CULTURAL HERITAGE

Challenges and Opportunities

17th ASEF University
19 June – 1 July 2011
Penang, Malaysia
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Cultural heritage evolves; it is enriched by the developments and innovations borne out of humanity's ingenuity and resilience.

The 17th edition of the ASEF University (AU17) featured an intercultural dialogue on the contemporary role of cultural heritage, a topic that may seem remote from our daily lives, but which is actually much closer than it appears. It not only describes what our ancestors have created in the past; if we think and look deeper, we will realise that our cultural heritage mirrors what we are today. Cultural heritage evolves; it is enriched by the developments and innovations borne out of humanity's ingenuity and resilience.

Through AU17, the Asia-Europe Foundation (ASEF) directly responded to the call by the Ministers during the 4th Asia-Europe Meeting (ASEM)1 Culture Ministers’ Meeting (CMM) in 2010 in Poznań, Poland, “to foster the awareness of common cultural heritage as a part of the youth education systems” (see Annex IV). In co-operation with Universiti Sains Malaysia (USM) and the Centre for Policy Research and International Studies (CenPRIS), ASEF implemented AU17 from 19 June to 1 July 2011 in Penang, Malaysia. The project engaged 41 students and young professionals from 31 ASEM countries in expert presentations and field visits, as well as discussions on the challenges and opportunities of cultural heritage.

The main highlight of AU17 was the photo, audio and video exhibition “Shared Heritage: As We See It”, curated by the participants. As the title suggests, the exhibition was about different perspectives, and it encouraged people to think about their own heritage and of other cultures.

All AU17 participants became members of the ASEF University Alumni Network (ASEFUAN)2, which comprises more than 600 alumni from 44 ASEM countries who hold positions in their respective governments, business sectors, academia, civil societies, etc. In line with ASEF’s mission, ASEFUAN organises projects that promote intercultural dialogue between Asia and Europe, particularly among the younger generation.

With the generous support and enthusiasm of the participants, “Shared Heritage: As We See It” has since then been exhibited in several ASEM countries. After the European editions, which took place in Hungary and Romania during the winter of 2011–12, it moved to Singapore in May 2012 to be showcased in conjunction with the commemoration of ASEF’s 15th anniversary. ASEFUAN hosted the exhibition in the Philippines during their Annual General Meeting in August 2012.

In September 2012, the exhibition travelled to Yogyakarta, Indonesia, where it was presented alongside the 5th ASEM CMM. In the Chair’s Statement of the 5th ASEM CMM, the ministers stated that “heritage cities could be the laboratory for youth training on heritage issues”. They also “recognised the potential of ASEF in translating some of the recommendations of the 5th ASEM Culture Ministers Meeting into concrete activities such as setting up… heritage awareness programmes for youth” (see Annex V).

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1 ASEM now brings together 49 member states (Australia, Austria, Bangladesh, Belgium, Brunei Darussalam, Bulgaria, Cambodia, China, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Indonesia, India, Ireland, Italy, Japan, Korea, Laos, Latvia, Lithuania, Luxembourg, Malaysia, Malta, Mongolia, Myanmar, the Netherlands, New Zealand, Norway, Pakistan, the Philippines, Poland, Portugal, Romania, Russia, Singapore, Slovakia, Slovenia, Spain, Sweden, Switzerland, Thailand, the United Kingdom, Viet Nam) plus the European Commission and the ASEAN Secretariat. http://aseminfoboard.org
2 More information can be found on www.asefuan.org.
AU17 bore testimony to the idea to fuse culture and life in all its variety and colour that mirrored the goals and aspirations of the Asia-Europe idea of melting borders to build a global culture of growth and harmony.

The Centre for Policy Research and International Studies (CenPRIS), Universiti Sains Malaysia (USM) expresses its gratitude to the Asia-Europe Foundation (ASEF) for honouring it with the opportunity to host the 17th ASEF University (AU17).

Three things could be highlighted during the whole experience of organising this first ever event in the University’s calendar. First, against the backdrop of Penang and its Georgetown heritage status, we were able to fit in a programme that took on the assembling of people, places and memories to challenge the multi-country participants’ skills, ideas and creativity to the utmost. At the end they were all able to visualise their experiences together in an art-form that transformed the walls of the University’s Art gallery and museum into a splendid tableau of photographs and poetry.

