1. **INTO slide – World Heritage Day Lecture**

**Introduction**

**While we’re still enjoying the memory of the Easter break, I’m going to begin with a topical question: what do we most love doing on holiday? Don’t we all love the scenery, architecture, the chance to relax and explore? We poke around, trying to find what’s special about a place and what makes it tick. If abroad, we love shopping at local markets, trying out different foods and testing our language skills with the locals; trying to find the places, bars and restaurants they go to rather than just the ones on the tourist trail. We love it when we come across a festival or local show, and we seek out real souvenirs, things made locally that reflect local skills and traditions.**

1. **PICTURE – A FRENCH MARKET AT OCTON**

**In fact, discovering the world’s traditions has become one of the main reasons we travel for leisure, with tourists seeking to engage with new cultures and experience the global variety of performing arts, oral traditions, handicrafts, rituals and cuisines.**

**This is our intangible heritage: the attributes and qualities that belong to a place and its people. These are highly distinctive cultural expressions that have been passed from one generation to another, have evolved in response to their environments, and contribute to giving us a sense of identity and continuity.**

**We delight in this intangible heritage yet today it is under threat as never before.**

**The forces of globalisation and cultural homogenisation, and the pressures for economic development and social progress, while understandable, leave in their wake a world that is poorer in culture and which has wiped away the traces of history and local distinctiveness.**

**Intangible cultural heritage under threat**

**And the threats are real.**

**According to National Geographic, one language dies every 14 days.**

1. **PICTURE – NATHAI WEAVING, INDIA**

**Craft skills are at risk too: thousands of handlooms across India have become silent in the last few years because weavers are unable to make ends meet.**

**In Hong Kong, there is only one business still making bamboo steamers by hand from a single piece of bamboo.**

**And kimono-making in Japan is becoming a dying art.**

**Rituals, traditions, music, costumes and pastimes are being lost too as the world we live in becomes more globalised, more individualistic and more commercial.**

**And not just in far flung places. Here in the UK we are losing our intangible heritage too. And I’m not just talking about Morris Dancing or crowning a May Queen. A UKTV survey found that a mere 13% of under-25s had played conkers, hopscotch or charades.**

**The loss of tradition is not always a bad thing of course: society today is rightly turning away from practices like FGM and child marriage, and our living culture is just that. Living. It moves on. It’s neither static nor held in aspic. But as time goes on we risk losing more than we gain.**

**So why is intangible cultural heritage being lost?**

**So why is intangible cultural heritage being lost? It’s being lost because things change. For many reasons.**

1. **CROSS CULTURAL FOUNDATION OF UGANDA - PICTURE**

**Social change is one factor. Our partners in Uganda (CCFU) cite a breakdown of family values coupled with lack of support, appreciation and understanding. (The very same dangerous apathy I talked about on last year’s World Heritage Day exactly one year ago.)**

**Heritage risks being seen – they passionately believe, mistakenly – either as something only for the educated elite or, in the case of tradition and ritual, something connected to poverty and thus representing a retreat from civilisation.**

**Globalisation is another cause. As communities living in Africa and South America have abandoned their native languages in favour of English or another dominant language, so Western ‘civilisation’ has swept across developing countries. Increasingly we have the same mobile phones and access to the same social media. This affects – at least at a superficial level – domestic, home-grown culture and may lead to radical changes in behaviour and thinking.**

1. **PICTURE – CHILD WITH MOBILE PHONE**

**Indeed minority ethnic communities find themselves in a situation where their very existence is threatened and where their languages, cultures and traditions are at risk of disappearing because they are not comprehensively promoted, let alone recorded.**

**Mobility is a third factor. People are no longer confined to the place of their birth, or live their lives with people who all ‘belong’ to an area. In fact we are all exposed to people from many different cultures and experiences, enabling us to “pick and mix” from a wide range of identities and cultures, adopting the clothes, ways of speaking, values and lifestyles of any group of our choice.**

**Migration has of course contributed to the richness in diversity of cultures in developed nations, but can also cause a loss of cultural identity, a ‘cultural bereavement’ on the part of the migrant.**

**6. IMAGE – LOWER EAST SIDE TENEMENT MUSEUM**

**This is the Lower East Side Tenement Museum in New York which combines historical programming with speaking out about present day immigration. An important role in these unsettled times.**

