Intangible Cultural Heritage Safeguarding Efforts in Kiribati

In collaboration with Ministry of Internal Affairs
Intangible Cultural Heritage Safeguarding Efforts in the Asia-Pacific 2015

International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO
In collaboration with the Cultural and Museum Division, Ministry of Internal Affairs, Kiribati
The International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (ICHCAP) has carried out various bilateral projects to safeguard intangible cultural heritage (ICH) with Member States in the region. These projects, in the Centre’s areas of specialization—information and networking—have acted as stimulants to build ICH information and strengthen solidarity throughout the region.

In this context, ICHCAP initiated the project *Field Survey of the Intangible Cultural Heritage Safeguarding Efforts in the Asia-Pacific Region* in 2009. The project aims to collect information on safeguarding systems and policies, ICH inventories, ICH-related organizations, ICH lists, and pending issues regarding ICH safeguarding, and it aims to obtain a grasp on the current situation to discover appropriate measures to promote ICH safeguarding. Since 2009, the project has been carried out in over thirty Member States of the Asia-Pacific region.

In 2015, ICHCAP worked in collaboration with experts and institutes from four countries—Vietnam, Fiji, Samoa, and Kiribati—to carry out the field survey project. The final report from the project will be used as a resource for states within the region to strengthen their understanding of ICH in other countries in the region. It will also serve as a resource that will help determine the particular needs and provide a direction for new cooperative projects for safeguarding ICH.

In particular, the Cultural and Museum Division, Ministry of Internal Affairs in Kiribati cooperated with ICHCAP on the 2015 field survey in Kiribati. Owing to the team’s efforts, we now publish this report on the situation of Kiribati’s ICH safeguarding efforts.

ICHCAP would like to express our sincere gratitude to the organizations and individuals who worked together on this field survey project.

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Asia and the Pacific region is an area rich with various elements of intangible cultural heritage. Intangible cultural heritage has been handed down from generation to generation and has contributed to the development of cultural diversity and the creativity of humanity. Intangible cultural heritage for social development is well recognized as it represents the evolution of historical traditions and the cultural identity of a society embodied in creative expression.

Over time, the form and substance of intangible cultural heritage has become vulnerable to deterioration. In particular, rapid social change and globalization have made this situation even more pressing. Fortunately, there has recently been an increase in global awareness in relation to the value of intangible cultural heritage and its safeguarding.

In this regard, ICHCAP has created a survey study plan to collect all the necessary information related to current safeguarding systems for intangible cultural heritage in the region. ICHCAP has been preparing this survey since 2008, and 2015 is the seventh year of the implementation of this project.

ICHCAP has collected relevant data from reports, workshop books, meeting resolutions, internet databases, etc. While the information is valuable, in many cases, the data is neither accurate, nor up to date. This is the reason ICHCAP has prepared a new survey to accumulate more current pertinent data.

The field survey was carried out by respected researchers in each country. For this project, ICHCAP developed a questionnaire to guide the research teams conducting the field surveys in each country. The questionnaire encompassed topics pertaining to safeguarding the present system & policy; intangible cultural heritage inventory; information regarding relevant conferences, symposiums and workshops; national and local pending issues and urgent needs within the field of intangible cultural heritage safeguarding.

Lastly, the information and data may be open to the public and ICHCAP will share necessary data with other Member States to support the implementation of the most effective and appropriate practices for the safeguarding of intangible cultural heritage. We expect the project will assist in strengthening regional capacity and solidarity as well as international cooperation for the safeguarding of ICH in the region.
1. Safeguarding Efforts & Policy

1. Related Laws

In order to ensure safeguarding efforts of the ICH, the safeguarding measures must be stipulated by law so that stakeholders are fully aware of their obligations and penalties are enforced.

Staff must also be well-trained in broad areas of culture so that they are capable of creating innovative and creative safeguarding policies.

Staff must also be able to develop innovative programs that foster mutual respect and understanding by different communities on cultural matters in Kiribati.

However, it is a matter of concern that Kiribati does not have a legal framework that specifically safeguards the ICH. Nevertheless, there are some Government ministries and institutions that are playing their sectoral roles in the preservation of ICH.

The Ministry of Education (ME) by the powers conferred by Section 4, (a), (i), (ii) and (ii) of the Education Act provides for high quality education which implies that knowledge of I-Kiribati culture is one of the ingredients of high quality education. Culture and community has become part of the school syllabus.

The Phoenix Islands Protected Area Regulations 2014 by virtues of the powers vested by Section 43 (1) and Section 86 (1) of the Environment Act 1999 and as amended in 2007 (No.1 of 2007) safeguards the fauna of Kiribati in that remote area of Kiribati. Measures by the Ministry of Commerce, Industry and Cooperatives (MCIC) are in progress to protect in the near future the Intellectual Property Right in Kiribati. Artefact as property is presently protected by the Kiribati Penal Code.

The Constitution of Kiribati does not make provision for safeguarding the ICH. However, the Preamble to the Constitution refers, among others, to “the customs and traditions of Kiribati” as something to “continue to cherish and uphold”
It is generally accepted that the Preamble to the Constitution has no legal binding on the State thereby the Constitution does silent on safeguarding the ICH.

However, this does not rule out the potential of developing a law that fosters safeguarding the ICH of Kiribati. This is therefore an important ground of establishing the law governing the safeguarding of ICH in line with principles set out in the UNESCO Convention for Safeguarding ICH.

Looking at the legal framework relating to the ICH in Kiribati it is important to present it, once more, in more details at this stage.

The Penal law similarly does not talk about safeguarding the ICH. However it provides for the “protection of life and properties”. The latter may include cultural artefacts.
2. **National Curriculum and Assessment Framework**

The Policies and Guidelines as laid down in the National Curriculum and Assessment Framework, for the content, structure and delivery for national curriculum for primary and secondary schools in Kiribati was developed in accordance with provisions of the Education Act. The Section of the Act provides for quality education to enable student to become responsible citizens.

A citizen exposed to his own cultural environment, literacy and other relevant subjects at competent level are closely link with the meaning of the Education Act.

This explains the rationale of having the Community and Culture become part of Syllabus of Year 1 and Year 2. This subject is also integrated in the Syllabus of secondary schools.

Although the Syllabus does not look at the ICH deeply it provides students with basic knowledge of their heritage. In this way it contributes to a large degree of effectively preserving the cultural heritage of Kiribati.

3. **Education Act (2013)**

The Education Act of 2013 provides a legal framework for education in Kiribati. Subject to that law the National Curriculum and Assessment Framework provides for the first time in 83 years for the inclusion of Community and Culture in the syllabus.

The important role played by the CU is the development and production of Community and Culture as the new major component of Syllabus for Primary schools. Such syllabus will also be integrated in Junior and Senior Secondary Schools.
4. Intellectual Property Strategy for Kribati

Developing an Intellectual Property Strategy for Kiribati began in 2015 and it is still in progress. The responsible authority is the MCIC. The principle upon which the Strategy is based is the creation of an enabling environment where Kiribati could maximize opportunities of deriving value from the intellectual property and thereby contributes to economic growth and broader development.

The strategy is supposed to be cross-cutting linking to the different range of policy areas of government such as economic, social, artistic works; traditional knowledge, crafts, folklore, genetic and biological resources.

The Strategy will allow the effective coordination of such diversified areas of intellectual property to enable Kiribati to derive maximum income from intellectual property present in Kiribati.

However, the Strategy, once again, embraces a number of areas of which ICH is one part. The strategy aims to lead GOK to the development and introduction of a Bill on Intellectual Property Right thereby the ultimate enactment of an Act of Parliament in this area.

Phoenix Islands Protected Area (PIPA)

The PIPA is a 408,250 sq.km wide area of marine and terrestrial habitats in the Southern Pacific Ocean. It encompasses the Phoenix Island Group, one of three island groups in the Republic of Kiribati and at present, it is the largest designated Marine Protected Area in the world.

PIPA which is protected by Kiribati law conserves one of the world’s largest intact oceanic coral archipelago ecosystems, together with 14 known underwater sea mounts (presumed to be extinct volcanoes) and other deep-sea habitats. The copy of the Environment Act which provides for the establishment of PIPA Regulations is included in this report for easy reference.

PIPA contains approximately 800 known species of fauna, including about 200 coral species, 500 fish species, 18 marine mammals and 44 bird species. The PIPA’s ecosystem exemplifies its unspoiled nature and importance as a migration route and reservoir. It is the first site in Kiribati to be inscribed on the World Heritage List.

PIPA is not only significant in terms of safeguarding the marine resources of Kiribati in that large area of ocean. PIPA is also of world significance in terms of contributing towards protecting global marine life. In this connection the PIPA has

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1 The Environment Act,1999 as amended in 2007, sections:43 and 86 subsections (i) and (i) respectively that establishes the Phoenix Islands Protected Area Regulations 2014
become a reservoir of fish of diverse species and safe haven for reproduction of
diverse species.
In recent development it has been speculated on good grounds that Amelia Ear-
hart\(^2\) who was lost amid her flight across the Pacific in the 1930s was landing in
the middle of emergency in Nikumaroro one of the islands in PIPA, which was
once upon a time, a remote area, in terms of communication. She and her naviga-
tor Fred Noonan were presumed dead of injury and starvation on the island. This
theory is yet to be confirmed. However, it is hoped that if the Earhart discovery is
proved true it will add to the ICH significance of PIPA.
The Lands and Agricultural Divisions of the Ministry of Environment, Lands and
Agricultural Development (MELAD) are playing their respective roles in the
preservation of native lands and ensuring that trees and plants that are native to
Kiribati are maintained.
The Lands Division safeguards Native Lands in accordance with powers con-
ferred upon the Chief Lands Officer\(^3\) to protect native lands most of which were
ancestral lands in the manner spelt out by the law.
The basis of protection of native lands is the registration of titles to native lands
by the Commission\(^4\). The registration by the Commission must be consistent with
record in the Register of Native lands and also with registration of those titles by
the Courts\(^5\).
Once those titles are established pursuant to the law the land owner becomes the
legal owner of the land and such title becomes indefeasible\(^6\).
Upon establishing those titles in accordance with the law the land owner be-
comes the legal owner of the land and such title cannot be annulled\(^7\).
Alienation of native land in the form of sales, gift, lease and other forms to for-
eigners\(^8\) is restricted. The exception is given to the State, the Co-operatives regis-
tered under the Co-operative Ordinance\(^9\) the National Loans Board and other
bodies legally registered by any other laws in Kiribati may lease native lands\(^10\) for

\(^3\) The Offices of the Attorney General, Laws of the Gilbert Islands, Revised Edition, Native
Lands Ordinance, Cap. 61, section 3, Tarawa, 1977
\(^4\) The Offices of the Attorney General, Laws of the Gilbert Islands, Revised Edition, Native
Lands Commission, Cap.20, section 7(4), Tarawa, 1977
\(^5\) The Offices of the Attorney General, Laws of the Gilbert Islands, Revised Edition, Magistrate
Courts Ordinance, Cap.52, sections, 59,64 (i) (b)
\(^6\) The Offices of the Attorney General, Laws of the Gilbert Islands, Revised Edition, Native
Lands Ordinance, Cap. 61, section 2, Tarawa, 1977.
\(^7\) The Offices of the Attorney General, Laws of the Gilbert Islands, Revised Edition, Native
Lands Ordinance, Cap. 61, section 2, Tarawa, 1977.
\(^8\) Ibid, section 5 (1).
\(^9\) The Offices of the Attorney General, Laws of the Gilbert Islands, Revised Edition, Cooperative Societies Ordinance, Cap 14
\(^10\) The Offices of the Attorney General, Laws of the Gilbert Islands, Revised Edition, Cap 61,
Section 5 (2), Tarawa, 1977
normal government business, commercial purposes, for security of loans and for other intentions.
Copy of the Native Lands Ordinance is provide for easy reference.
The Agricultural Division encourages the community to replant indigenous coconut trees and plants.
It fosters poultry and piggery development in the country as well.
It restricts imports of plant product, seeds, tissue culture, sand or sand aggregate and other relevant imports to avoid dangerous species coming into Kiribati.