Second, this was matched with outdoor planting of young tree saplings in parts of the coast near Penang as part of loving the environment exercise for the participants. For many this became an enlightening moment never to be missed.

Finally, the chance to witness a traditional Malay wedding in a village setting was indeed enchanting and humbling for many with its simplicity yet intricate in many ways.

All in all, AU17 bore testimony to the idea to fuse culture and life in all its variety and colour that mirrored the goals and aspirations of the Asia-Europe idea of melting borders to build a global culture of growth and harmony. As host we were proud to be working with the dedicated members of the ASEF team and the USM’s Faculty, officials and staff. Thank you all for making AU17 a big success.
The 17th ASEF University

It offers opportunities for promising students & young professionals to explore current issues in various fields through a programme of lectures, workshops, field visits & other highly interactive activities.

Background

ASEF University (AU) is a two-week programme that aims to promote cross-cultural exchanges among youth from member countries of the Asia-Europe Meeting (ASEM). It offers opportunities for promising students and young professionals3 to explore current issues in various fields through a programme of lectures, workshops, field visits and other highly interactive activities. AU takes place annually at locations alternating between Asia and Europe.

In partnership with Universiti Sains Malaysia (USM), the Asia-Europe Foundation (ASEF) organised the 17th edition of the ASEF University (AU17) in George Town, the capital of the state of Penang, Malaysia, the inner city of which has been recognised as a UNESCO World Heritage Site since 2008. At the culmination of the programme, the 41 participants who came from 31 ASEM countries4 curated a photo, audio and video exhibition that then travelled to various ASEM countries. It was also presented alongside the 5th ASEM Culture Ministers’ Meeting (CMM) in September 2012 in Yogyakarta, Indonesia.

Relevance

AU17 was a direct response to political considerations that were put forward at the 4th ASEM CMM and the Roundtable on the Cultural Heritages of Asia and Europe5.

At the 4th ASEM CMM on “Heritage and the Challenges of the Present”, held in September 2010 in Poznań, Poland, the ministers “encouraged all ASEM members to foster the awareness of common cultural heritage as a part of the youth education systems” (see Annex IV). The Chair’s Statement also stated that “the Ministers are aware of the fact that subsequent generations will not be able to form a stable identity and future without any reference to the past and the achievements of their ancestors.”

3 In all editions of the AU programme, ASEF aims to have at least one representative from each ASEM country.
4 Participants came from Australia, Austria, Brunei Darussalam, Bulgaria, Cambodia, China, France, Greece, Hungary, India, Indonesia, Ireland, Laos, Latvia, Malaysia, Myanmar, the Netherlands, Pakistan, the Philippines, Poland, Portugal, Republic of Korea, Romania, Russia, Singapore, Slovakia, Spain, Sweden, Thailand, the United Kingdom and Viet Nam.
5 The roundtable “Global Challenges and Local Initiatives” was co-organised by ASEF and the International Institute for Asian Studies (IIAS) in September 2010 in Amsterdam, the Netherlands. It brought together academic and civil society experts from Asia and Europe to discuss the multi-faceted aspects of cultural heritage and its various challenges.
The importance of heritage education for youth was also stressed by Asian and European participants from the civil society at the Roundtable on the Cultural Heritages of Asia and Europe. Their recommendations, which were channelled by ASEF to the 4th ASEM CMM, suggested that ASEM governments should “include critical perspectives on heritage at all levels — local, regional, national and transnational — in education curricula, comprising of both institutional and non-institutional knowledge.” The plurality and relevance of shared heritage within ASEM countries were highlighted.

Objectives

AU17, themed “Cultural Heritage: Challenges and Opportunities”, aimed to:

- Deepen understanding of concepts, challenges and co-operation related to heritage in the ASEM context;
- Promote discussion on heritage in Asia and Europe;
- Encourage young people to play a proactive role in heritage conservation.

Methodology

During the two-week programme, lectures, presentations and discussions were carried out on the “Definition and Classification of Heritage”, “Tangible and Intangible Heritage”, the “Meaning of Heritage to Today’s Youth”, and “Good Practices from the ASEM Region Related to Managing the Past and Youth and Heritage”.