**Integration into the global system and the influence of market economics makes societies more outward looking, often materially better off and gives individuals opportunities their predecessors could scarcely have dreamed of. But it also has costs.**

**7. PICTURE – WILLIAM MORRIS**

**William Morris, the great aesthete who railed against the pace of change of the industrialising world, famously said “Apart from the desire to produce beautiful things, the leading passion of my life has been and is hatred of modern civilisation”. We may sympathise with him, but ours is a shrinking world, and it is not for us to stand in the way of progress.**

**8. PICTURE – Angkor Wat, CAMBODIA**

**But if the cost of that progress is that we lose the very essence of what made places and societies function in the past, including the loss of memory and ritual, distinctive cultures, languages, music, poetry and costume, is that something we are prepared to let happen without a backward glance? Because Intangible Cultural Heritage relies on communities to survive – and I mean real, local communities rather than virtual ones. Communities where culture is regularly practised and learned.**

**Some good news**

**But before we get too gloomy, there’s evidence that cultural heritage is more resilient than you might think.**

**And one of the reasons is that people love heritage – tangible and intangible. I began by talking about our own preferences as tourists. And around the world, as it’s especially appropriate to remember today, heritage sites are among the most popular ways of exploring the world’s treasures. World Heritage Sites themselves represent 1,052 of the most significant and important places on earth, with millions of visitors each year (90 World Heritage Sites receive over 1m visitors a year – Beijing’s Forbidden City has 15m!).**

**9. PICTURE WHS WITH LOTS OF VISITORS - FORBIDDEN CITY, BEIJING**

**But while these sites are critically important, they enjoy a level of protection that many smaller sites and the intangible heritage can only dream of. Because heritage isn’t only about the monumental, defined and protected formal ‘heritage’. It’s about the little things too. The things that characterise a place and its people. And in some respects, the intangible can be even more powerful than the tangible. Stone crumbles and wood rots but ideas, concepts, beliefs and legends can go on for ever.**

**But only if we care about them, and want them to stay alive. And in a world where too often only the material and tangible gain traction, it’s getting harder to find space for the things that really matter, but money can’t buy – and this includes our intangible cultural heritage.**

**Yet the conservation of intangible heritage is no longer a fringe activity – it is a necessity.**

**But preserving intangible heritage requires different measures to the ones used for conserving monuments and sites – it needs to be kept alive and relevant. It must be regularly practised and learned within communities and between generations.**

**10. PICTURE INTANGIBLE HERITAGE – ST KILDA**

**And I’m proud to say that the National Trusts of the world are at the forefront of safeguarding our cultural heritage. Helping to keep alive the simple pleasures, cultures and traditions that are passed on from generation to generation.**

**And not just in far flung parts of the world. This is the Mistress Stone on St Kilda where young men would establish their climbing prowess before getting marries: it is now recognised that the intangible values of St Kilda are just as important as the tangible ones.**

**INTO**

**INTO, the International National Trusts Organisation brings together the global family of National Trusts and similar organisations to build support for conservation and to speak with one voice on issues of common concern.**

**11. INTO CONFERENCE PIC - Cambridge**

**We now have 70 member organisations across five continents and we collaborate to share resources, skills and knowledge; to enable National Trusts wherever they are in the world to achieve their objectives; and to establish Trusts in countries where they don’t currently exist.**

**Every National Trust is different – some own property, some don’t; some are large, some are small; some have been existence for years, and some are very new. But all the members of INTO are united by a common purpose – to promote the conservation of our heritage, in all its forms, for future generations.**

**And so people are another common thread. The National Trusts of the world do what we do for the benefit of people, all over the world, today and in the future.**

**12. PICTURE : INTO AT WORK – ANGLESEY ABBEY**

**Together we hold what might be described as the cultural memory of our countries, heritage both tangible and intangible, and a commitment to help people to appreciate, enjoy and be motivated to protect it. Our organisations provide a great source of cultural interaction, and we are committed to building dialogue and tolerance through education and outreach programmes and civic engagement, including volunteering, fundraising and membership.**

**UNESCO Convention for the Safeguarding of Intangible Cultural Heritage (2003)**

**At our last-but-one international conference held in Entebbe, Uganda, in 2013, INTO called for special measures to protect and promote intangible heritage, especially within the least economically developed nations.**