The Agricultural institution provides pesticide control where it is required.
Overall the flora and fauna which this country inherited from its past including those recently imported into Kiribati are protected to a significant degree.
However, fire in the bush easily caught by dry climate, exacerbated by climate change, spreads easily, and destroys whatever trees those stand on its way. Coconut tree and pandanus tree, scientifically known as pandanus tectorius, are the major victims of such catastrophe.
Coconut trees are often replanted with pandanus tree attracting less attention for planting. Young coconut trees are therefore abundant when compared with pandanus tree.
The importance of the pandanus tree which does not apply to the coconut tree is that it is a suitable timber for local houses. People cut the pandanus tree for that purpose. Coupled with fire, its destruction is more severe than coconut trees. There are therefore relatively few pandanus trees in the islands as compared with coconut trees.
Moreover, pandanus trees which are Indigenous to certain islands are most vulnerable to disappearance in their entirety. The type of pandanus whose fruits provide low quantity of juice are particularly in danger. They are replaced with pandanus trees imported from other islands in the archipelago that produces juice of higher quantity.
Juice of high quantity is conducive to the production of quality Te tuae. Te Tuae is a food made of pure juice extracted from boiled pandanus fruits. The juice which is creamy spreads on a wide plastic (or equivalent object), clean and flat, laid on the ground amid the heat of the day. The juice becomes dry as a result, reddish in color and very nutritional. It could be preserved for a long period of time.

The Agricultural Division plays a significant role in the protection of our trees and plants, although that protective measure needs enhancement so that indigenous plants and trees remain intact.
5. Encountered problems

Within the Cultural and Museum Division, there are a large number of books of early writings, videos, and cassettes, notes as well as books of more recent times. Among them are a number of artefacts. For example, a bowl almost the size of a half coconut shell made of the top of a human skull. This bowl is not for normal meal. Leaves of certain trees were put together in the bowl, punched using a heavy and smooth stone almost the size of the bowel to extract juice. Juice of the leaves was drunk from that human skull.

The other one is the necklace made of large quantity of human teeth worn in the past during the course of Te Waan Tarawa, and Te Bino. The necklace was an integral part of the dancing costume during the early part of the last century.

There is also an armor of a warrior comprises of trousers Te otana and jersey (Te tuta). They are made of knitted or woven coir sennit. The coat (Te tana) made of plated coir twine with a high back piece to protect head and neck. The belt (Te katibana) made of woven coir twine or dried ray skin, 7-10 inches broad, worn round the body as protection from spears. The skull cap (Te Baratekora) made of plaited coir twine ½ inch thick to protect the head from blows and over it a helmet (Te brantauti) made of inflated porcupine fish skin. The swords are made of old well-seasoned coconut wood with shark’s teeth barbs.

The manner of keeping and storing the books, cassettes, videos and the artefacts in the C&MD is not in line with a modern and down-to-earth museum. The personnel of the C&MD when locating books for borrowing seemed to use their memories and notes as opposed to the catalogue in the form of electronic devices such as CD-ROMs.

Although, the videos and cassettes are stored in appropriate places there is no record of where to locate each one of them. Most of the cassettes and videos have gathered dust without adequate and routine cleaning a situation where they may no longer be playable.

Books that were borrowed were not adequately recorded and insufficiently followed up with borrowers. Some books have not survived this situation. The explanation by those who were suspected of losing them was that they did not borrow them in the absence of C&MD’s own record to refute the claim and to impose penalty.

Stricter controlling measure of safekeeping of books, video and cassettes is of paramount importance. Books, videos and cassettes must be kept in air-conditioned storage where the presence of dust is avoided and minimized.
Catalog in the form of CD-ROM must be introduced to record the books and cassettes/video with their titles and their locations in the storage, movement of books and video and cassettes and details of those who moved them including the borrowers and their personal details, date of return, ensures it is returned accordingly. Penalties may be imposed where books are lost.

The artefacts must be kept properly in places suitable for them. For example, artefacts that are considered taboo in the Kiribati culture may need to be placed in dark rooms where noise may be prohibited and only moderate light is allowed to reflect the sacred nature of the artefacts in the room.

Furthermore, they must also be displayed in a way that it impresses the visitors. Place where they are displayed in the C&MD must be improved.

Appropriate Te Ruoia and Te Bino songs may need to be played automatically and simultaneously as visitors enter the rooms where the photographs of Te Ruoia or Te Bino are displayed while visitors are watching.

Local songs may need also to be played automatically in rooms where artefacts are displayed while visitors are watching. This is to impress the visitors.

C&MD appropriate staff must be provided with appropriate trainings for the proper management of ICH, upkeep of the books, cassettes and videos, proper catalog of books, cassettes, and videos in line with down-to-earth modern museum.

Staff must also be trained in developing and implementing innovative and creative ICH policies including public awareness of ICH leading to increase participation of the communities in ICH activities.

New legislation to safeguard the ICH in line with UNESCO Convention for the Safeguarding of ICH must be developed as a matter of urgency.
6. Regional Cultural Strategy

There are several Government-related organization performing the function of cultural preservation and protection of ICH in one way or the other.

The cultural affair of Kiribati is the responsibility of the MIA and in the performance of those functions the SCO is responsible for the day-to-day management of the cultural heritage housed in the C&MD. Interestingly, the C&MD does not work within a legal framework but it works as part of the MIA.

It is difficult to refer to the various functions that the C&MD is performing since its mandate is not by statute. The law may make reference to the functions of a given institution. However, in the absence of the law that refers to the functions of C&MD it is most likely that their function is either provided by the Ministerial Operation Plan (MOP) or as may be instructed by the Secretary or Minister from time to time.

The MOP is a working document developed by Senior Managers in their Senior Management Meeting (SMM) chaired by the Secretary. It sets out in details the Ministry's activities to contribute to the attainment of the Government Development goals. The SMM comprises the heads of divisions one of whom is the SCO. It is supposed that the activities related to the C&MD in the MOP are largely drawn from the input made by the SCO.

In a Briefing Note presented to the new Minister of Internal Affairs upon assuming office in March 2016 and during the course of research in this survey it is obvious that Kiribati was participating in the Regional Cultural Strategy: Investing in the Pacific Cultures 2010-2020 which has seven main goals. Within the meaning of the Strategy the C&MD is involved in the following ICH related areas:

Goal 1. Mainstream Culture into the national, social, and economic development:

Goal 1 is designed to support the development of cultural industries and expression of culture, the preservation of cultural heritage, the safeguarding of ICH and the protection of traditional knowledge, by advocating for the development of national cultural policies and by mainstreaming the culture into national development planning and policy.

In relation to Goal 1 the MIA has carried out the following important exercise and managed to achieve some of its goals:
Training on Promotion of cultural industries and preservation of local trees, plants and local food preservation. This is an integral part of the Strategic Plan of the MIA which helped to contribute towards the promotion and translation into reality of food security in Kiribati.

Trainings for the recognized cultural practitioner, women organization, youth, local artists and some community members with interest in cultural matters.

This training will continue into 2016 and there is now keen interest to organize it in collaboration with cultural industries and government ministries.

Commencing from 2005 a National Cultural Mapping (NCM) has been carried out. This is a collection and gathering of cultural information, stories, legend and myth, traditional knowledge and skills through digital recordings. This has been done on almost all islands except Tarawa Urban and the Phoenix Islands Protected Area. It is hoped to have the NCM is completed in 2017.

On a different but related note the Endangered Cultural Heritage Mapping to preserve an historical site on Tabuaeroa, Tabiteuea North has also been carried out with the SPC and the EU. The site is situated in a passage between Tabuaeroa and the main land. It comprises more 30 stones made of rock fragments resembling very tall and giant warriors. Launching of the report in this respect is due to take place sometime this year.

National Cultural Policy is still in its development stage. This is to be pursued for Cabinet approval in the third quarter of 2016.

Traditional Knowledge Policy to preserve traditional knowledge in important spheres of life of the I-Kiribati. Fishing, the building of maneaba, building of canoes for the purpose of competition, normal travelling and for fishing purpose, knotting in different forms and other important traditional knowledge.

The National Cultural Day beginning from 2009 has become part of the national celebration on Independence Anniversary. This was the result of the formal requests made by MIA within the framework of this regional programme.
**Goal 2: Protection and Promotion of Cultural Rights**

The goal is designed to protect and promote the cultural rights of the people of Pacific Island Countries and Territories through the application of International Conventions and development of national legislation.

Kiribati has developed a draft policy on Traditional Knowledge informed by national consultations with elders from all islands in the form of workshop to better inform government on the matter. The workshop was expected to identify cultural knowledge and skills that need protection and for which individual rights is to be established and accorded legal protection. Ministry is still looking at the policy before it goes to Cabinet for approval.

Kiribati ratified in 2000 the 1972 World Heritage Convention on the Protection of Cultural and Natural Heritage. This led to Phoenix Islands Protected Area being inscribed on the World Heritage.

UNESCO Convention on the Safeguarding Efforts of ICH received much attention by elders of the country when in 2011 a workshop was held where they expressly stated their endorsement of the Convention and recommended ratification by the Government of Kiribati.

In 2014 the Cultural Officer (CO) of the C&MD and the Assistant Secretary (AS) of MIA attended the workshop held in China on the ratification and implementation of the UNESCO Convention.

The SCO of C&MD and the Assistant Secretary MIA in November 2015 attended a workshop held in Sydney addressing once more the ratification and implementation of the Convention on ICH where they indicated the positive position of Kiribati.

The ratification of the UNESCO Convention on the Safeguarding Efforts of ICH and all its processes are provided for in the 2016 Work Plan and Budget of the C&MD.
**Goal 3: Develop and maintain cultural sites, spaces and infrastructure.**

Goal 3 is designed to ensure that sites and places of cultural significance are accorded importance and value through protection and maintenance.

The Cultural and Museum Division is under the MA but it has its own building headquarters made of permanent materials where the museum is housed. All books and artefacts, cassettes, tapes and video films are housed in the museum.

Besides the headquarters building is the Maneaba the traditional meeting house designed for cultural activities including meetings, dancing and singing.

The two houses, headquarters building and the maneaba were recently renovated in 2014 and 2015 under the auspices of the Government of Kiribati and the Government of Korea.

More space for artefacts within the existing museum is required. This will become an important component of the next four years development Plan for the C&MD.

Sites and places of cultural importance have been identified during the course of the National Cultural Mapping from 2005 – 2015.

The C&MD is currently compiling all significant data related to such sites and places on every island that have been visited. This is important for cultural researchers, academics, students and the public. This is also relevant and important for tourism development.

**Goal 4: is designed for the promotion of the Pacific Islands’ cultural industries as a tool for development and the creation opportunities for the peoples of the Pacific Island Countries and Territories:**

The C&MD is establishing its link with national cultural agencies, local art groups, non-government organizations with cultural interest and the community involved in national cultural and museum activities.

The MCIC will be helping in the registering of private entrepreneurs and delivers trainings on marketing goods and services including brand and label of origin.
Goal 5: Mainstream of arts and culture in education and training.

Goal 5 advocates for the mainstreaming of culture in education and training for a more tolerant and informed society. These objectives have been achieved:

The ME has integrated community and culture in the Syllabus of Primary, Junior and Secondary schools.

Students are working more closely with the C&MD for purpose of research and other school assignment.

The cultural day organized by schools has become part of annual demonstrating and showcasing of culture.

Beauty contest: involves demonstrating cultural costumes and wears, cultural dance, traditional weaving and arts skills, speech on the theme as may be decided using indigenous language by various church youth groups and schools.

Cultural show: organized by schools for fund raising purposes.