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6 http://www.asef.org/images/docs/Heritage%20Roundtable-Recommendations.pdf
Output

AU17 had the following outputs:

- An exhibition entitled “Shared Heritage: As We See It” reflecting the participants’ perspective on shared heritage. With the support of several AU17 participants, the exhibition travelled to various ASEM countries, including Indonesia, Hungary, the Philippines, Romania and Singapore (see Chapter 3, page 7);
- A set of definitions of cultural heritage by the participants (see Chapter 4, page 27);
- Pantuns, Malay poems, written by the participants as part of the intangible heritage experience. The participants were guided by Prof. Emeritus Muhammad Haji SALLEH, a known poet, critic, editor and Malay/English translator (see Chapter 5, page 33).

The participants also went on a number of visits to the following sites:

- George Town — to see cultural heritage in daily practice. Participants recorded images of Penang while riding colourful trishaws and guided by locals;
- Gurney Drive — to sample a wide array of Malaysian delicacies;
- Cheong Fatt Tze Mansion — to appreciate the preservation efforts for a tangible heritage;
- Archaeological site in Sungai Batu, Kedah — to participate in an excavation activity;
- Bedong, Kedah — to plant mangroves and meet the Princess of Kedah;
- Seberang, Jaya — to attend a traditional Malay wedding.

The full programme can be found in Annex I to this publication.
“Shared Heritage: As We See It” – A Travelling Exhibition

Curated by the participants of the 17th ASEF University (AU17), the exhibition “Shared Heritage: As We See It” is composed of 35 photographs, audio tracks and three videos on the theme of cultural heritage. Specifically, the exhibition highlights the participants’ perspective on shared heritage.

Before meeting in Penang, Malaysia, the participants interacted online through ASEF’s arts and culture portal, culture360.org. They were asked to share photos from their home countries that depict cultural heritage. On-site, the participants had the opportunity to take additional photos and make videos during field trips and various cultural heritage experiences. Towards the end of the 2-week programme, they collectively selected the materials to be exhibited.

The exhibition revolves around the following themes:

- “Definition of Shared Heritage”
- “Importance of Shared Heritage”
- “Examples of Shared Heritage”
- “Young People and Shared Heritage”

Since its launch in Penang, Malaysia, on 30 June 2011, the exhibition has thus far travelled to Budapest, Hungary (Dec 2011), Bucharest, Romania (Jan 2012), Singapore (May 2012), Manila, the Philippines (Aug 2012) and Yogyakarta, Indonesia (Sept 2012), where it was showcased alongside the 5th ASEM Culture Ministers’ Meeting (CMM).

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7 The videos and sounds can be found on the AU17 Publication DVD.
It is the longest wooden bridge in the history of Myanmar, built in the Kong Bong Dynasty. The bridge, over 200 years old, is still in use today. It can be perceived as an oasis for the people in Mandalay. Constructed by the builder U Bain, the bridge has now become part of Myanmar’s heritage, one that its people are really proud of.

Centre Place
Centre Place, Melbourne, Australia

Melbourne is a unique city famous for its laneway culture that is considered a treasure and that requires local knowledge for outsiders to discover. The laneways reflect the urban design and planning that went into the city in 1835.
Dance
Fakulteta Neighborhood,
Sofia, Bulgaria

The photo represents the reusability of traditions inside a society. This dance is part of a festival that Bulgarians had faithfully celebrated until the mid-20th century. After industrialisation, the Roma people adopted and reinterpreted it in their own way. The photo evokes a sense of festivity, regardless of national, ethnic or religious backgrounds.

Entrance to Shared Heritage
Angor Thom Temple,
Siem Reap Province,
Cambodia

More than a hundred gigantic Khmer warrior statues line the main entrance to the temple. The statues represent power, strength, unity and legacy.
It depicts a Malay art form called *silat* that symbolises power, control and strength as well as history and longevity. Use of the keris, a traditional dagger, denotes imminent danger. The photos were taken at a Malaysian wedding and a village performance at Sungai Merbok.

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**Town On Water; Venice of the East**

*Zhou Zhuang, China*

Ancient Chinese along the South-eastern coast built their villages and lived around water. This area exudes a great sense of elegance, richness and mystery from the long-standing history that is thousands of years old. They serve as living museums for both the young generation of Chinese as well as foreigners, where they could peek into China’s rich and diverse culture.
I wonder why there are so many people here today and why is everyone smiling? Girl in red looks on in wonder, awe and slight confusion as the traditional Malaysian wedding launches into spectacular action. Carrying flowers, the young girl brings joy everywhere she goes.

