Collaborative Intimacies: Anthropologies of Sound and Movement* (Berghahn, February 2017).



Wouter de Regt is the Associate Publications Officer at UNESCO-UNEVOC. He currently oversees the International Centre's publications programme, thematic and analytical research projects, and virtual conferences conducted on UNESCO-UNEVOC's TVeT Forum. He is also involved in the International Centre's work on greening TVET and gender equality and equity.

Wouter holds a Master of Science by Research (M.Sc.) in Cultural Anthropology from Utrecht University, the Netherlands. His research work focused on multi-stakeholder engagement in environmental policy-making, and particularly concentrated on the inclusion of indigenous knowledge and understandings about nature in environmental management and regulations.

Wouter co-moderated the virtual conference in cooperation with the UNESCO-UNEVOC team working on intangible cultural heritage and TVET.

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Annex

Re-introducing traditional skills in Bhutan

Department of Technical Education, Ministry of Labour and Human Resources, Bhutan

Context and rationale

For decades, traditional arts and crafts skills were taught in religious institutions such as monasteries. However, as time passed, the teaching of these skills has more or less disappeared from the religious institutions. The Department of Technical Education (DTE) of the Ministry of Labour and Human Resources, as part of its efforts to promote and sustain Bhutan's traditional arts and crafts, has strengthened and expanded Traditional Arts and Crafts institutes ([ZorigChugsum thirteen traditional Crafts](#)). The DTE also ensures through the Special Skills Development program (SSDP) and Village Skills Development Program (VSDP) that villagers, monks and people with disabilities have access to these skills. However, these institutes do not have formal cultural history and religion classes as a part of the skills curriculum. This has led to a situation where skilled craftspeople today know how to do, but do not have the connection to the background of each product that they produce. Ensuring that traditional arts and crafts are with monastery bodies and villages will ensure that the traditional skills are linked to Bhutan's rich culture and traditions.

The rationale for the project can therefore be summarized as follows:

- The religious and cultural connection to the traditional arts and crafts is revived by those at the religious institutions as they undergo training in these skills;
- The monk bodies have their own people trained to take up work related to the traditional arts and crafts, thereby creating a self-sustaining institution;
- The large number of monks and nuns who live at these institutions are provided with skills, making them economically viable and able to support themselves and their institutions financially.

Elements of the project in focus

Livelihoods of communities and institutions

Training this special target group also ensures that a large number of monks and nuns have the skills to support themselves and contribute to Bhutan's economy. The training's areas include painting and tailoring for monks and nuns, as well as pottery and blacksmith for villagers. The trained monks and nuns may become trainers for the new batches of trainees.

Outcomes of the CEP

- Reviving and preserving traditional arts and crafts and create a centre of traditional knowledge and skills for monks bodies;
- Generating income for monks and nuns;
- Creating greater independence among monks and nuns by enabling them to carry out activities by themselves;
- Enhancing and encouraging equal opportunities in training and overall development activities;
- Enabling those who leave the institutions to have a livelihood.

Different stakeholders involved

Department of Culture and Traditional Arts and Crafts Institutes.

Opportunities and challenges

- *Opportunities* – Youth monks and nuns can enhance and preserve their dying cultural arts and crafts;
- *Challenges* – Financing the project.

Cultural Entrepreneurship Program (CEP)

Nova Scotia Community College, Canada, and the T.A. Marryshow Community College, Grenada

Context and rationale

The Cultural Entrepreneurship Program (CEP) gives an opportunity for students from Nova Scotia Community College (NSCC) to travel to Grenada to participate in a two-week programme. The NSCC offers the CEP in partnership with the T.A. Marryshow Community College (TAMCC), Grenada. The focus of the programme is to research, analyse and document creative and cultural industry traditions in Grenada. Students and faculty from both countries work together on identifying successful cultural entrepreneurs, and then develop their own business concepts that are presented to the broader community group. Past programmes researched the following traditions: music, medicinal home remedies, folklore and superstitions, performing art/theatre, traditional beverages, culinary traditions, traditional clothing, and boat building.

Elements of the project in focus

Raising awareness among students in Grenada

The CEP aims to expose students and employees from NSCC and TAMCC to local cultural traditions in Grenada, thus enhancing their awareness of the local culture, history and economy.

Documentation and use in Diploma Program

Students interview local entrepreneurs and cultural representatives, and this footage is archived for use in the Associate level Diploma Program in Creative Industries offered at the TAMCC. Video and audio recordings are used to illustrate various traditions as well as to preserve them and pass on them onto the younger population.

Preparing students and faculty

Students and faculty work together during the months leading up to the on-site component of the programme on various pre-departure assignments aimed to prepare adequately all participants for this international learning programme. Students and faculty are also required to participate in an online pre-departure orientation that covers topics such as travel health and safety, intercultural communications, social media and employability skills in international learning.

Outcomes of the CEP

The following learning outcomes have been identified for participants in this learning programme:

- Exhibit professional practice and respectful behaviour;
- Participate in an international learning programme that



builds on the knowledge base established in their NSCC concentration of study;

- Identify personal strengths that contribute to a successful international learning programme, including goal setting, team building, and self-reflection.

In addition, local communities and students have benefitted from the Cultural Entrepreneurship Program by increasing their awareness of cultural traditions and by developing greater appreciation for them.