International Museum day, 18th May: this annual event in Kiribati began from 2014, to create public awareness of the importance of museum with collections of Kiribati traditions and cultural artefacts. On such occasion the public is invited to the Museum to view artefacts on display, listen to traditional music, watch dance, and listen to lectures on knowledge and skills. Cultural agencies, cultural practitioners, local artists are invited to showcase their items. Schools were also invited for poetry and other cultural competition. This Year’s theme was ‘Museum for Cultural Landscapes”. Three prizes were offered to winners of the competitions.
Goal 6: Promote funding and investment in the cultural sector

Goal 6 advocates for Pacific Islands and Territories’ Governments to:

a) increase supports to the cultural sector as an economic and social investment in the future of their people, and

b) make a better use of existing and new sources of funding and donor development assistance

The Ministry of Commerce and Industry injected into the development of outer islands an appropriate sum of money for the support of home gardening, subsidized sea freight of local products from the outer islands to Tarawa Assistance by UNDP for home gardening and the restoration of traditional food crops and fishing. The project will be piloted on Nonouti, Abemama, Maiana and South Tarawa. The islands concerned will be provided with agricultural tools. Furthermore the C&MD will provide some fund for this purpose in its Budget and Work Plan for the period covering 2016 to 2019.

Goal 7: Mainstreaming culture in other social and economic sectors

Goal 7 advocates for the greater integration of culture in other development sectors and pressing global issues facing Pacific Island Countries and Territories.

The C&MD of MIA and the Environment Conservation Division (ECD) of the Ministry of Environment, Lands and Agricultural Development (MELAD) are working closely together on the preservation and promotion of traditional knowledge and skills.

The ECD of MELAD, the Tourism Division of the Ministry of Information, Communication, Telecommunication and Tourism Development (MICTTD), the MCIC and the ME are also the two institutions that the C&MD is working closely with the objective of enabling Kiribati as a nation to realize the contribution of traditional culture to the broader development goals of Kiribati.
**Issues and Problems**

Overall there are issues and problems impeding progress of the foregoing 7 goals. They are:

- Lack of adequate financial support for the infrastructure development of the C&MD
- Inadequate capacity building of staff of the C&MD
- Lack of technical advice for strengthening and enhancing performance of the C&MD in all its areas of its activities
- Lack of appropriate equipment to enhance mapping exercise and retrieving of cultural information in good quality from old cassettes and tapes
- Absence of strong link with other government bodies and NGOs in cultural related work.
- Lack of better co-ordination of cultural related work with other government bodies and NGOs
II. Intangible Cultural Heritage Inventory

1. National Inventory

The Inventory refers to ICH Inventory made and managed by a national and/or local government and includes database of government related organization.

With that definition there is clear indication that the Inventory does not exist in Kiribati, unsurprisingly given management of ICH is still in its fledgling stage and not in line with standards set by UNESCO Convention for the Safeguarding of ICH. It could also be argued that this happened probably because government paid less attention to the promotion, preservation and safeguarding of ICH.

Books of traditions, artefacts, cassettes, films and all records of traditions in different forms are kept in proper places. This indicates that there was genuine interest in the first place on the part of workers to keep safely the books and films when they were initially acquired. This interest seemed to diminish when workers felt the work was monotonous and new developments and tasks emerged resulting in the poor quality of safekeeping these important data.

Certain important work in relation to ICH seemed to be not done routinely. Tasks that are of high priority have been unattended. This justifies urgent actions to establish the National Inventory and to ensure each task in future is carried out on a routine basis.

The absence of inventory does only happen with the Government it is also the case with the non-government organization.

There is clear evidence from the survey and interview that there is much need for the establishment of a down-to-earth and modern National Inventory.

As already mentioned there is an abundance of books by numerous numbers of authors who began collecting Kiribati traditions beginning from the early part of the last century. Others followed the pioneers in this respect sometime in the
1950s and 1960s. The last wave of writers in this regard was seen prior to 1979 while others worked within the first decade of the post-independence period.

It has been mentioned earlier that there is a diverse number of audio and video of oral traditions that are lying anywhere in the C&MD without establishing a list of those items which is updated now and then.

All these diverse data constitutes the right ingredients for the establishment of a National Inventory in line with UNESCO Convention for Safeguarding of ICH. All books of traditions from the early part of the last century up to the present day along with video, cassettes, and tapes, films that are available in the C&MD, the NA and NL may need to be listed in full details with the National Inventory and updated on a regular basis.

There ought to be a National Inventory combining the C&MD, NL and NA to be set up, it would also be a good idea to set up separate database for the C&MD, focusing on the artefacts, cassettes, video, audio and tapes including books of Kiribati traditions. That a network system may be installed in the C&MD in order for all appropriate staff to have access to using their own computers.

This must also apply to NL and NA establishing their own database to which all of their staff could have access to. The focus of the database is their own data which include the books, audio, cassettes and video and films available with the NL and NA.

Finally it may be a good idea if the database with the National Inventory is accessible by the C&MD, the NL and NA so that such data is shared among the three major players in the ICH safeguarding.
2. Non-governmental Inventory

There is an absence of a non-government organization safeguarding or protecting ICH in Kiribati. However, there is no doubt that the churches namely the Catholic and Protestant had strong link with practitioners of ICH prior to the arrival of colonial government.

It would not do any harm if in any future projects of enhancing safeguarding efforts of ICH in Kiribati includes the situational analysis of ICH and the degree of its link with Catholic and Protestant churches.

This may lead to the proper understanding that the ICH in Kiribati is very much the concern of Government. It may also reveal the potential of churches playing an important role in this area.
3. Cultural Mapping of the Cultural and Museum of the Ministry of Internal Affairs

Very recently, notably in 2005 the government conducted a cultural mapping throughout the nation. The objective was to collect from elders and practitioners in modern Kiribati, every oral tradition they are knowledgeable about and wanted to talk about. Of equal importance, to check if there are traditions that might have been missed out by Europeans in the past, if any, and if none, to see if the versions of traditions already collected by the Europeans over a century ago may differ substantially from what is known today.

The majority of islands in Kiribati have been visited. Not only interview with elders and practitioners was made, visit was also paid to baangota (sacred site where the spirits were worshipped) in particular, those that were mentioned by elders and practitioners during the course of the cultural mapping.

Most all of these places are covered with overgrowth of grass and plants without proper and routine cleaning. In this situation they seemed to be deserted as if they have no cultural value. The baangota are often visited by new comers to the islands, especially, visitors who asked to see Te bangoota. It may be important that the sites are beautifully landscaped to create not only the scenic beauty of the site but also to providing strong impressions on the mind of visitors.

Te bangoota is usually formed by boulders pointed into the ground to support a bigger and larger stone placed on the two planted boulders. The length and width of the two planted stones is not the same in all sacred places. It depended on those who constructed them from time immemorial.

The planted stones in some islands are approximately 20 inches long and 10 inches wide respectively. Furthermore the two planted stones are standing about 10 inches apart. The one that is placed on the two stones is 20 inches long and about 10 inches wide. In between the two planted stones and below the one laid on them is a space of several inches deep covered with gravel where physical remains of the dead are stored.

To watch such physical remains the tour guide normally a hereditary guide, removes the stone from the top of the two planted stones when the physical remains become visible. When some of such remains are not visible immediately after removing the cover, gravels are removed as they may, probably as a result of the penetration of heavy rain into the sacred site have removed the gravel covering the physical remains. The cover must be returned to its proper place before the baangota is left at the end of the tour.
On one island the physical remains of the heroes, especially the skull that are kept in a sacred place have been removed and disappeared. This was not by sabotage but by an act of a mental patient.

No one saw the person while he was removing the skull. The place where he probably destroyed the skull was not also known.

In some other places a baangota was usually, but not always, located on the site closest to the ocean amongst trees and bush. The baangota was a few yards square and fenced with boulders. Within the fenced area the ground was covered with gravel, and in the center there were usually one to three trees. Beneath the trees there was usually a large block of coral and beside this a clam or other shell in which offerings to the spirit were placed. It was believed that the spirit could move around, even beyond the island, but that he would come to his baangota when called by his followers.

On a related matter, the conditions of the gravesite of the famous King Binoka of Abemama has deteriorated and it is on its way to disappearing unless the gravesite is revitalized.

The most significant problems of cultural importance is the disappearance of traditional maneaba (meeting house) on most islands, except Tabiteuea where they are maintained. Makin, Butaritari, Tamana, Arorae, Banaba and islands in the Line and Phoenix Islands are not included among islands which traditionally used to have the maneaba from many years ago.

The existing maneaba throughout the archipelago are church maneaba which is not the focus of I-Kiribati culture. The sharp focus is the traditional maneaba the importance of which has been the emphasis of contributions made by the foremost authorities of Kiribati traditions, Grimble and H.E Maude.

The Maneaba traditions within the meaning of the writings of the two authorities stressed the need to be read in conjunction with the story of creation by Nareau and the consequent migration of Tematawarebwe from Samoa to Beru Island in Kiribati. It was on Beru that the prototype Maneaba was built by Tematawarebwe with timbers from Samoa.

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11 www.janeresture.com/ki33/tradition.htm
12 H.E. Maude, The Gilbertese Maneaba
Within the Maneaba are boti (seating places) of each different clan as allocated by Tematawarebwe and later on by his grandson Tanentoa the Great\(^{14}\) that reflected the status and role of people seated in such places.

One seat holder has the right to deliver the first words and the final words during the course of discussion inside the Maneaba. One has the right of Te moa Ni bee (literal meaning to stand in the foremost front of the dancing group) during a traditional dance taking place in the maneaba so as to attract attention of spectators.

The seating places are also largely related with land ownership. It is said that anyone with no seating place in the Maneaba has no land. A person with no land is referred to as “a thing” not a person. A reference of this nature according to tradition was made by Beia ma Tekai\(^{15}\) who came from a chiefly family on Tarawa to Uamumuri, Nanikain and Tabutoa who were serfs of Beia ma Tekai.

Furthermore a new comer from another village on the island or a visitor from another island is not allowed to enter the maneaba and sit at boti. However, if the visitor wants to take the liberty of sitting he must be able to trace his genealogy and relates it to the seat he wants to take.

Such genealogy must be masculine based right back to the time when seats were first allocated to the founding holders of the boti several centuries ago.

It has been stated by a number of Unimane during the course of the cultural mapping that the disregard of the traditional maneaba throughout the archipelago was perhaps the consequence of discontentment raised by a large number of people having a seat in the maneaba on numerous occasions. Our suspicion is that this situation began emerging when I-Kiribati began exposing to western education and monetization of the Kiribati economy probably in the 1950s.

A certain clan played a hereditary role of distributing the food contributed by all clans seated in the maneaba. In this situation all clans are obliged to contribute food as deliberated by the Unimane (elders) sitting in their boti. Each clan did not only bring the food to his own boti as its final destination before meal time. Each clan ought to carry the food to the middle of the maneaba but had to await at his own boti direction to do so.

\(^{14}\) The Story of Karongoa, Narrated by an Unimane (old man) of the Karongoa boti (seating place) on Nikunau in 1934, Transcribed by Tione Baraka of Taboiaki on Beru, Translated by G.H Eastman, Edited, annotated and revised by H.E. Maude, Institute of Pacific Studies of the University of the South Pacific, Suva, 1991. page 44

\(^{15}\) Ibid, page 38
One particular clan played the role of Te Tia kaota (literal meaning exhibitor of food) who, standing at his own boti, in the maneaba called initially at a particular boti or person from whom the food exhibition by tradition usually commenced.

Normally the person or clan called to carry his contribution to the Tia Kaota, delivered it into the hands of Tia Kaota who immediately after receiving the food raised it above his head.

While the food was over his head, and especially when he was satisfied that the food was of high quality and in this way satisfied the rules and requirements of the maneaba, declared loudly his satisfaction as such for everyone in the maneaba to hear. This was indeed a praise of the person concerned.