In the mountains of Austria, a small cottage is surrounded by serene mountains and fields of snow. The area is enjoyed by travellers from around Europe, looking for a small paradise from their busy working life. The cottage evokes memories of the past, of times spent away from home and of times shared with friends and family.
You char kway is one of the most popular snacks served with hot soy milk as a breakfast set. It can be found in several overseas Chinese communal markets. With regard to its popularity, it plays a significant role in Chinese community as a Chinese “wake-up call”. Audio (duration: 8:09 minutes) can be found on the AU17 Publication DVD.

Re-emergence of Culture

Morning Market,
Chiang Mai Province, Thailand

Urban citizens of Penang live in-between the intersections of the modern and the traditional. This photograph, taken at the Chinese temple, depicts one of the meeting points for the old and the new. It is not always necessary for these spaces to be an enclave of tension; in fact they often exist in harmony with each other. Visitors experience a concentric flow of different ages while in the vicinity of the temple — pausing to draw upon its spiritual energy in the middle of their urban obsession.

The Concentric Wheel

George Town,
Penang, Malaysia
“Importance of Shared Heritage”

This section features photographs that explore instances of the past and contemporary life. Figures and expressions of people remind us of ancient practices and of the power of nature, which connects us to the same roots.

**Barn Syndrome**

*Puszczykowo, Poland*

This architectural typology is an example of shared heritage between Poland and Germany. From the beginning of the 19th century, a large number of Germans migrated to Western and Southern Poland as a result of the Occupation. Today, some of those barns are converted into houses.

**Souls of Asia**

*George Town, Penang, Malaysia*

“Four Faces, Four Stories — One Street”. This image represents the shared cultural heritage on the streets of George Town, Penang. The young Chinese performer, an old Chinese-Malay, an Indian-Malay and an Indian Hare Krishna form the soul of Asia, which often transcends the language barriers, enables another kind of communication through their eyes, sounds, gestures, foods and other intangible forms of heritage.
The performers, dressed in attire from the 1910s, drew the crowd’s attention. Curious residents and passers-by stopped, some even interacted while others just continued walking. This photograph depicts how different people perceive and react to cultural heritage and how they move along with transition of time.

Ah Quee Street, George Town, Penang, Malaysia

Move Along

The Victorian-style maritime building in front is a symbol of Dublin’s industrial past. While rising in the background is a new unfurnished development, which symbolises the present. The clock asks how we view the past and manage our future, while the buildings themselves are tangible representations of culture.

Dublin Docklands, Ireland

Juxtapose
Mangrove tree roots can adapt into many environments, both land and seawater, and they are critical for the surrounding eco systems. The roots remind us of where we stem from and our own relationship to nature — we are dependent on the same resources to live, and our whole system is interconnected.

Granny Giggles

Singapore

“I was a young lady 35 years ago, I am senior citizen today.” Late evening along empty fields, a makeshift stage stands alone. Three actresses readying themselves for a display of graceful acrobatic skill, fan playing and opera, erupt into laughter, sharing a joke before the night’s performance. Teochew opera is hugely popular among the older generation, often played by actors in their 50s and 60s with no sight of successors to take over.
In this photo a European girl is learning how to make a traditional rice dish from a local woman. The contrasting skin tone of the two hands holding the bamboo stick highlights the concept of co-operation across cultural difference. The hands also represent tolerance in an increasingly multicultural global village.

Victory
Olympia, Greece

“Victory” from the 5th century BC is attributed to the sculptor Paionios, a masterpiece from ancient Greece. “Victory” acts as a symbol for the desire of liberty, peace, harmony and beauty — values that are common to all civilisations across history.

When It Comes Cross
Pusat Giat Imu, Penang, Malaysia

In this photo a European girl is learning how to make a traditional rice dish from a local woman. The contrasting skin tone of the two hands holding the bamboo stick highlights the concept of co-operation across cultural difference. The hands also represent tolerance in an increasingly multicultural global village.
“Examples of Shared Heritage”
This section introduces photographs and videos of Asian and European traditions, landmarks and customs that illustrate the presence of heritage in our daily lives.

Backstage
Goddess of Mercy,
George Town, Penang, Malaysia

The image captures young performers preparing themselves for an open-air Chinese opera performance. This 1,700-year-old art form is revived in front of our eyes in the hair, skin and clothes of these cheerful teenagers. The photo was taken in front of the Goddess of Mercy Temple (Kuan Yin Teng) in the historic George Town in Penang.