Different stakeholders involved

Students and employees from both NSCC and TAMCC, local cultural and creative industry entrepreneurs, and broader community groups.

Opportunities and challenges

- *Opportunities* – to enhance the intercultural skills of the participants as well as their awareness of the local culture and the importance of entrepreneurship and self-employability.
- *Challenges* – time-consuming planning process.

Websites or additional resources that help explain the project and/or safeguarding measures

- <http://international.nsc.ca/media-centre/>

Links to brief documentaries about the Cultural Entrepreneurship Program in Grenada:

- <https://youtu.be/Ba0BU8gruAs>
- <https://youtu.be/pSVrabWq8aE>

Links to brief documentary about Oral History Project in Tanzania: <https://youtu.be/h53sS0nQIPw>

Vernacular shipbuilding

Hellenic Ministry of Culture and Sports, Greece

Context and rationale

Building fishing boats and ferries for short distance maritime routes in the Aegean and the Ionian Seas in Greece was a flourishing craft until the mid-1980's. The shipwrights master vast empirical knowledge on their craft that has always been transmitted orally, following the master-apprentice model. It is a highly complex artisanship and in their shipyards, master shipwrights must coordinate many craftspeople –each one of them specialized in various aspects of the craft. Mastering the art of vernacular shipbuilding requires long years of apprenticeship and laborious training. Building and navigating a boat has always been the most important expression of technical culture in maritime communities (a description of the ICH element can be found in the National Inventory of Greece, http://ayla.culture.gr/en/xilonaupigiki_wooden_shipbuilding/).

However, due to accumulating pressure coming from diverse environments (the EU policies on fisheries is just one, the social security system's requirements another etc.), during the last decade the number of trainees in traditional shipyards is dwindling, many small shipyards are shut down and the master shipwrights are getting retired with no one to take up their place. The chain of transmission seems to be ready to break. Greece is currently paving its way in order to coordinate agents from different fields of public policy and the shipwrights themselves, so that a coherent safeguarding plan can be devised and implemented. A training school that would offer a comprehensive course in vernacular shipbuilding, adapted to the needs of young people of our time, is the main element in a safeguarding plan.

Elements of the project in focus

Planning the curriculum and the specialized courses

The first step for a Vocational Training School is planning the curriculum and the specialized courses on the craft. Transmission of the craft of vernacular shipbuilding nowadays cannot be left only in the domain of oral and empirical education, as it used to happen some decades ago. Young people wishing to become shipwrights are not satisfied with the old apprenticeship system, where they had to leave school from a very young age (sometimes even before finishing the primary school) and start working in a shipyard. The project involves the preparation of the educational content of a new Vocational Educational Training programme. Not only the curricula (theoretical courses, practical training and apprenticeship) but also the textbooks and audio-visual aids should provide a detailed outline of the educational content of the new VET programme, which is planned to be implemented in collaboration with the Ministry of Education and the Ministry of Culture.

Recruitment of teachers, trainers and youth workers

Accordingly, the previously mentioned content places particular demands on the new VET programme with regard to the recruitment, selection and induction of the best and most suitable candidates for the teaching and training posts. It also necessitates the recruitment of teachers, trainers and youth workers of the highest calibre, especially in view of the fact that they will be dealing with learners from disadvantaged backgrounds (such as early school leavers, youths from remote areas and islanders facing transportation problems). The aim of this new VET programme is to focus on exploring and developing the practical abilities and skills of trainees and making wooden boat building more attractive to them.

Outcomes of the CEP

After a two years' time, we will have the full curriculum and the teaching materials (handbooks, audiovisual courses etc). The Vocational Educational Training Programme will first be implemented in the Museum of Maritime and Shipbuilding Arts of the Aegean, in Samos Island, where a Conservation Workshop will be operating. The facilities of the Workshop are enough for a first class of 10-15 trainees. This will be the pilot implementation, monitored by the Ministry of Education. The Ministry of Education will then make the necessary adjustments for the Programme, so that it can become a standard Vocational Educational Programme for the Technical Schools of the country. We hope that after a five years period, a new generation of shipwrights will be fully operational.

Different stakeholders involved

Shipwrights, Architects and Naval Engineers, the University of the Aegean, the Municipality of Samos, the Ministry of Education, and the Ministry of Culture

Opportunities and challenges

- *Opportunities –*
 - The high quality of handcrafted wooden boats is very much appreciated, although nowadays are used mostly for leisure activities (yachting etc.) and not much for fishing or transportation of goods and people. This creates a niche in the market that can be exploited by good craftspeople;
 - By providing modern vocational training to young people, the craft can become appealing to them again.
- *Challenges –*
 - The pilot implementation in Samos, if it is not publicized appropriately, may not attract enough students;
 - Although we have mapped the economic environment and we know that there is a regular demand for handcrafted wooden boats, we still have not come to grips with the reality of implementing the project. On the other hand, there is plenty of room for making the necessary adjustments for its successful implementation.

Websites or additional resources that help explain the project and/or safeguarding measures

Currently, the project is not made public since it has not been launched yet. However, Vernacular Shipbuilding is inscribed in The Greek National Inventory of ICH, since 2013, http://ayla.culture.gr/en/xilonaupigiki_wooden_shipbuilding/

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