Te Tia Kaota was likewise required by custom especially when he was not satisfied with the food to disgrace loudly, the concerned clan on failing to produce the food according to protocol.

At the completion of the exhibition the Tia Kaota began performing another important task. He distributed the food to all clans and it was this function that has probably become a cause of discontentment by those who felt the food was unfairly distributed. By custom from the very old days the matter was not subject to dispute, it was entirely a matter for the Tia Kaota to decide.

On such occasion, normally, the food was, among others, Te beeki (roasted or boiled pork), Te moimoto (green coconut fruits), babai (tuber) and other local foods. If the roasted pork was to be delivered to Te Tia Kaota not the whole pork was required to be handed over to him, only the head of pig that has been boiled was required for exhibition. All other types of food were delivered in their entirety.

Visitors from other islands to the Maneaba normally bring Te mweaka or Te moanei (literal meaning a gift to all those who are seated in the Maneaba to get the blessing of the deities in the Maneaba). This is always in the form of several sticks of tobacco. Te Tia Kaota ought to receive Te Mweaka from visitors. He was at liberty to distribute the tobacco to the clans seated in their boti if he considered the quantity was adequate for sharing. He may choose not to if he considered fit. This was also probably a cause of concern.

The Maneaba which was made of local materials needed periodical maintenance of approximately one in five years. Maintenance focused largely on Te rau (thatch) which determines the conditions of other materials of the maneaba. An old rau
could not prevent rain water from wetting the timbers with which Te rau was tightened. In this way the quality of the timbers became deteriorated spreading the decay to many timbers the resultant of which was the need for maintenance of the timbers as well which made the renovation time consuming and expensive. Te rau therefore ought to be regularly maintained to avoid deterioration of the timbers.

Each boti holder ought to provide new rau and new kora for the Maneaba. Tradition said each holder of boti provided Te rau for the roof under which their boti is situated. No boti is allowed to provide Te rau and Te kora for other boti.

This perhaps became the opportunity for the aggrieving clans to translate their discontentment into reality. The discontentment was not expressly stated. It was done covertly. They just did not provide Te rau and Te kora claiming they were not available at that point in time.

The conditions of the timbers of the Maneaba deteriorated very quickly as a result leading to their collapse. This was the cause of disappearance of this very important artefact of the I-Kiribati culture throughout the archipelago. They have not been revitalized. The exception is Tabiteuea North where the people are very conservative in terms of culture hence they managed to have their Maneaba remained intact.

Perhaps, the days have gone when I-Kiribati were always keen to comply with the protocols of the maneaba regardless of what stood before them. This avoided undermining the cultural significance of the Maneaba. Furthermore, there were mutual obligations on the part of different clans. A few played predominant role in the maneaba. Others played subservient role. Despite all these different roles and positions everyone in the past was happy.

The new generation which is more progressive and better educated felt restrictions of behavior in the maneaba should be questioned. Only old-men are allowed to talk. Preparation of food and their presentation in the maneaba ought to follow protocol and failing to comply brought shame on the clan concerned. The maintenance of inherited status and practices in the view of some people was only of benefit to a few.

This cultural situation is vulnerable to surrender where there is an alternative of converging the community on a regular basis without traditional restrictions and taboo.
The alternative is the church maneaba. Church members built their new maneaba. Boti no longer relates to the past, land ownership and other traditional rights. Boti in the new maneaba relates to church groups. Church members decided where each group member sits. The group members themselves chose their sitting places in the area of the maneaba where it is convenient to them. Nothing is inherited from the past in the church maneaba.

The departure from traditions was perhaps justified. This explained the reason of people deserting the traditional maneaba and its complete disappearance.

Nevertheless, efforts to revitalize this centerpiece of the Kiribati culture are a worthwhile exercise. Perhaps, appropriate measures must be taken to study in very many details the issues that led to the disappearance of the maneaba and to address them seriously to see how best the issues in question could be addressed. Only when the problem is addressed adequately with the full participation and support of the community that the revival of the maneaba could be translated into reality.

Videos and other records of the cultural mapping are presently kept in the C&MD of the MIA waiting compiling a full report of the cultural exercise. It is now more than ten years since the cultural mapping was carried out yet the full report of it has not been able to see the light of the day.\(^{16}\)

There is good reason to believe that the slow process of compiling the report is largely due to the inadequate number of staff engaged in the exercise. The total number of islands covered in the cultural mapping was twenty. Two staffs are engaged in making those twenty reports. Given their involvement in other routine tasks of the C&MD the two officers have been tasked to accomplish four reports covering four islands in a period of twelve months.\(^{17}\) This indicates that the production of the report in its entirety would take about five years to accomplish the whole twenty islands.

Coupled with that is another important task of the two cultural officers. They are required to identify the element of the traditions presented in the cultural mapping and to determine which domain those traditions belonged to.

\(^{16}\) Personal Conversation, Ms. Pelea Tehumu Takaria, Senior Cultural Officer, Tarawa, Kiribati 2016

\(^{17}\) Personal Conversation, the Cultural Officer, MS Eera, Cultural and Museum Division, Bikenibeu
The tasks in 1.54 and 1.55 if accomplished seemed to be equivalent to the concepts expressed in Article 11 (b) of UNESCO Convention for Safeguarding ICH, given the participation of the community per the audiotapes and films.

It has been indicated that perhaps additional resources, technical and scientific input in accordance with Article 19 are needed to translate in a faster way into reality the completion of the report in its entirety.

Having said the above it is imperative and important to stress that the I-Kiribati of today have been able to interweave the ICH of the past and that of the present with significant modification.

Our language for example as initially developed by Dr. Bingham in word form almost two centuries ago has evolved continuously in line with the development of our society. Kiribati language is spoken as a mother tongue by over 100,000 people in Kiribati, 8,000 in Fiji, especially in Rabi Island, 5,000 in Solomon Islands, and in particular the islands of Manra, Wagina and nearby islands where I-Kiribati originally from the Phoenix Islands were resettled; approximately 1,000 in Tuvalu, especially on the island of Nui. Given the significant scope in which the I-Kiribati language is spoken I-Kiribati is one of the languages that is strongly preserved.

Local dancing is still performed by people in the three countries with the exception of Tuvalu. Rituals of first mensuration of a girl are practiced to a large extent in Kiribati and to a lesser degree in the other countries. Canoes are still present for fishing and cultural materials related to fishing are still common in all the three countries.

18 Role of States Parties
   Each State Party shall:
   (a) take the necessary measures to ensure the safeguarding of the intangible cultural heritage present in its territory;
   (b) among the safeguarding measures referred to in Article 2, paragraph 3, identify and define the various elements of the intangible cultural heritage present in its territory, with the participation of communities, groups and relevant non-governmental organizations.

19 Cooperation
   1. For the purposes of this Convention, international cooperation includes, inter alia, the exchange of information and experience, joint initiatives, and the establishment of a mechanism of assistance to States Parties in their efforts to safeguard the intangible cultural heritage.
   2. Without prejudice to the provisions of their national legislation and customary law and practices, the States Parties recognize that the safeguarding of intangible cultural heritage is of general interest to humanity, and to that end undertake to cooperate at the bilateral, subregional, regional and international levels.

In this way, I-Kiribati have been able to retain their identity. However, they did it under pressure to adapt and modify in line with the environment and new technologies surrounding them. This caused some departure from the origins of ICH as seen by people like Grimble, Maude, Father Sabatier and Dr. Koch.

Language, tools, knives, clothing, canoes, traditional dance, traditional costumes, traditional skill for example that related to calling of porpoise to the shore have all lost their origins or undesirably wiped out completely from Kiribati. They have been modified in response to environmental and technological pressure. Some have changed to the detriment of ICH and undermines the cultural heritage of Kiribati.

Lack of interest and lack of resources to preserve and safeguard them has been a matter of concern. Furthermore, climate change has put some of our important cultural heritage that is situated close to the sea at risk. In the course of time unless appropriate actions are taken to safeguard it Kiribati may regret if more may have gone.

Kiribati plays a low profile in preserving and safeguarding this area of our development. However, the present effort by UNESCO to promote the safeguarding of ICH within the meaning of UNESCO Convention and in the form of the National Workshop of 2011 will contribute substantially to the promotion and safeguarding of ICH in Kiribati by the Government of Kiribati in the very future.

III. ICH and Safeguarding Measures

1. Definition

UNESCO defines the “Intangible Cultural Heritage” as "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. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development”.

Furthermore the Convention goes on to say further that the “intangible cultural heritage”, manifests inter alia in the following domains:

(a) Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;

(b) Performing arts;

(c) Social practices, rituals and festive events;

(d) Knowledge and practices concerning nature and the universe;

(e) Traditional craftsmanship.

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22 Article 2.(1) of the UNESCO Convention for the Safeguarding on Intangible Cultural Heritage

23 UNESCO Convention for the Safeguarding on Intangible Cultural Heritage
In the Kiribati context the form of manifestation of ICH referred to above is relevant and important. Much of our skill and knowledge about our mythology and cosmogony were preserved and transmitted by oral traditions and expressions. Our language even before the arrival of Dr. Bingham who developed the Kiribati alphabet was the vehicle of transmitting the oral and traditions expressions.

Performing arts in Kiribati is largely dancing and music. There is an absence of musical instruments except the conch shell which is used for calling purposes. The vocal music of I-Kiribati in the form of solo and chorus is quiet exciting and outstanding. Chorus is very much suitable for festive dances notably the standing dance – Waan Tarawa – and sitting dance - Bino.

Social practices, rituals and festive events are also alive and strong in Kiribati. In the Kiribati context it is normal that people are living as families headed by an old man, extended families, headed by a number of old men who are closely related, villagers headed by a group of old men in the village and as islanders belonging to one island headed by a group of old men from different villages. They live in their ancestral lands the ownership of which, unless interrupted by some reasons, commenced many years ago. They have periodical festivities, different rituals in relation to marriage, pregnancy, birth, and treatment of first born child, mensuration and funeral.

Kiribati has its own experts in knowledge and practices concerning nature and the universe. Generally it is agreed that there is one God by the name of Nareau whom he tasked every other gods subservient to him to help in one way or the other in the creation of the universe. Nareau and other gods became hero in the settlement of our islands, in war and other deeds.

The craftsmanship in the Kiribati context is limited to skills in using tools made of limestone to build cultural important artefact. The classical example is the canoes that could travel around a large area of the Pacific Ocean.

Craftsman of diversified traditional artefacts including fisherman's torch for fishing, frame net, hand net used by women for fishing on the reef, hand net used by men for fishing on the reef, netting needles, fishing of sand worm, catching moray eels with traps and the making of those traps and many more skills.

Overall ICH in all its manifestations is alive and strong in Kiribati and therefore there is good reason for this country to participate in this project.

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24 The material culture of Kiribati, Gerd Koch. English translation by Guy Slatter, Institute of Pacific Studies of the University of the South Pacific, 1986, p. xviii
2. Safeguarding Measures

UNESCO Convention for the safeguarding of the ICH튀, defines safeguarding as "measures aimed at ensuring the viability of the ICH, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission through formal and non-formal education, as well as the revitalization of the various aspects of such heritage."

In the Kiribati context safeguarding ICH is very much important for the community as well as the government. However, the community is very much incapable of safeguarding due largely to lack of resources and technical know-how. It is unable to stimulate interest and active participation of the young generation in the diversified ICH of their ancestors.

Government likewise has problems of inadequate resources and lack of expertise and inadequate number of staff to do the job. Enhancing the capacity of both the community and the government in safeguarding the ICH is therefore very important.

The catastrophe of safeguarding ICH began from an assault on the traditional maneaba a centerpiece of I-Kiribati ICH. The maneaba have disappeared from most of our islands.

Unimane (elders) were seated in their boti (sitting place) in the maneaba according to the status of their ancestors who were the founders of Te boti from hundreds of years ago.