Going bare foot
Pinang Peranakan Mansion
Penang, Malaysia

Taking off her shoes, she enters her own world. Taking off her shoes, she expresses her respect. Taking off her shoes, she keeps the house clean. Going barefoot, she is free.
These photographs present Indian and Malaysian brides’ hands. They capture mehndi or henna, which is an integral part of a bride’s attire and applied during weddings to signify fertility and love. This tradition is a clear example of shared heritage and its wide spread among different cultures.

Smile of Korea

InSaDong, Republic of Korea

This photograph captures the displayed items for tourists and visitors to Korea. Dynamic aspects of Korean culture are implicitly expressed by multi-dimensional smiles, which look so happy and welcoming. It implies that when we send a smile to a stranger, we mean it wholeheartedly, not merely on the surface.

Touch of Tradition

Malaysia and India

These photographs present Indian and Malaysian brides’ hands. They capture mehndi or henna, which is an integral part of a bride’s attire and applied during weddings to signify fertility and love. This tradition is a clear example of shared heritage and its wide spread among different cultures.
Nature is a reflection of man. This pond in Bedong reflects not only the palm trees but also the pollution caused by man and the delicate balance we must strike with our natural environment. It highlights our collective responsibility to return what we have taken from nature.

Most of the people in Myanmar believe that Mt Popa is a holy place with a lot of spirits or nats. Since the start of civilisation, people have believed that nature is God and worshipped it. With passed-down stories from our forefathers, Burmese or Myanmar people consider this place a holy mountain.
Fisherman

*Praia do Monte Clerigo, Aljezur, Portugal*

On the cliffs he stands. Alone, still and motionless, like a bird of prey waiting for the perfect catch. Anticipating the sea to rise, the fish to bite. Age-old fishing traditions can be found all over the world, each one of them specific to the region, culture and the local environment.

Rainbow Serpent

*Kakadu National Park, Northern Territory, Australia*

The photo captures essential mythical symbols of the Australian Aboriginal people: the rainbow and snake as the Rainbow Serpent. According to the traditional beliefs, he is a creator of all human beings moving through water and rain, shaping landscapes and naming places.
Humans leave traces in the nature throughout life. However, we often forget the surroundings and let them be swept away with the waves of modernisation. This video clip was intentionally slowed down so that the audiences sit back, relax and enjoy the scenery of the nature. The audience can see the waves coming to them, which suggests that the impact we have on nature will ultimately come back to us. Video (duration: 3:13 minutes) can be found on the AU17 Publication DVD.

Peixinho's Sobreposições ("Superimpositions") uses repetition and imitation to create overlaps in music. This piece represents exchange and diversification of cultures and people. Audio (duration: 7:09 minutes) can be found on the AU17 Publication DVD.
Lee Shushu (Uncle Lee) is the last remaining traditional joss stick maker in George Town, Penang, Malaysia. He continues to make his joss sticks by hand. We met him on a balmy afternoon at his shop where he told us his story. Video (duration: 2:15 minutes) can be found on the AU17 Publication DVD.

Heritage Gets Younger Everyday
Penang, Malaysia

As we learn and adopt various aspects of culture, we engage with them in our own unique way. The film explores the meaning of cultural heritage, which means different things to different people, and how it can be made accessible to young people. Video (duration: 3:10 minutes) can be found on the AU17 Publication DVD.
“Young People and Shared Heritage”

This section introduces photographs that explore the appropriation of places, traditions and tools by people who love their cultural heritage.

In Bedong, the residents depend on the surrounding ecosystem to survive. This fisherman is passing down his tradition to the next generation. Without this sharing, the indigenous knowledge of river would be lost.

Forty-one young faces, enlivened by excitement and curiosity, look beyond the blackboard. Their sky-blue t-shirts are soaked to the skin and their colourful shoes covered in a crust of dark grey mud. They have just returned from the other side of the Sungai Merbok, after planting mangroves for the first time.

Learnings From Kedah
Kampung Sungai Batu, Bedong Province, Malaysia

Fishing Education
Bedong, Kedah, Malaysia
Nature can teach a child more than studying in a classroom. In this photograph, we can see that the hands of a boy holding a small crab that look similar to the crab itself. Likewise, people with experiences and memories of playing in nature will find it easy to synchronise with the environments, hence coexisting harmoniously.