**13. PICTURE INTO IN ENTEBBE**

**Intangible heritage is the subject of its own UNESCO convention, dating from 2003. It recognises that it is a precious commodity that needs nurturing and protecting just as much as the physical heritage of places, buildings and landscapes. The UK Government has not yet ratified the convention, leaving us behind many other countries. It’s about time we did.**

**It is perhaps symptomatic of the success of organisations like the National Trust in protecting tangible heritage that people in this country – experts and the public alike – tend to think of heritage in those physical terms.**

**Intangible heritage is often seen as something that happens in other countries and is thus difficult, incomprehensible and possibly even irrelevant in a UK context.**

**14. CHEESE ROLLING AT COOPERS HILL**

**In fact, nothing could be further from the truth. Our society is rich in intangible heritage – an example is the cheese rolling tradition at Cooper’s Hill in Gloucestershire. And whether we think about country houses, industrial sites and archaeological ruins, or traditional dance and stories handed down through the generations we are dealing with the same thing. It’s actually about identity, values and a sense of place. All very intangible concepts.[[1]](#footnote-1)**

**The 2003 UNESCO Convention defines intangible cultural heritage as**

***the practices, representations, expressions, knowledge, skills, as well 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 re-created by communities and groups in response to their environment, their interaction with nature and their history. And it provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.***

**Let’s look at some examples.**

**India**

**Intangible cultural heritage can be used in positive ways to give a sense of community to disparate groups and individuals or to create jobs founded on cultural tourism.**

**The Indian Trust for Rural Heritage and Development has been working with communities to grow the appreciation – and turn that into tangible forms of income – of their unique cultural heritage resources.**

**15. PICTURE NIZAMAMBAD**

**Nizamabad for example produces one-of-a-kind black pottery where the clay is mixed with goat droppings.**

**16. PICTURE MURBARAKPUR**

**Murbarakpur makes luxurious handmade fabrics for saris and cloth**

**17. PICTURE HARIHARPUR**

**and Hariharpur has a unique music tradition.**

**With help from the Trust, villagers are able to use their intangible heritage to create profitable heritage tourism products and businesses that benefit the local economy, improve living conditions for the whole community AND keep traditions alive.**

**China**

**18. PICTURE MENG LIAN COUNTY, CHINA, WEAVING**

**It’s a similar story in China where the Beijing Cultural Heritage Protection Center has been organising the women of Meng Lian County into a weaving cooperative, producing woven goods using indigenous techniques and motifs, but adapted to the demands of the international market.**

**This project has not only restored the pride of minority groups in their ancestral traditions, it has also helped reduce poverty and inequality, since many of the jobs are linked to youth and women, and promotes local economic development.**

**So intangible cultural heritage is good for the economy and social inclusion.**

**It can also be used by authorities and communities to foster respect for cultural and social diversity, and to challenge prejudice and misrecognition.**

**New Zealand**

**In New Zealand, the Maori Heritage Council assists the Board of Trustees of INTO members,** [**Heritage New Zealand Pouhere Taonga**](http://legislation.govt.nz/act/public/2014/0026/latest/DLM4005414.html)**, in developing and reflecting a bicultural view in the exercise of its powers and functions.**

**19. PICTURE MAORI HERITAGE - TAPUWAE**

**Last month, Heritage New Zealand published “Tapuwae”, which means ‘sacred footprint’ and is symbolic of Maori heritage footprints in the landscape – as well as communicating the idea that we can look back to where we have been as we move forward.**

**Maori heritage comprises a wide range of different places and items from the physical and tangible to the natural environment and intangible social, spiritual and ancestral traditions. ‘Tapuwae’ articulates a vision for protecting and celebrating these.**

**20. CANADA ROUNDTABLE**

**Canada**

**And in Canada, where the Truth and Reconciliation Commission published 94 calls to action to redress the wrongs done to Indigenous Peoples by the residential school system, the National Trust for Canada has hosted round table gatherings with Traditional Knowledge Keepers and heritage advocates. These exchanges explored Indigenous perspectives on traditional lands and sacred sites, and in the process has begun to build relationships and mutual understanding.**

**Kenya**

**In Kenya, the Trust for African Rock Art – TARA – collaborates with the Abasuba Community Peace Museum.**

**21. PICTURE – ROCK ART NOTICE**

**TARA protects and manages the nearby rock art sites and the museum serves as a centre for the promotion of traditional methods of peace and conflict resolution, as well as an interpretive centre for the rock art of Suba.**