One of the Unimane was seated in the maneaba with the right to deliver te moa n taeka ao te kabanea n taeka (the first and final words in the meeting) as well as te moa ni bee (the right to stand in the foremost front of the dancing group in the maneaba to be easily watched by spectators), another Unimane, as already referred to above was seated as te tia kaota (food exhibitor) while others are playing their own respective important roles.

Te Boti in the maneaba as already mentioned exhibited as well land the boti holder owns from many years ago.

The new generation of I-Kiribati favors progressive practices that are not bound by cultural norms that benefit a few in the maneaba system. The distribution of foods by Te Tia kaota to all those who were seated in the maneaba, in particular, when Te Tia kaota chose to distribute the food unfairly, the few i.e. te tia kaota

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25 UNESCO Convention for the Safeguarding on Intangible Cultural Heritage
and his own clan are the recipients of the larger proportion of the food. The majority received a little portion of the food. This explains how the maneaba system favored the few.

Overcoming this particular problem and many more is difficult as by custom no one was allowed to complain against decisions made in the maneaba including food distribution as it was entirely a matter for the responsible clan te tia kaota to decide. This practice began some centuries ago. Ill-feelings like this, therefore, covert and thus extremely difficult to overcome.

While the situation remained unresolved the church maneaba dramatically gained the favor by the majority as an alternative to the traditional maneaba.

The church maneaba is free from cultural restrictions and rules thus everyone in the church maneaba was treated the same.

The information about the maneaba available from the cultural mapping of 2005 and traditions published by Grimble, Maude, Jean-Paul Latouche and Kambati Uriam may be used as guide in the revival of the maneaba system.

Moreover, the traditional knowledge and skills possessed by hereditary owners as a family or clan which as a rule, are not divulged, are in danger of disappearing. This is in the area of fishing, cutting toddy and magic. Magic is used in many forms for different purposes.

Fishing skill enables an I-Kiribati fisherman to catch very easily fish in shallow and deep waters. In fishing competition a skillful fisherman helped by magic could disable other competitors of catching fish.

A skillful toddy cutter could produce relatively quality and high quantity of toddy rich in vitamin C which is good for drink.

Magic frightens enemies and win the heart of the loved one. It cures illness caused by the bad spirit.

The causes of disappearance of such skills was that the practitioners of the skill passed away untimely before passing it on to his next of kin, declining numbers of practitioners and growing disinterest of young people.

Counteracting the growing disinterest by the young generation in ICH may be, among others, in the form of increasing public awareness of the importance of ICH by government and creating jobs equivalent in nature with Living Human
Treasures and the establishing of statutory bodies at island and national level with the task of ensuring ICH remains intact.

Appropriate measures must be developed to provoke practitioners and local experts to share authentic skills with the C&MD of MIA. These two institutions could disseminate to the wider community such knowledge and skill.

The impact of climate change affects areas where there are baangota. This is a sacred site where the spirits are worshipped. It may include gravesites of kings and other famous people and other well-known sites of cultural significance. They are in danger of disappearing. These sites are not only situated in coastal areas where they are affected by waves and other turbulence of the sea.

They are also situated in areas inland far away from the sea. However, heavy rainfall amid climate change nowadays could force the rainwater to penetrate into the sacred site and may destroy for example the physical remains of the dead stored in some of these sacred places.

On the island of Tabuaeran formerly Fanning Island there is a gravesite of the well-known family on the island - former owners of the islands – the Greig family. Furthermore on Tabuaeran there are old buildings built in the late 1880s or early in the 1900s. They are treated in the same manner as any other places and buildings on the island. There are fears they may disappear.

Teraina formerly Washington Island may have places and old buildings of cultural significance. There is fear they may have vanished as if they are of no cultural significance.

Kiritimati Island formerly Christmas Island has a presence of old buildings and churches built by the British and United States military forces when they were on the island during the 1950s for purpose of nuclear testing. There are fears they may vanish if their cultural importance are not recognized.

There are also sites of old Polynesian human settlements occurring many years prior to the presence of UK and US military on the island.

Every island in the Gilbert Group has baangota and well-known sites of cultural importance, most of which are not well looked after and thus vulnerable to destruction.

Furthermore, the gravesite of Kings and other important people are left unattended and would disappear if they are not looked after.
Throughout the Gilbert Group the Catholic and Protestant Churches in the middle of the last century built churches. Even residents of priest and Protestant were also built using imported materials. Some of these buildings were of western architecture for which reason they are important to be retained.

The foregoing demonstrates that the present safeguarding of ICH in Kiribati is poor hence protective measures of ICH must be accorded the highest priority.

However, important activities in the form of a national workshop have taken place in Kiribati to improve the safeguarding efforts of ICH. The absence of efforts on the part of Government in taking actions as recommended by the workshop to improve the safeguarding measures is the reason of not achieving any improvement of safeguarding ICH in Kiribati.

That workshop was organized by the C&MD of MIA from 9 – 11 February 2011. It took place in Tarawa with the participation of Unimane - traditional leaders - representing all islands in Kiribati. Resource persons provided by UNESCO facilitated the discussions. The Minister responsible for ICH officially opened the workshop.

A Draft Five Year work plan for ICH safeguarding was presented by staff of the C&MD and discussed by the workshop participants. The work plan included among others: i) Establishing ICH Inventory with the community participation at the country level; ii) Ratifying the 2013 Convention; and iii) The Nomination of ICH elements for inscriptions on RL and USL.

The 30 participating representatives from all islands including the cultural experts who participated in the workshop endorsed the work plan. 23 of the participants signed for the recommendation to the Government of Kiribati (GOK) of ratification of the 2013 Convention.

Actions to implement the Draft Five Year Work Plan for ICH safeguarding that began its life from 2011 is not only relevant and important at this point in time it remains desirable that it is translated into reality.

The implementation of the work plan is the right response to the concerns expressed above.
IV. Relevant Organizations

1. Governmental Organizations

(1) Ministry of Internal Affairs (MIA)

The government authority responsible for ICH matters is the MIA and the Senior Cultural Officer (SCO) is assigned by the Secretary of Ministry of Internal Affairs with the performance of that important function. Furthermore, the SCO is in charge of the Cultural and Museum Division (C&MD) where the ICH is managed and artefacts and books of traditions are stored.

Policy advice and development of ICH rests with the Administration Division of MIA of which the Secretary serves as head thereby plays a management and executive role.

C&MD through MIA does not perform its ICH function within the legal framework of a law that specifically governs the safeguarding of the ICH. The C&MD manages ICH affairs merely because ICH falls within the ministerial portfolio of the MIA thereby it has become the responsibility of the C&MD under the direct supervision of the SCO.

The ME’s three divisions namely the Curriculum Unit (CU), National Archives (NA) and the National Library (NL) are playing this important roles in the preservation and safeguarding of ICH. For education the preservation of ICH is performed within the legal framework of the Education Act 2013. The NA and NL are playing their role in this regard in the absence of a legal mandate.

Beginning from the early part of the last century the desire to include I-Kiribati History in the social studies curriculum was translated into reality in 1927. The new curriculum of studies was based heavily on the writings of Arthur Grimble. H.E. Maude helped Capt. F.G.L. Holland the Headmaster of the King George V Secondary school in the production of Gilbertese History in typescript in 1933.
The desire for the Kiribati history of forming an integral part of the curriculum was alive only for a while in those years. The externally designed curricula and examination influenced later developments that led to the disappearance of Gilbertese history from the School syllabus.

(2) National Library

The NL was originally intended for safekeeping of collections and books of Kiribati traditions. However, given the absence of other libraries that could provide other services to the public the NL also serves as Public Library. It has about 30 books of Kiribati traditions by the same authors who are considered authorities of Kiribati traditions. Books suitable for the general public including students and children are also available. This included books of early writers such Author Grimble, H.E. Maude and Father Sabatier. Books produced by writers in more recent years Dr. Gerd Koch, Dr. Jean-Paul Latouche, Dr. Barry Macdonald are also available in the NL. Also available in the NL are the published work of the Group of I-Kiribati writers who produced the: Kiribati Aspects of History prior to July 1979. Last but not the least the books produced by Dr. Kambati Uriam and others are also available with the NL.

The safekeeping, storage, display of books of Kiribati traditions and borrowing are considered excellent at the NL. They are separately stored in a compartment of the counter the top of which is made of glass. Through that glass one can have a look at the books. Also on the counter is the list of books of traditions. This easily helps people who want to know the books of tradition that are kept in the NL and available for borrowing. The counter also serves as the desk from which the receptionist serves visitors to the NL.

Catalog is used to record the books and in this way the exact location of books in the library is known and every books borrowed could be traced. Heavy fines are also imposed on borrowers for a late return, destroying or loss of books.

The NA like the C&MD of the MIA as already been mentioned stores the Kiribati traditions as collected in the early parts of the last century and in later years and published over a century go.

The NA keeps records of minutes of Land Courts throughout Kiribati. These minutes ranged from retrospective records during the colonial period, post war era up to these days. NA keeps closed files from the colonial administration and their equivalent in the post-independent era. Genealogies of Islands of the Northern Gilberts Group notably Makin, Butaritari, Marakei, Abaiang, Tarawa, Maiana and Marakei are also kept in the NA.
Overall the NA plays an equally important role in the preservation and protection of the Kiribati cultural heritage. The NL looks after its own copies of Kiribati traditions and books assigned for the Public Library.

The public borrows books from the NL under strict control. Borrowing is allowed only for those who have Identity Cards with Library. Borrowers complied with date upon which to return book.

(3) National Archives

The National Archives (NA) plays an equally important role in the preservation of cultural heritage matters. At the NA books of Kiribati traditions are also available. They include myth and legend of the creation, the earth the moon and the sun. There are also stories about early migration to our islands and how these islands were settled.

The NA also keeps old colonial closed files of genealogies of some islands notably Tarawa, Marakei, Butaritari and Makin. Among these are the Land Commission’s reports of pre-World War period which includes titles to native lands.

The colonial annual reports are account of activities performed by the colonial government from one year to another. There are also Colony Information Notes a colonial government periodical the forerunner of the present government-owned newspaper Te Uekera.

Microfilm and cassettes featuring traditional dances and Kiribati songs composed by traditional composers of many years ago and other elements of the Kiribati culture are also kept with NA.

The Minutes of the Land Courts is the only updated information as Lands Court on each island in the archipelago meets from time to time.

Moreover, given the deteriorating conditions of minutes of land courts of the past i.e. 1940s up to the 1960s minutes are soon to be transformed into microfilms to ensure adequate preservation.

In addition, the NA was undergoing renovation at the time of this field work hence there was much difficulties on my part to looking at how books, pamphlets, papers, microfilms and cassettes were displayed and stored.
It is obvious that there was hardly any professional training provided to NA staff.

Enhancing the quality service of the NA is required. Proper study of the present situation of the NA is important so that appropriate technical assistance is provided to address loopholes of the NA service and to improve them in the very near future.

(4) Land and Agricultural Division, Ministry of Environment, Lands and Agricultural Development

On a different matter, the Lands and Agricultural Divisions of the Ministry of Environment, Lands and Agricultural Development (MELAD) are playing their respective roles in the preservation of native lands and the maintenance to some extent of plants that is valuable to I-Kiribati traditional way of life.

First and foremost the Lands Division which is an integral part of the Ministry responsible for Native Lands has lawful mandate and authority conferred upon the Chief Lands Officer to safeguard native lands in accordance with the law concerned.

The law moreover provides for the establishment or registration of titles to native lands by the Commission to be evidenced by a Register of Native lands coupled also with registration of those titles by the Courts.

Once those titles are established pursuant to the law the land owner becomes the legal owner of the land and such title becomes indefeasible.