Growing Up With The Heritage
Kedah River, Kampung Sungai Batu, Malaysia

This photo depicts a contemporary youth community re-appropriating the old hunting lodge, by using its spaces for exchange and education. Young people are connecting with their heritage, learning about their history. By using the lodge, they are making it relevant again and ensuring its usage into the future.

A New Beginning
Kushak Mahal, Teen Murti Bhawan, New Delhi, India
Bang, Bang, Bang
Penang, Malaysia

The loud tremors fill the humid air as the boy concentrates, “bang, bang, bang!” on his tambourine in rhythm to the wedding march. He plays a kompang, a traditional tambourine that is shared across many countries in Southeast Asia, particularly in Indonesia, Malaysia and Brunei. Audio (duration: 0:33 minutes) can be found on the AU17 Publication DVD.

Hands up for the future
Bedong Kedah, Malaysia

Children jump in sync, showing us that we can reach new heights if we work together for a better future. The children are oblivious to ethnic and cultural differences as they play together; prejudices play no factor. Instead they look beyond their differences and see only shared common interests.
Remains of the Day

Liepaja, Latvia

Formerly part of a Russian fortress to protect the country in the end of the 19th century, this ruin is now integrated into the city. It can be read as a metaphor of how cultural heritage is re-appropriated by young locals. The concrete remains — whether to conserve, to demolish or use it in a totally different way from how it was intended — are there to be interacted with.

Cultural Matchmaker

Hanoi, Vietnam

In her hands, the dolls are locked; cultures match, backgrounds meet. The global village is brought together to celebrate cultural partnership.
Participants’ Definitions of Cultural Heritage

cul·tur·al her·it·age
/ˈkəltʃərəl ˈheritij/

Cultural heritage is in the language we speak; the family stories that are passed from generation to generation; the folk songs; our way of life; our belief systems; built environment; traditions, and ultimately everything that has been passed down to us.

Heritage invites dialogue. Since heritage is ultimately about our belonging to a place, the multicultural societies we live in represent a coming together of many different people from many different places.

Cultural heritage is formed by the collaborative experience of a common group in our past, affected by the way our ancestors lived. Cultural heritage impacts our presence and influences our future. It gives us a feeling of belonging in this world and enhances our sense of community.

In increasingly multicultural cities, people find ways to blend in so that they feel that they belong. This makes them try to understand other’s cultures and traditions, and to learn to accept and respect them.

Heritage is shared via dialogue or a conversation, either verbal (within the family, with friends around the fire, etc.) or visual (constructing a building and the place where people can talk about it, etc.)

Cultural heritage raises awareness, intolerance and respect for other people’s culture no matter who they are and where they are from. Be sensitive towards other cultures. The most important thing is to organise events such as volunteering and community service work where people from different ethnic backgrounds can participate and to learn to respect one another.
By focusing on shared culture, we can learn to better appreciate one another’s heritage, which makes it easier to break barriers and build friendship.

Traditional traits and culture are dying as older generations lack apprentices. Youth involvement is still very passive, drawing a huge gap between the generations.

With increasingly multicultural cities, there are almost no boundaries; the world is now a global village.

Cultural heritage is something that is so unique, which has a long and interesting history, and can represent culture of one country. Cultural heritage is a tradition, custom, artefacts, performing arts, la cuisine, l'art culinaire! The incredible race towards modernisation has led to the disappearance of entire neighbourhoods, and thus the disappearance of traditional neighbourhood life. I think the way a lot of French people eat now is a little bit messy. We should consume seasonal fruits just like our grandmothers did. Heritage gets shared through languages: I have been learning Mandarin for three years now, and I definitely feel like I share a part — even if it is a very small one — of the Chinese cultural heritage!

It is important to find the right balance between the wisdom of our ancestors and the current world we live in.

Let the new generation know more about the importance of cultural heritage and they can be stakeholder of the cultural heritage.

For cultural heritage, sometimes you need a pair of foreign eyes to discover them. Imagine you are a tourist in your own country, you will find out that every little thing you do in your everyday life is about culture heritage.
Heritage can be shared when people of different cultures and nationalities come together and exchange their experiences and ideas; when they meet in order to promote intercultural dialogue and understanding; when they realise that their past, present and future can be crossed.

Cultural heritage are those tangible and intangible values that the past has left for us, to take care of and be inspired by, to create new ones for the future generations.