**It’s worth remembering, though, that heritage can also be used by governments in less benign ways, to reshape public attitudes in line with undemocratic political agendas or even to rally people against their neighbours in civil and international wars, ethnic cleansing and genocide. In this way there is a real connection between heritage and human rights.**

**Respecting and accepting the cultural identity of others is even more prescient today amid debates about nativism and populism.**

**22. ENTEBBE DECLARATION**

**INTO’s Entebbe Declaration (2013) recognised that the preservation of – and freedom to express – intangible heritage is an important element of human rights, particularly with respect to minority people and the retention of oral traditions. BUT only where they do not infringe other human rights.**

**There are many examples where an appreciation of our intangible heritage helps us to understand how society evolves and changes.**

**NTEWNI – UK**

**This year in the UK, a wide range of museums, heritage organisations, Parliament and the media are joining together to celebrate LGBTQ culture and heritage, 50 years since the partial decriminalisation of homosexuality.**

**23. PICTURE FROM NTEWNI CAMPAIGN - RE-CREATION OF CARAVAN CLUB**

**Many National Trust places were home to, and shaped by, people who challenged conventional ideas of gender and sexuality. Their stories are being told in 2017 as part of a programme called Prejudice and Pride.**

**So you see, what we think of today as heritage was not always seen so; it becomes heritage through the passage of time and through people’s appreciation of it. Finding new ways to understand the multiple layers of meaning that our places and the intangible cultural expressions associated with them have acquired is a continual and evolving process.**

**And not one that depends just on top-down interventions from governments or expert heritage professionals. It is vital that we democratise the process by which we give value to heritage, giving a larger role to local people in heritage identification, preservation, safeguarding and decision-making, especially in the developing world.**

**24. PICTURE OF UNESCO CONVENTION, 2003**

**The UNESCO Convention on intangible heritage does acknowledge and give space to non-Western manifestations and practices of heritage, and is of evident value to Asian, African and South American countries and indigenous heritage practice. But we can’t rely on international conventions alone. We need to create a climate where intangible heritage is valued for its own sake.**

**There are already many positive signs.**

**Australia**

**25. AUSTRALIA - NEWSLETTER**

**Every year since 1980 the National Trust of Australia has showcased heritage from all over the country in the biggest community based festival of history and culture. This year’s festival started today and includes a two-day event in Smithfield New South Wales celebrating Australia’s multicultural communities through food, performance and discussion. Last year, around 1.2m people attended a heritage festival event and shared hundreds of Australian stories, reinforcing their multicultural and indigenous heritage.**

**26. TRAINING TRADITIONAL HEALERS, UGANDA**

**Uganda**

**In Uganda, the Cross Cultural Foundation is working with healers and the Ministry of Health to develop a framework that would see traditional medicine and practice harnessed, professionalised and turned to commercial gain. Economic and health benefits would stand alongside a restored sense of pride in an important part of the country’s cultural heritage.**

**27. PICTURE – CLOTH MAKING**

**During the INTO Conference in Entebbe, delegates experienced bark cloth making, where the inner bark of the mutuba tree (a type of fig) is turned into a versatile cloth. This practice of the Buganda kingdom in southern Uganda is now inscribed on the Representative List of the Intangible Cultural Heritage of Humanity.**

**Our colleagues in Uganda are also doing some great heritage education work and now run over 100 heritage clubs for young people – more about them later! CCFU gained inspiration for their education programme from meeting representatives from Indonesia and INTACH, the Indian National Trust for Art and Cultural Heritage at the ICNT.**

**India – INTACH**

**28. PICTURE – INTACH CITIES WORK – PROFESSOR MENON**

**INTACH is active in cities, working in partnership with municipalities on conservation projects, and also – and perhaps more importantly – INTACH runs many youth heritage clubs and guided heritage walks in cities, raising the profile of intangible cultural heritage.**

**Here is Professor Menon, convenor of INTACH’s Delhi Chapter, whom I met in India when INTO was established in 2007. He believes that while “many historic cities do not contain individual buildings of exemplary merit […] they represent a way of life and living which is an intangible characteristic of urban heritage”.**

**Thus it is not always the historic fabric that makes cities what they are but the living traditions – the market, the restaurants, the entertainment. The past continuing into the present.**