Furthermore the law restricts alienation of native land by way of sales, gift, lease and other forms to foreigners. Only the State, the Co-operatives registered under the Co-operative Ordinance the National Loans Board other bodies registered in Kiribati may lease native lands for normal government business, commercial purposes and for security of loans.

The Agricultural Division deals with agricultural policy development in the country and replants coconut trees, indigenous plants and other trees.

The division encourages poultry and piggery development in the country as well. It controls imports of plant product, seeds, tissue culture, sand or sand aggregate and other relevant imports to avoid coming into Kiribati dangerous species that are a threat to the flora and fauna.
The Agricultural Division provides pesticide control where it is required.

Overall the flora and fauna which this country inherited from its past including those recently imported into Kiribati are protected to a certain degree.

This implies the protection of the flora and fauna is not adequate. Fire in the bush easily caught by dry climate, exacerbated by climate change, spreads easily, and destroys whatever trees that stands its way. Coconut and pandanus trees scientific name of which is pandanus tectorius are the major victims of fire.

However, coconut trees are often replanted with pandanus tree attracting less attention for planting. Therefore young coconut trees are abundant relatively than the pandanus tree.

The importance of the pandanus tree is that it is suitable for timber for local houses. People cut the pandanus tree for that purpose. Coupled with fire, the destruction of the pandanus tree is more severe than coconut trees. There are at present relatively few pandanus trees in the islands.

Moreover, pandanus trees which are Indigenous to certain islands are indeed on the verge of disappearance, especially the type of pandanus tree whose fruits provide low quantity of juice. They are replaced with pandanus trees imported from other islands in the archipelago that produces high quantity of juice.

Juice of high quantity is conducive to the production of Te tuae. Te Tuae is one of the foods made purely of juice extracted from the boiled pandanus fruits. The juice which is creamy is poured and spread on a clean flat stuff laid on the ground amid the heat of the day. The juice becomes dry as a result, reddish in color and very nutritional. Te tuae could be preserved for a long period of time.

It is therefore the desire for higher quantity and better quality of Te tuae that has led to the disfavor of a certain pandanus tree and their destruction. It would do no harm if the different species of pandanus trees are allowed to grow together.

The agricultural Division plays a significant role in the protection of our trees and plants. However, that protective measure needs enhancement so that indigenous plants and trees remain intact.
2. Others

There are other Relevant Organizations playing their own roles in this context:

The Kiribati Police Service administers the Penal Code\(^{26}\) which deals with crime control in the country. The Penal Code does not talk about safeguarding the ICH. However it provides for the “protection of life and properties”. The properties may include cultural artefacts such as the sacred sites and the stuff that are kept in the sacred sites.

The ME also plays an important role in the preservation of the Kiribati cultural heritage. The Ministry develops the Policies and Guidelines\(^{27}\) that prescribes the content, structure and delivery for national curriculum for primary and secondary schools in Kiribati. The Policy was developed in line with the legal framework\(^ {28}\) governing education in Kiribati which allows the Community and Culture to become part of Syllabus of Year 1 and Year 2. Community and Culture are also integrated in the Syllabus of secondary schools. The copy of the Education Act is attached for easy reference. In this way the ME contributes to a large degree of effectively preserving the cultural heritage of Kiribati.

\(^{26}\) The Offices of the Attorney General, the Penal Code, Tarawa, 1982

\(^{27}\) National Curriculum and Assessment Framework, Tarawa, 2014

\(^{28}\) The Offices of the Attorney General, the Education Act, 2013 Section 4 (a),(i), (ii) and (ii), Tarawa, 2014
V. Pending Issues

1. Pending issues for safeguarding ICH as found through Interviews and the field survey

Q1. Ratification of UNESCO Convention for Safeguarding ICH

It is most appropriate to echo the recommendation already voiced by the Unimane in 2011 that Kiribati ratifies as a matter of urgency the UNESCO Convention for Safeguarding ICH. This is to ensure that all the issues surrounding the safeguarding of ICH in all its forms are addressed. This will avoid further deterioration of artefacts and enhances the protection and safeguarding of ICH in Kiribati in line with principles laid down in the said Convention.

Q2. Policy on ICH in Kiribati

It is strongly recommended that the Policy may need to be developed and adopted and may include, among others, the concepts reflected in UNESCO Convention for Safeguarding ICH in particular, Article 15\(^\text{29}\) that allows the community participation, (i) the importance of co-ordination by the Ministry in charge of cultural affairs of the cultural related activities of other ministries, (ii) fostering entrepreneurial developments by youths in the area of trade of cultural products with local and overseas entities, (iii) infrastructural development of existing government institutions in accordance with Article 21(e)\(^\text{30}\), including enhancing storage capacity of artefacts and books of traditions, and (iv) Staff development in accordance with Article 21, (c)\(^\text{31}\) must also form part of the Policy.

\(^{29}\) Participation of communities, groups and individuals
Within the framework of its safeguarding activities of the intangible cultural heritage, each State Party shall endeavor to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management.

\(^{30}\) Forms of international assistance
(e) the creation and operation of infrastructures

\(^{31}\) (c) the training of all necessary staff
Q3. International Assistance on the creation of National Inventory

It is strongly recommended that upon Kiribati becoming a State Party to the UNESCO Convention for Safeguarding ICH, the Government of Kiribati seeks assistance for the establishment of a National Inventory in line with the meaning of Articles 20 (b), 12, 23 and 24 of the UNESCO Convention for Safeguarding the ICH.

It is further recommended that Kiribati must comply with the requirements of Article 24 so as to play a reciprocal role in safeguarding ICH.

32 Purposes of international assistance

International assistance may be granted for the following purposes:

(a) the safeguarding of the heritage inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
(b) the preparation of inventories in the sense of Articles 11 and 12;
(c) support for programmes, projects and activities carried out at the national, subregional and regional levels aimed at the safeguarding of the intangible cultural heritage;
(d) any other purpose the Committee may deem necessary.

33 Inventories

1. To ensure identification with a view to safeguarding, each State Party shall draw up, in a manner geared to its own situation, one or more inventories of the intangible cultural heritage present in its territory. These inventories shall be regularly updated.
2. When each State Party periodically submits its report to the Committee, in accordance with Article 29, it shall provide relevant information on such inventories.

34 Requests for international assistance

1. Each State Party may submit to the Committee a request for international assistance for the safeguarding of the intangible cultural heritage present in its territory.
2. Such a request may also be jointly submitted by two or more States Parties.
3. The request shall include the information stipulated in Article 22, paragraph 1, together with the necessary documentation.

35 Role of beneficiary States Parties

1. In conformity with the provisions of this Convention, the international assistance granted shall be regulated by means of an agreement between the beneficiary State Party and the Committee.
2. As a general rule, the beneficiary State Party shall, within the limits of its resources, share the cost of the safeguarding measures for which international assistance is provided.
3. The beneficiary State Party shall submit to the Committee a report on the use made of the assistance provided for the safeguarding of the intangible cultural heritage.
Q4. International Assistance on information on well-known ICH elements
It is recommended that the GOK may include in future technical assistance by UNESCO in accordance with Article 11, (b) how best well-known ICH elements in Kiribati are identified.

Q5. International Assistance on the identification of ICH elements designated on the national inventory
It is recommended that the Kiribati Government must identify the important question with UNESCO’s technical Assistance so that ICH element designated could be identified as if there is a national inventory.

Q6. International assistance on the identification of ICH element designated on the non-governmental inventory
It is strongly recommended that the GOK seeks UNESCO’s technical assistance in terms of UNESCO Convention for Safeguarding ICH in particular Article 21, (a) and (b) for the purpose of an in-depth study by Kiribati to see how best it could react to the question in the absence of a non-government inventory.

36 Article 11 – Role of States Parties
Each State Party shall:
(a) take the necessary measures to ensure the safeguarding of the intangible cultural heritage present in its territory;
(b) among the safeguarding measures referred to in Article 2, paragraph 3, identify and define the various elements of the intangible cultural heritage present in its territory, with the participation of communities, groups and relevant non-governmental organizations.

37 Article 19 – Cooperation
1. For the purposes of this Convention, international cooperation includes, inter alia, the exchange of information and experience, joint initiatives, and the establishment of a mechanism of assistance to States Parties in their efforts to safeguard the intangible cultural heritage.

38 Forms of international assistance
The assistance granted by the Committee to a State Party shall be governed by the operational directives foreseen in Article 7 and by the agreement referred to in Article 24, and may take the following forms:
(a) studies concerning various aspects of safeguarding;
(b) the provision of experts and practitioners;
(c) the training of all necessary staff;
(d) the elaboration of standard-setting and other measures;
(e) the creation and operation of infrastructures;
(f) the supply of equipment and know-how;
(g) other forms of financial and technical assistance, including, where appropriate, the granting of low-interest loans and donations.
Q7. **International Assistance on the identification of uninscribed ICH elements on a non-governmental inventory as if the non-governmental inventory exists**

It is recommended that the GOK seeks UNESCO’s technical assistance as how best information on uninscribed ICH elements on a non-governmental could be identified.

Q8. **International assistance on the identification of community as sought in the question and whether does Kiribati need to organize them**

It is recommended that the Government of Kiribati must seek UNESCO’s technical assistance as to identify if the community as sought in the question presents in Kiribati and if there is none to determine whether Kiribati needs to transform certain communities which have potential of becoming cultural oriented into the type of communities sought in the question.

Q9. **Establishment of LHT**

It is recommended that the GOK seeks UNESCO’s technical advice in this area by addressing the question of LHT, appropriate training and other assistance to the LHT should Kiribati requires.

Q10. **Strengthening non-government support system and other traditional methods of transmission**

It is recommended that the GOK seeks UNESCO’s technical assistance to addressing the issue of a non-government supported system and other traditional methods of transmission, their relevance or non-relevance to Kiribati and to determine the best position for Kiribati in these two areas.
2. Pending Issues

ICH in danger in Kiribati: traditional maneaba, nabanaki, the baangota sacred places, gravesites of kings and other important people.

**Recommendation No.1: Revival of traditional Maneaba**

It is recommended that the GOK initiates measures to revive the maneaba system taking into account the situation that has led to their disappearance. This needs to be done collaboratively with the community and with the technical assistance of the UNESCO. Islands included in this revival measures are Nonouti, Onotoa, Beru, Nikunau, Tarawa, Marakei, Maiana, Kuria, Aranuka and Abemama.

**Recommendation No.2: Nnabakana on Teabuaeroa**

It is recommended that Government of Kiribati seeks further assistance from development partners (as it has acquired in the past from EU and SPC) and in particular UNESCO to revive Nnabakana. Stones that have collapsed must be re-erected as matter urgency. The support and participation of the communities on Tabiteuea North must be sought before work is carried out.

**Recommendation No.3: Baangota, Gravesite and other sites of cultural importance**

It is recommended that the GOK must seek the support of both local governments on the islands and the community for the maintenance of the Baangota, Gravesite and other sites of cultural importance. All islands throughout the archipelago are included. The assistance of UNESCO in this important undertaking must be sought.

**Recommendation No.4: Churches and other buildings of western architecture, old military buildings, and remains of the phosphate industry, old settlement sites in the Line Islands and other artefacts of cultural importance.**

It is strongly recommended that local governments on the islands of Abaing, Banaba, Beru, Nikunau, Nonouti, Tabuaeran, Teraina, Kirimita along with the concerned communities and GOK must take appropriate measures of protecting the concerned ICH cultural related matters with the assistance of development partners including UNESCO
3. **Problems and difficulties encountered during the project:**

Cultural officers from headquarters, for official business during the course of the survey, were periodically absent, especially when they were required for consultation.

The type of co-operation from the international society or sub-region is needed for safeguarding of ICH in Kiribati:

Appropriate trainings for cultural officers at policy level are needed.

Office equipment such as multi-media projector, appropriate camera, appropriate tape recorder, machine appropriate for retrieving cultural information from old cassettes and tapes to keep safely old data. Appropriate security against fire to ensure maximum safety of ICH in all its forms housed in the C&MD, NL and NA.