If we preserve heritage sites, increase access to cultural events, workshops and learning spaces, involve the community in presenting their own cultures (working with children, youth, museums, etc.), we will encourage people to gain knowledge, which will eventually lead to intercultural understanding.

I would feel that insufficient attention is being paid to engaging with communities who have undergone huge change within the last generation, and that providing for their basic material needs has in some cases caused a lack of continuity in cultural practices and norms.
We have to expand our horizons. We have to understand that every culture in this world has its own unique abilities, so there’s no such thing as one superior culture.

Knowing one’s culture creates personal identity, and through this we can live peacefully together.

Like any good conversation, collaboration is a dynamic balance between self and others — respecting while being respected, giving and receiving, dealing with anything that comes.

A castle in France, an Aboriginal ritual in Australia, the tea ceremony in Japan — the ways of life in a certain community. These are all part of the cultural heritage and only by looking at both the objects and the stories behind them can we understand the past.

Cultural heritage is the most precious and valuable legacy, both tangible and intangible, that a society should preserve for future generations. While it helps us define ourselves, it also builds bridges between nations across oceans and beyond borders.

Cultural heritage is a connection between the past, the present and the future. It was produced in the past, it’s consumed in the present and it’s preserved for the future. Cultural heritage negotiates between the local and the global, creating a space for the expression of collective memory.

Despite its inherent meaning of intergenerational knowledge and preservation, cultural heritage demonstrates our capacities to adapt, evolve and constantly give new meaning to our environment, beliefs and lifestyle. Heritage plays a big role in shaping individuals and the more diverse and open a given multicultural context is, the richer the learning environment becomes.
Heritage can be shared through education and outreach programme through theatre performances, exhibition or classical performance arts. Besides, in this millennium, modern technologies also can be used as a tool to share our heritage.

Space and structure. Education. Funds. Laws. These are perceived mainly as heritage-related issues. But everything boils down to relationships — between civil society and business, business and government, government and civil society. Heritage weaves differences and similarities together to create humanity's web of wholeness.

Cultural heritage is the contribution by our ancestors that is held to be legacy and thus passed on to future generations.

If heritage is disregarded, a certain sense of disconnectedness with one's own roots may eventually be formed. When we try to create our future that is disconnected from the past, it is like building our future in a vacuum. That is dangerous.

Cultural heritages make us who we are and tell us where we are from. This is like a well from which we pump our water.

Heritage can serve as a bridge to connect the people with the past as well as serve as a tool to smoothen the communication between different people, by making them understand and respect the heritage of one another.

Cultural heritage does not need to be about old culture, it can be what we are doing now. Is that not heritage too?
It creates fraternity, the sense of community, in which each stakeholder can be involved. It not only cherishes the meaningfulness of individual life but also promotes being with others.

We are an interconnected world. Heritage is being produced through network exchanges every day and we should benefit from this, to receive all the knowledge we can from other cultures.

Shared heritage boosts the discussion process by connecting with our past and by bringing us closer to our future.

Cultures can co-exist and in many cases learn and benefit from one another. This mutual understanding can ease political, religious and economic tensions, making societies and communities more harmonious places.

The challenges of cultural heritage would probably be issues regarding priorities, where the desire to earn money outweighs the wish to preserve cultural heritage. People are more concerned about the future then they are worried about preserving the past.
The composer starts with the last phrase of the pantun and then connects it with the first sentence, which should rhyme. The first phrase refers to nature or the “shadow” and the second to the human being or the meaning of the poem.

Following the introduction of how a pantun is composed, Prof. Emeritus Muhammad Haji SALLEH invited the participants to write one each. The best compositions were awarded at the Cultural Night segment of the programme.

Participants’ Pantuns

One example of intangible heritage was introduced to the participants in the AU17 programme by Prof. Emeritus Muhammad Haji SALLEH: the pantun. The pantun is a Malay poetic form, which originated as a traditional oral form of expression. The first recorded pantun was from the 15th century, and since then it has appeared in many languages, such as German, English and Indonesian. While love is the most common theme, the pantun was traditionally used to ask for a girl’s hand in marriage. The contemporary use of pantun conveys the unwritten laws of society. They can be performed on stage as an oral presentation or used in stories and speeches, for example, by political leaders.
Colours are spread up in the air
Cause the rain likes to leave its prints
I long to touch your brown hair
And decode your body's erotic hints.