**Slovakia**

**Many of our Trusts are – unsurprisingly – keeping alive traditional skills associated with vernacular architecture.**

**29. PICTURE SHOWING THATCHING IN SLOVAKIA**

**The National Trust of Slovakia uses a unique historic building in Bartošova Lehôtka to teach thatching. When they took on the project, they discovered that there was nowhere in Slovakia to get the materials needed! The straw had to be bought from neighbouring Poland. And not cheaply. So they decided to grow their own and managed to persuade a nearby landowner to give them some space to do just that.**

**30. PICTURE – TAIWAN VOLUNTEERS**

**On the other side of the planet, volunteers from INTO members, the Taiwan Environmental Information Association are learning practical skills from the local indigenous tribe of the Pisilian region, the Atolan, who have thousands of years of knowledge to impart.**

**Farming has often been (mistakenly) perceived as a choice between tradition, passed down through generations, and modern science. But that’s a false dichotomy, and the most successful farmers use the best available technology coupled with ancestral knowledge – accumulated incrementally, reliably tested and transmitted orally or by shared experience: Intangible cultural heritage.**

**South Africa**

**31. PICTURE - ENACTMENT AT CAPE OF GOOD HOPE LIVING HERITAGE**

**One of our member organisations in South Africa is called “Cape of Good Hope Living Heritage”. One of their annual events in a ritual re-enactment of the 1795 entry of HMS Echo and the Battle of Hout Bay, following a ‘Cannon Race’ for runners, surf skiers and swimmers who simultaneously cover courses which allow an equal chance of winning.**

**Guernsey**

**And although as I said at the outset of my talk, many tourists seek out a traditional cultural heritage experience, commercialisation and commodification can be a concern. Is there a danger of freezing or disneyfying heritage through folklorisation? Once defined as Intangible Cultural Heritage, does an activity lose some of its authenticity? Increased tourism could have a distorting effect, as communities change to suit tourists’ demands.**

**32. PICTURE LE VIAER MARCHI**

**Le Viaër Marchi is an annual community gathering which has been run by the National Trust of Guernsey for over 40 years. Each year over 6,000 people gather in Saumarez Park to meet, greet, share and enjoy an assembly of Guernsey’s favourite traditions, heritage and craft skills.**

**Lé Viaër Marchi is an evolving place, which keeps traditions going, but welcomes new generations and new spirit, exemplifying the best of Guernsey’s culture.**

**Grenada**

**33. PICTURE – FOLK DANCER IN GRENADA**

**The Grenada National Trust is encouraging sustainable heritage entrepreneurship through an endorsement scheme. Cultural practitioners get better access to the tourism market. And visitors can feel confident that the heritage products and services they are purchasing embody Grenada’s distinctive culture and traditions whilst meeting locally-approved standards of authenticity and sustainability. Here’s a folk dancer supported by the scheme.**

**So cultural heritage is definitely good for tourism. And vice versa. ICOMOS’s theme for World Heritage Day this year is ‘Cultural Heritage and Sustainable Tourism’, chosen in relation to 2017 being the UN year of Sustainable Tourism for Development. I hope you’ll agree that cultural exchange, the currency of cultural tourism, can foster a peaceful coexistence that has never been so important in a world beset with insecurities.**

**Zimbabwe**

**It is probably no surprise to hear that the current economic and political situation presents significant challenges to the National Trust of Zimbabwe which manages a number of natural heritage sites, a museum and its flagship property, La Rochelle.**

**34. PICTURE BRAAI AT LA ROCHELLE**

**The building might be seen as unremarkable, but it was the home of Sir Stephen and Lady Courtauld who, though establishment figures, were renowned liberals who championed the rights of indigenous people. The first ZANU constitution was written at La Rochelle and it is still – in spite of everything – a place to meet and talk. Ladies from the Mutare Anglican Church come regularly for a Braai, a traditional barbecue.**

**Indonesia**

**A final example is the Indonesian Heritage Trust (BPPI), which runs an education programme in several cities which encourages young people to love and understand their heritage such as handmade batik (on the Intangible Heritage List) gamelan music, wayang puppets and other traditional and contemporary crafts.**

**35. PICTURE – INDONESIAN HERITAGE TRUST ACTIVITIES**

**This year our International Conference of National Trusts will be hosted by the Indonesian Heritage Trust in September, in Gianyar, Bali.**

