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COURSE BROCHURE

Intangible Cultural Heritage Safeguarding and Community Inventories Training Course

22 – 26 March 2027
Geneva

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Registered in the United Kingdom and Saudi Arabia

Intangible Cultural Heritage Safeguarding and Community Inventories Training Course

Ref: 2711_103499 **Date:** 22 – 26 March 2027 **Location:** Geneva **Fees:** 6500 GBP

Intangible Cultural Heritage Safeguarding and Community Inventories is a 1-week training course for culture, heritage and community officers who need to identify, document and protect living traditions, and who leave with a community-endorsed safeguarding plan for one named element. Oral expression, crafts, music, festivals and food practices are fading as bearers age and young people move away. Jupiter Prime Training offers this course on intangible cultural heritage safeguarding.

Why Intangible Cultural Heritage Safeguarding Matters Now

Three forces shape this work today: ageing tradition bearers whose knowledge was never written down, urban migration that breaks the chain between masters and apprentices, and tourism eager to package rituals and crafts. Handled well, safeguarding keeps practices alive inside their communities; handled badly, it freezes traditions into staged performances or hands control to outsiders. The course rests on the internationally agreed principles of community consent, viability assessment and intergenerational transmission.

Who Gains Most from Intangible Cultural Heritage Safeguarding

- Officers responsible for compiling and updating registers of living traditions
- Staff who coordinate with craft guilds, performers, storytellers and family lineages that hold heritage knowledge
- Coordinators who design apprenticeships, school activities and youth clubs that pass practices on
- Museum and archive staff who record oral histories linked to living practices
- Community development officers who weigh heritage goals against tourism, festivals and local enterprise

A cultural authority, heritage department or community foundation gains most when its inventory, outreach and education staff attend together.

Intangible Cultural Heritage Safeguarding Capabilities

Participants move from recognising a living practice to judging its health and deciding, with bearers, how to keep it alive.

- Identify heritage elements across the five broad domains of living practice — deciding what enters a local register
- Design a community inventory entry with free, prior and informed consent — serving bearers and archive users
- Assess the viability of a tradition using transmission and practitioner indicators — informing urgent safeguarding priorities
- Build master-apprentice and school transmission activities — serving young learners and ageing bearers
- Weigh tourism and commercial opportunities against risks of decontextualisation — protecting community control
- Draft a safeguarding plan with measures, roles and monitoring points — guiding funders and cultural leaders

Key Intangible Cultural Heritage Safeguarding Terms

- Intangible cultural heritage — practices, expressions, knowledge and skills that communities recognise as part of their identity and pass between generations.
- Tradition bearer — a person or group who holds, practises and transmits a living tradition, such as a master weaver or storyteller.
- Community inventory — a register of heritage elements compiled with the participation and consent of the communities concerned.
- Viability — the degree to which a practice is still performed, transmitted and meaningful within its community.
- Transmission — the passing of knowledge and skill from experienced bearers to younger practitioners through teaching, imitation or apprenticeship.
- Decontextualisation — removing a practice from its original setting and meaning, often for display, sale or tourist performance.

Intangible Cultural Heritage Safeguarding Day by Day

Day 1: Living Heritage in Its Setting

- Domains of Living Practice — Scoping Oral, Performing, Craft and Ritual Traditions
- Tangible Versus Intangible Heritage — Clarifying What Officers Actually Safeguard
- Threats to Living Traditions — Mapping Migration, Ageing Bearers and Market Pressure
- Community, Group and Individual Bearers — Recognising Who Holds Heritage Rights
- Ethical Principles for Heritage Work — Respecting Consent, Secrecy and Customary Rules

Day 2: Community Inventories and Documentation

- Free, Prior and Informed Consent Protocols — Securing Bearer Agreement Before Recording
- Inventory Entry Templates — Structuring Element Description, Location and Practitioners
- Oral History Interviews — Capturing Bearer Knowledge in Their Own Words
- Audio, Video and Photo Recording — Choosing Media Fit for Archive Use
- Restricted and Sacred Knowledge — Deciding What Remains Off the Public Register

Day 3: Viability and Transmission

- Viability Indicators — Judging Practitioner Numbers, Frequency and Youth Involvement
- Risk Rating of Elements — Setting Urgent Versus Routine Safeguarding Priorities
- Master-Apprentice Schemes — Pairing Elder Artisans With Young Learners
- School and Youth Club Activities — Bringing Crafts and Songs Into Learning
- Digital Archives for Transmission — Making Recordings Usable for Future Practitioners

Day 4: Participation, Tourism and Livelihoods

- Community Advisory Groups — Giving Bearers a Voice in Heritage Decisions
- Heritage Tourism Impact Screening — Weighing Visitor Income Against Loss of Meaning
- Craft Livelihood Support — Linking Artisans to Fair Markets and Materials
- Festivals and Public Events — Presenting Traditions Without Staging Them
- Intellectual Property and Attribution — Protecting Community Ownership of Designs and Songs

Day 5: Building the Safeguarding Plan in Practice

- Element Selection Using Inventory Entries — Choosing the Plan's Focus Tradition
- Applying Viability Ratings — Setting Measurable Safeguarding Objectives for the Element
- Transmission and Participation Measures — Assigning Roles to Bearers, Schools and Officers
- Monitoring Points and Review Cycle — Tracking Whether the Practice Stays Alive
- Peer Critique and Community Sign-Off — Completing the Safeguarding Plan for Endorsement

Applying Intangible Cultural Heritage Safeguarding After the Course

- Lead a consent-based inventory visit with one group of tradition bearers, completing entries for two or three elements.
- Run a viability rating session to rank the local register and select one element for urgent transmission work.

Intangible Cultural Heritage Safeguarding Questions FAQ

What is intangible cultural heritage safeguarding and why does it matter now?

Intangible cultural heritage safeguarding means keeping living traditions practised and passed on by their own communities. It matters now because ageing bearers, migration and tourism are breaking chains of transmission.

Which roles gain most from intangible cultural heritage safeguarding training?

Culture, heritage and community officers gain most from intangible cultural heritage safeguarding training. Inventory, outreach, education and archive staff apply its consent and transmission methods daily.

How does an intangible cultural heritage safeguarding course differ from a heritage site conservation course?

An intangible cultural heritage safeguarding course focuses on people and practices rather than buildings or objects. It covers consent, inventories, viability and transmission instead of materials and structures.

What do you bring back from intangible cultural heritage safeguarding training?

You bring back a draft safeguarding plan for one living tradition from intangible cultural heritage safeguarding training. It sets objectives, transmission measures, community roles and monitoring points.

Intangible Cultural Heritage Safeguarding: The Way Forward

The community-endorsed safeguarding plan first informs which tradition receives urgent support and resources. Heritage officers, bearers and school partners use it to agree who teaches, who records and who reports progress. After its first review cycle, the perspective worth revisiting is viability: whether young practitioners now perform the tradition with meaning.