Appropriate educational and training programme to enhance understanding of ICH are needed not only at staff but also at the community levels. The concepts of LHT, other traditional methods of transmission and regular training workshops needed to be organized at both the official and community levels.
## List of co-researchers

<table>
<thead>
<tr>
<th>Name</th>
<th>Responsibility</th>
<th>Affiliation</th>
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</thead>
<tbody>
<tr>
<td>Ms. Reta Tiaon</td>
<td>Liaison and data collection;</td>
<td>Cultural and Museum Division</td>
</tr>
<tr>
<td>Mr. Ngutu Awira</td>
<td>Data collection, interview and report writing</td>
<td>Kiribati Local consultant, ICHCAP, Field Survey</td>
</tr>
</tbody>
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Annex 1 | *Photographs*
One of the surviving local maneaba in Kiribati named Maneaban Auriaria in Eita Village in South Tarawa. Important visitors to Kiribati (e.g. Britain’s Prince Charles, the Prince of Wales and UN Secretary General Ban) are normally accorded full Kiribati traditional welcome i.e. welcome speech, drinking of moimoto (juice from green coconut fruit) and garlanding accompanied by traditional performance in this maneaba.

The Maneaba which is component of Kiribati Museum
One of the storages inside the Museum that displays some remains of bullet used during the ferocious Battle of Tarawa. On the right is the wrist watch of Mr. Sadd of the London Missionary Society who unarmed was killed by the Japanese.

Necklaces worn by dancers in the past. Some are comprised of human tooth and shells.
A replica of the Kiribati canoe at the Kiribati Museum

Photo of traditional fighting artefacts which are made of strong wood made of coconut tree and shark tooth. They are kept at the Museum.
Eel trap and fisherman’s hat. Eel trap is made of a string woven strongly with some strong wood cut in pieces so as to weave the woods and the string together to make one trap. The hat is made of leaves of the pandanus tree.

Some of the traditional wears in local dancing for female displayed at the Museum.
Part of traditional costume worn during Waa-n-Tarawa and Bino dances in the early part of the last century. These necklaces were made of human teeth.

The three objects are called ikiku heavy stuff weigh about 2.5 kilogram to ikikaor soften by women the pandanus tree with which sleeping mats, baby mat, floor mat, mat for newlywed couples and mats for other purposes are normally made.
Photo of drawings of different canoe crests of I-Kiribati. In the past when different clans were travelling at sea by canoe they normally hoisted at the top of their mast a canoe crest specific to their clan.

Two remaining of te Kua (whales) at the Kiribati Museum, Tarawa
Artefacts on the upper room are for two different games. The four playing objects of the same nature but different in color and size are light. It is called Te ano-ni-boiri which is very light. The game for which Teano-no-boiri is played is called Te Boiri. Men plays Te boiri. Te Boiri involves movement of the ball by the leg kicking it with the inner part of the right leg so that the ball goes up to the air so that it falls on another player, who kicks it in the same way. There is no competition in the game. All players must be capable of keeping the ball up in the air for a long time. While the ball is moved in such a way every player whether he kicks the ball or not must claps his hands each time the ball is kicked. The clapping makes a very loud noise which adds to the excitement of the game. A large number of players is suitable for this game to acquire a very loud noise from clapping and keep the ball in the air for a long time.

The other ball on the right is very heavy and it is called Te ano-n-oreano. With it the game of oreano is played. This game is genuine competition between two teams. The ball is thrown by one team to the other. A skillful player while running at high speed in a space of 6 meters away from his own team holding the ball in his right hand throws it up to the height of his shoulder to allow the ball to land immediately on his right arm when immediately he swings his arm with the ball on it throwing it to the direction of the opposing team. If the ball fails to land on the opposing team that throw does not acquire an score. But if it lands amid the other team, that receiving team must catch it before it lands on the ground. Score is acquired when the ball is not caught by the other team. The weight of Te ano-n-oreano makes it important for the thrower to be strong enough with skill to throw it successfully. The receiving player must reciprocally be strong enough with skill to catch it in the right way. The weight furthermore is the cause of failure that throw it successfully or inability to catch it. The game is always accompanied with singing and clapping by each team after throwing the ball in the manner explained above. The songs are always provocative, especially when failing to throw the ball successfully or failing to catch the ball. In the past it always led to physical fight between the two teams.
This photo shows the kind of clothes used in the past during fighting. The drawing on the paper in front of the clothes shows how these clothes looked like when worn.

A closer look at the remains of the whale as displayed in the Museum.
The two are traps for small fish

A dancing Group called Kairaken Betio
The weaving of mats or hair decoration

This is photo of some of the artefacts including the back of the turtle that are stored in the Museum in Tarawa
Annex 2 | *ICH Background in Kiribati*
1. Background: Kiribati, its islands and people

The Republic of Kiribati is an archipelago comprising 33 islands. Most of the islands are of coral formation with the exception of Banaba which is an island of volcanic formation. Furthermore, the archipelago consists of three main Groups of Islands: the Gilbert Group including Banaba, Phoenix Group and the Line Group. Kiritimati Island in the Line Group is the largest coral island in the world with a land area of 388 sq.km. The total land area of Kiribati is 811 sq. km.

Kiribati is scattered over an expanse of ocean equivalent in size to the continent of the United States of America. Our closest neighbor to the East is Nauru, Hawaii to the West, French Polynesia to the South and the Marshall Island to the North.

Kiribati’s population is over 110,10039 which is sexually overwhelmingly female when the opposite sex numbering 54,396 is taken into account.

In Kiribati 50 per cent of the population lives in the rural islands while the other half lives in the urban areas of South Tarawa including Betio in the Gilbert Group and Kiritimati Island in the Line Islands. In the rural area they reside on lands they owned, the ownership of which, unless interrupted by war and other influences, began hundreds of years ago.

Broadly speaking because the soil is not rich as in volcanic islands vegetable and food crops are very limited.

Babai - a tuber - which is more abundant in the northern part of the Gilbert Group, along with fish and imported tinned foodstuff are staple food of the islanders. In the south of the Gilbert Group however babai is kept for important feast such as wedding and therefore it does not form part of the daily food. People in the south of the Gilbert eat imported rice, local fish and imported tinned fish and tinned meats. These are staple foods throughout the rural areas of the country.

I-Kiribati whether urbanites or rural dwellers practiced their traditional culture. In the rural area subsistence economy is predominant where most dwellers maintained their traditional dwelling houses. They work daily to acquire fish, tuber (taro) or nuts for meal, although with dramatic increase on dependence on imported foodstuffs.

The only one mother tongue - the I-Kiribati language - is spoken throughout the archipelago. English is also widely spoken in the country. The two languages formed the official language of the country

I-Kiribati is people of culture sharing among them beliefs, values, customs, practices, and social behavior. From a down-to-earth point of view cultural heritage in Kiribati as in other cultures40 is of two distinct forms.

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It is (i) a “living culture” where the bulk of the people comfortably live and practice their culture on a daily basis; (ii) “intangible culture” – because it is not in written form, they are all in the form of traditional expression, and passed on from one generation to the other by words of mouth.

The nation-wide use of the Christian Bible and the education system initially by churches and later on by government expedited literacy development resulting in everyone in the country capable of writing I-Kiribati.

This lessened the power of memory of book-long traditions as possessed by our ancestors. People now write account of traditions because of their acquisition of writing skill.

Of equal importance ICH is also in the form of cultural material of organic biological formation41.

2. Background: Early recording by Europeans

There is indeed an abundance of available data from a profusion of secondary and online sources on Kiribati's Intangible Cultural Heritage (ICH). This is not only in the form of books, there are notes, tapes, videos and cassettes. The problem however is that the standard and quality of storage of this important information is very poor warranting appropriate measures of improvement in the administration and safekeeping of the Kiribati’s ICH as a matter of urgency.

The available data includes the I-Kiribati language the alphabet of which was the creative and innovative work of the pioneer Protestant missionary Dr. Hiram Bingham of the (ABCFM) American Board of Commissioner for Foreign Mission. Dr. Bingham arrived on Abaiang in November 1857.

Over half a century later Arthur Grimble, later Sir Arthur (1888-1956) one of the early colonial administrative officers arrived in the then Gilbert and Ellice Islands Colony (GEIC) now Kiribati in 1914 (and stayed until 1939). He spent a quarter of a century in this country where he later served as Resident Commissioner (RC) – the chief administrator of the colony – accountable to the then British Western Pacific High Commission (WPHC) then based in Suva, Fiji.

Grimble was very much interested in the cultural heritage of I-Kiribati. He collected from different islands of the archipelago a significant number of wide-ranging I-Kiribati traditions that included the mythology and the cosmogony, the social groups and traditional dances.

According to Grimble I-Kiribati have their own Gods who made the universe, their islands, the sun, moon and stars. Those gods to name a few are Nareau I, Nareau II, Riki and others. These are the few Gods, notably superior to the rest, who created our universe with Nareau II playing a leading and dominant role.

I-Kiribati also claimed that they have heroes subservient to Nareau II, such as Tematawarebwe, Akau, Taburitongoun, Kirata, Tanentoa, Beia ma Tekai, Mwea, Kaitu and Uakeia, Raiarueana, Rakentai, Karotu and Binoka to name a few. According to Grimble and Maude, I-Kiribati traditions said some of these men were those who began peopling these islands, seized lands from the conquered, imposed their own cultural values and disseminated them to the rest of the arch-

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42 Kiribati Bible (Gilbertese Bible), 19the Bible Society of the South Pacific
43 Rene S,J, In search of Soul, The Cultural Interaction between Hiram Bingham, Jr., the Hawaiian and the Gilbertese through mission contact 1856 – 1903, a thesis submitted in complete fulfillment of the requirements for the degree of Doctor of Philosophy of Australian National University, 1985;
44 Arthur Grimble, The migration of the Pandanus People as traced from a preliminary study of food, food traditions and food rituals in the Gilbert Islands, Wellington: Polynesian Society Memoir No. 12 1933-34;
45 ---------, Myths from the Gilbert Islands’ Folklore, XXII (1922), 91-112
pelago. Wherever they went to, they inherited chiefly families. Their values and norms notably the maneaba system they brought to those islands were accepted and upheld up to these days.

Grimble managed to produce a profusion of notes of Kiribati traditions and used the British Broadcasting Corporation (BBC) in England and Canada\(^\text{47}\) to broadcast a number of those traditions, his experience and love of the natives. There was much interest in his radio broadcast by millions of listeners in England and Canada. He also published some of his collections while the bulk of the traditions he collected were left in the capable hands of Mr. Maude, the district officer and later RC of the then GEIC. Rosemary Grimble\(^\text{48}\), the daughter of Sir Arthur also continued some of the work of her father.

Mr. H.E Maude\(^\text{49}\) (1906-2006) in his own rights made collections of Kiribati traditions from his own informants he considered knowledgeable, reputable and distinct from people with whom his predecessor Mr. Grimble worked. Like Grimble before him and other authors he also studied both the mythology and cosmogony that are largely related to Karongoa n Uea, a ruling and dominant clan in the Kiribati society before the arrival of Christianity and the colonial rules.

Kiribati was fortunate that Mr. H.E. Maude was able to publish his own notes and collections besides editing and connoting the collections and the unfinished work of Mr. Grimble.

Father Ernest Sabatier\(^\text{50}\) (1886-1965) also took very much interest in the I-Kiribati vernacular and was considered an authority of the language besides Dr. Bingham\(^\text{51}\). He was also interested in other aspects of life of the I-Kiribati people and wrote an interesting account in this area. The Priest talked about I-Kiribati tools they made from coral limestone, building canoes that could travel across the Pacific and constructing dwelling houses with such limestone tools, climbing trees the trunk of which are rough to gather coconut, digging the tuber (babai) bit down to water level with a hand size shovel made of flakes of a giant clamp shell, the fishing techniques, planting of tuber and others.