**In a country which has a word (saujana) to describe the weaving together of all heritages, tangible – built and natural – and intangible heritage, it is no surprise that living tradition and intangible heritage are at the heart of the conference programme. This harmonious relationship between nature and culture is seen as a legacy from our ancestors and the Indonesian Heritage Trust believes that its conservation should be part of daily life, not just for tourism.**

**It will be a delight for us to experience the diversity of Bali’s tangible and intangible heritage. And to experience again the cultural exchange which will take place with delegates from across the INTO family. The safeguarding of intangible heritage is not a competition – who can get on the list; whose heritage is of more ‘exceptional’ value? We are stronger together. Local delivery supported by the whole global community.**

**36. PICTURE – YOUNG PEOPLE PLAYING TRADITIONAL UGANDAN GAME, OMWESO**

**Conclusion**

**The preservation of our cultural heritage has never been more important, nor has it ever been embraced with more energy than in today’s uncertain times. We stand at a major junction in the history of humanity, marked in particular by a shift in large-scale contacts between societies and by the relentless, consumerist exploitation of the world’s resources.**

**But in an increasingly uncertain world, I am convinced our hope lies in the hands of young people. It’s vital that we help them embrace the future more positively and confidently by sharing the strengths of cultural identity.**

**This year, we adopted as one of our major projects one which aims to ‘Encourage African Youth to embrace their heritage’.**

**37. PICTURE OF HERITAGE EDUCATION PROJECT**

**Working with the Monuments and Relics Commission, the Cross-Cultural Foundation of Uganda and the Zimbabwe National Trust, our project aims to educate and enthuse young people in Sierra Leone, Uganda and Zimbabwe to learn about and appreciate their cultural backgrounds and those of their continental neighbours.**

**The first stage of the project is about to begin. Each of our INTO member organisations will organise a short film-making competition for students at their heritage clubs. The young people will be encouraged to make video clips about their cultural heritage and share them with other clubs across the country, region and world.**

**38. PICTURE - AFRICAN YOUTH HERITAGE PROJECT**

**This kind of exchange can help young people learn about each other’s cultures but also engaging them in new ways of seeing and understanding their own.**

**Encouraging them to understand and preserve cultural identity in a positive way, stops it from being hijacked. That is, preventing cultural identity being viewed through the prism of fake news peddlers.**

**39. GELDERLAND TRUST**

**Common to the work of all the Trusts, wherever they are in the world, is engaging young people in their future. Young people give us hope. They view our global world in a positive way. Where we saw walls, they see open vistas. We need their optimism and confidence, just as we need the next generation to value and care for our cultural heritage.**

**But understanding cultural heritage is also vital for them. Identity helps us all to belong, to feel safe and to feel proud. Learning about our own identity helps us to better respect and tolerate each other.**

**40. TRUST KIDS – FRONT COVER**

**In recognition of the role of young people, and to celebrate the work of the National Trusts throughout the world, I’m launching today our new ‘Trust Kids!’ resource. Drawing on the experience of our INTO members, we have created a list of 25 things young people can do to explore, celebrate, preserve and share their cultural heritage. From drawing your family tree to finding out how your town got its name; from learning a traditional dance to eating a regional dish; discovering a local custom to interviewing an elder about community traditions.**

**Preserving intangible heritage requires different measures to the ones used for conserving monuments and sites – it needs to be kept alive and relevant. It must be talked about, practised, shared and learned within communities and between generations.**

**I believe we can ‘trust kids’ to protect and preserve our heritage for future generations. And in a world of increasing globalisation, intolerance and fake news, we can encourage them to develop their own sense of cultural identity, based on understanding and celebrating their heritage.**

**‘Trust Kids!’ draws on the fabulous work, especially the heritage clubs developed by our members in African and India. From today, we will be disseminating it around the world, and we have some samples for you to look at. Please take one and have a think about your own intangible heritage, using our ideas. Start ticking off your list!**

**Now is the time to embrace our intangible heritage. Now is the time to act. Now. It’s time to ‘trust kids’ with our most precious inheritance and empower them to shape a better future.**

1. <http://www.academia.edu/413622/_The_envy_of_the_world_Intangible_heritage_in_England> Laurajane Smith [↑](#footnote-ref-1)