\(^{47}\) Sir Arthur Grimble, We choose the Islands, A six year Adventure in the Gilbert, William Morrow& Company, New York, 1952.


\(^{49}\) Maude, H.E, An Anthology of Gilbertese Oral Tradition, From the Grimble Paper, Translated by A.F. Grimble and Reid Cowell, Edited by H.C. and H.E. Maude, Institute of Pacific Studies, University of the South Pacific, Suva, 1994

\(^{50}\) http://en.wikipedia.org/wiki/Gilbertese_Language, www.fondation-culturelle-barbier-mueller.org/~/tabiteuea-kiribati, The Gilbertese oral tradition, privileged mode of communication is a great myths of each island, which is ethnologist such as Father Sabatier (1886-1965) especially regarding the way Gilbertese define their identify and culture

\(^{51}\) Rennie, S.J, In search of soul, The Cultural Interaction between Hiram Bingham, JR., the Hawaiians and the Gilbertese through Mission Contact 1856 – 1903, a thesis submitted in complete fulfilment of the requirements for the degree of Doctor of Philosophy of the Australian National University, Canberra, 1985.
Of equal importance the Rev Reid Cowell and Rev. G.H. Eastman of the London Missionary Society (LMS) played important role in cultural preservation as well by helping Sir Arthur and Mr. Maude respectively in translating into English important collections of Gilbertese traditions.
3. Writing of more recent times

In the 1960s German and French authorities in Gilbertese culture and traditions Dr. Gerd Koch\(^{52}\) and Jean-Paul Latouche\(^{53}\) also did their own work separately. Dr. Koch made a comprehensive study of the cultural materials of Kiribati. This ranged from the daily dressing of men and women made of leaves of coconut tree, weaving of different baskets for torch fishing, frame net, fisherman’s torch, hand net used by women for fishing on the reef, hand net used by men for fishing on the reef, netting needles, fishing of sand worm, catching moray eels with traps and the making of those traps, different method of fishing in deep sea, lagoon and the reef, materials used in the ritual of first mensuration of a girl, including the lying-in-belt for women immediately after giving birth and the belt for celebrating the first mensuration, the different kind of baskets for keeping smoking utensils, the ingredients of food, the cooking and method of producing foods and other cultural materials of Kiribati. Dr. Koch made a comprehensive video for different martial arts in Kiribati all of which are available with the Cultural and Museum Division (C&MD) of the Ministry of Internal Affairs (MIA). This work coupled with the work of Father Sabatier presented a comprehensive study of activities carried out by an I-Kiribati at home, in the bush, at sea and in their leisure.

Jean-Paul Latouche\(^{54}\) made a comprehensive study of the Maneaba traditions on the islands of Beru and Nikunau. He studied the different seating places in those maneaba and recorded the names of the hereditary holders as well as the names of the seating places. He also talked about stories of creation and a large number of other oral traditions that could be found largely in the Maude books and papers. Jean-Paule’s study, is a very important contribution to the preservation of seating places that were first allocated to the descendants of the present holders over 600\(^{55}\) years ago.

Dr. Kambati Uriam\(^{56}\) in the 1990s considered by Maude as another authority on I-Kiribati traditions did his own work as part of his PhD thesis with the Australian National University (ANU). John Garret\(^{57}\) gave account of the role of the churches

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54 Jean-Paul Latouche, Mythistoire, Cosmologies Et Genealogies, Societe D’etudes Linguistiques Et Anthropologiques De France, Paris, 1984
55 Sister Talu, Alaima, et al, Kiribati Aspects of History, Institute of Pacific Studies of the University of the South Pacific, Suva, 1979
57 Garret, J, Where Nets were cast, Institute of Pacific of Studies, University of the South Pacific, Suva, 1997
in Kiribati. Others such as Barry McDonald and Sandra Joy Renie did their PhD thesis in relation to Kiribati as well.

### 4. Writing by I-Kiribati

Given the history of Kiribati have been written in the past largely by foreigners using their own perceptions the Kiribati government prior to Independence in 1979 decided that the history of Kiribati must be written by a group of local writers based on their local views. The assistance of experts in this important exercise included no other than the only authority who survived the early years of the last century H.E Maude. He worked with young experts in their own right Howard Van Trease, Barry McDonald, Assela Ravuvu and Marjorie Tusinekore Crocombe renowned experts in Pacific history. Assistance for this important exercise was secured through the help provided by the University of the South Pacific (USP) in collaboration with UNESCO.

In this regard a group of 21 young I-Kiribati women and men most of whom at that point in time were students and graduates of the USP were selected for the purpose. Following a series of workshops on the exercise, field work and write up the book: Kiribati Aspects of History combining different writings on different stories by that number of authors was published in I-Kiribati and English. This important milestone took place before Kiribati attained nationhood on 12th July 1979. The founding President of the new nation of Kiribati Ieremia Tabai proudly wrote a foreword of that book.

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61. Ibid, P ix
Annex 3 | *Glossary and Bibliography*
1. Glossary

**ABCFM**
American Board of Commissioner for Foreign Mission

**ANU**
Australian National University

**AS**
Assistant Secretary

**Babai**
A taro or tuber

**Baangota**
Sacred site

**C&MD**
Cultural and Museum Division of MIA

**CU**
Curriculum Development Unit of ME

**ECD**
Environment Conservation Division of MELAD

**GEIC**
Gilbert and Ellice Islands Colony

**GOK**
Government of Kiribati

**ICH**
Intangible Cultural Heritage
ICHCAP
International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO

Karongoa N Uea
Dominant clan in the Gilbert Islands in pre-contact period. Names of people like Nareau, Tematawarebwe, Akau, Taburitongoun Tanentoa and others were founders of the Karongoa n Uea. Nareau created our universe and the people named along with him led the settlement of our islands.

LHT
Living Human Treasures are: persons who possess knowledge and skills required for performing or recreating specific elements of ICH

LMS
London Missionary Society

Maneaba
A meeting house where Unimane are seated in their ancestral places allocated to their ancestors hundreds of years ago.

MOP
Ministerial Operational Plan

MIA
Ministry of Internal Affairs

MICTTD
Ministry of Information, Communication, Transport and Tourism Development

MELAD
Ministry of Environment, Lands and Agricultural Development

ME
Ministry of Education
NA
National Archive of ME

NL
National Library of ME

Nnabakana
Stones in TabNorth comprising large quantity of unattached coral stone slabs erected to resemble strong warriors standing separately from each other

PIPA
Phoenix Islands Protected Area

Resident Commissioner
Chief colonial administrator, of the then GEIC responsible to the former Western Pacific High Commission formerly based in Suva

SCO
Senior Cultural Officer of the C&MD of MIA

SMM
Senior Management Meeting

Te Baangota
A sacred place for worshiping the gods

Te Baretoka
Skull cap made of plaited coir wine half inch thick to protect the head from blows.

Te Bino
Sitting dance for both men and women

Te Beeki
Roast or boiled pork
Te Boti
A seating place in the Maneaba allocated to each clan hundreds of years ago, it relates to role in the maneaba such as Te Tia Taetae, Te Tia Kaota, Te Moa ni bee, and of equal importance title to native lands

Te Brantauti
A helmet made of inflated porcupine fish skin

Te Katibana
A belt made of woven coir twine or dried ray skin, 7 – 10 inches broad, worn round the body as protection from spears.

Te Kora
String made of fiber of husk of brown coconut fruit

Te Moa-ni-Bee
The right to stand in the foremost front of the dancing group performing in the maneaba to attract attention of on-lookers

Te Moa n Taeka ao Te Kabanea n Taeka
The right to deliver the first words and the final word in the meetings of Unimane in the maneaba

Te moimoto
Green coconut fruits

Te Mweaka or Moanei
Gift presented by visitors to Te Tia Kaota in the maneaba to get the blessings of the deities who are believed to be present in the maneaba to meet the visitors.

Te Otana
Trouser made of knitted or woven coir sennit

Te Rau
Thatch made of leaves brown leaves of pandanus tree
**Te Tana**  
Coat made of braided coir twine with a high back piece to protect head and neck.

**Te Tia Kaota**  
The person who has the right to receive food from all Boti and Te mweaka from visitors to the maneaba and to distribute them to all boti as he considers fit.

**Te Tia Taetae**  
Speaker in the Maneaba.

**Te Tuta**  
Jersey made of knitted or woven coir sennit.

**Te Tuæe**  
A food made of pure juice extracted from the boiled pandanus fruits. The juice which is creamy spreads on a plastic (or equivalent object), clean and flat, laid on the ground amid the heat of the day. The juice becomes dry as a result, reddish in color and very nutritional. It could be preserved for a long period of time.

**UNESCO**  
United Nations Educational, Scientific, and Cultural Organization.

**Unimane**  
Elder representing a clan sitting in Te Boti.

**USP**  
University of the South Pacific.

**Te Waan Tarawa**  
Standing dance for male.

**WPHC**  
Western Pacific High Commission to which former British Colonies and Protectorates in the Western Pacific were answerable in the areas of administrative service, the enactment of ordinances, and judicial review of court decisions in the Colonies and Protectorates.
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49. UNESCO Convention for Safeguarding ICH:

50. Article 11: Role of State Parties

51. Article 19: International Co-operation

52. Article 15: Participation of communities, groups and individuals
Within the framework of its safeguarding activities of the intangible cultural heritage, each State Party shall endeavor to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management

53. Article 21 (e): Forms of international assistance
(e) The creation and operation of infrastructures

54. Article 21, (c): c) the training of all necessary staff;
55. Article 20 (b): Purposes of international assistance

International assistance may be granted for the following purposes:
(a) the safeguarding of the heritage inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
(b) the preparation of inventories in the sense of Articles 11 and 12;
(c) support for programmes, projects and activities carried out at the national, subregional and regional levels aimed at the safeguarding of the intangible cultural heritage;
(d) any other purpose the Committee may deem necessary.

56. Article 12 Purposes of international assistance

International assistance may be granted for the following purposes:
(a) the safeguarding of the heritage inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
(b) the preparation of inventories in the sense of Articles 11 and 12;
(c) support for programmes, projects and activities carried out at the national, subregional and regional levels aimed at the safeguarding of the intangible cultural heritage;
(d) any other purpose the Committee may deem necessary.

57. Article 23: Requests for international assistance

1. Each State Party may submit to the Committee a request for international assistance for the safeguarding of the intangible cultural heritage present in its territory.
2. Such a request may also be jointly submitted by two or more States Parties.
3. The request shall include the information stipulated in Article 22, paragraph 1, together with the necessary documentation.

58. Article 24 Role of beneficiary States Parties

1. In conformity with the provisions of this Convention, the international assistance granted shall be regulated by means of an agreement between the beneficiary State Party and the Committee.
2. As a general rule, the beneficiary State Party shall, within the limits of its resources, share the cost of the safeguarding measures for which international assistance is provided.
3. The beneficiary State Party shall submit to the Committee a report on the use made of the assistance provided for the safeguarding of the intangible cultural heritage.
59. Article 11, (b)

Each State Party shall:

(b) among the safeguarding measures referred to in Article 2, paragraph 3, identify and define the various elements of the intangible cultural heritage present in its territory, with the participation of communities, groups and relevant non-governmental organizations.

60. Article 19 – Cooperation

1. For the purposes of this Convention, international cooperation includes, inter alia, the exchange of information and experience, joint initiatives, and the establishment of a mechanism of assistance to States Parties in their efforts to safeguard the intangible cultural heritage.

61. Article 21, (a) and (b) Forms of international assistance

The assistance granted by the Committee to a State Party shall be governed by the operational directives foreseen in Article 7 and by the agreement referred to in Article 24, and may take the following forms:

(a) studies concerning various aspects of safeguarding;

(b) the provision of experts and practitioners;

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