— Ismini ANEMOYANNI

When shining star woes the moonlight
A tree produces a beautiful lime
You are far away from my sight
Yet your love lingers all the time.

— Nur Aqilah

The water keep running
And the birds rush to flock
People keep running
When the time 5 o’clock.

— Nazrul Aziz

Into the ocean the boats vanishing small
Under the bleeding sun thousand miles apart
Gentle smile is what I want you to recall
But waves and tides had submerged my heart.

— Cai Yun

The sun reflecting in the lake
Invites the passer-by to dance
My joy today is sadly fake
In vain, I am waiting for your glance.

— Anastasia Baskina

Whish whoosh, here comes the wind
Dandelions, dandelions, flap your wings!
Across continent, embrace the wind,
Welcome home, time to rest our wings.

— Chew Win Chen

Can not stay alone for life
Time is passing with each breath
Find some girl to be a wife
Will be happy life before death.

— Souliya Bounxaythip

Moonlight moves faster than I planned
Sun burns in through my window pane,
Again next week I leave this land,
Sleeping from time zones drives me insane
Daylight moves shadows across the sand,
Tricking my eyes as they go past
I looked at you and offered my hand
And just like that, the die was cast.

— Maggie Connolly

When rainbow is no longer an arc
I am just left drowned with my tears
Please thrust a sword right through my heart
Release the pain I have to bear.

— Doan Quoc Dzung
The silence of the forest pierces like a sword
The weeping river flows in one’s heart
But with love which transcends flesh and words
No distance can set us apart.

— Mary Louise FAR

A humming bird cleaning its feathers
On top of tree relief from sorrow
Asia Europe working with others
Sharing heritage for a better tomorrow.

— Raja FARIZ

I am dreaming all the time
Dancing somewhere on a rope
Sometimes I wish I could fly
It always gives me lots of hope.

— Alexandra GRÄFF

In the moon’s heart
The birds sing a lullaby
My soul breaks when we depart
Love grows as we say goodbye.

— Joana GUERRA

Waves bouncing to my heartbeat
Remembering on the sand
Face our backs against the heat
Come with me, but first, your hand.

— Alan HAN

Pearls of the water drop in the sea
Muddy shores turning to clay
The postman stops to drink some tea
Delaying the love letter on its way.

— Maya HEMANT

A sudden breeze may turn into ice
And forests echo with a misty chime
A hidden look will dry blurry eyes
And drums are hushed by mighty time.

— Petko KARADECHEV

From tides to waves, from dust to land
From cloud to snow, from ice to rain
From many colours of our hands
Become our friends.

— Napakadol KITTISENEE
Glimmering in the dark a star
To peak the moon hidden behind
In my heart missing you afar
Blown is your name with the wind.
— Seon Yeong LEE

Light glimmers among the way
The stranger lost in the aisle
When water asks for a pay
The shark takes away the smile.
— Anna LEONHART

Why are the stars fading away?
The wind is cool, the moon alone,
Relive my heart! There is no way
The light is dim, my friend was gone.
— Aurore MARIE

Gems may fall amid the grass
Yet keep glittering in the sun
Love’s like dew on morning grass
Bound to vanish in the sun.
— Colin PEH

Sweet songs on balmy breeze,
Journeying over grassy meadows old,
Young hearts are easy to tease,
Although life is meant to be bold.
— Nicole MCGRATH

The tall oaks bathe in sunrays
In deep stillness the plain lies
Though our paths will go different ways
I’ve seen myself in your eyes.
— Irina PARASCHIVOIU

The little tree grows everyday higher
The juicy fruit shines with pride
Fulfil the present with endeavour
Then let the future to decide.
— QIAN Sun

The smell of oranges and Azahar
Under the moon in Sevilla
I know you come from afar
But this city is a “maravilla”.
— Carolina Gracia MORENO

In the park cave heat is strong
Amber lava with no lock
Where you’re hiding after gong
There is nothing but the rock.
— Kuba RYNIEWICZ

Mother nature is singing a lullaby
Trees are whispering, the sun sets down
She is dreaming her way up in the sky
Now she is gone to the angels in town.
— Niklas NORDSTRÖM
Daffodils and lilies smile
Butterflies hovering the flowers play
It’s the magic in your eyes, missing for a while
The love that is gone, is lost away.
— Rajika SETH

In the wind a ladybird flies with charm
While under the ground rest sleepy moles
We walk together arm in arm
Keeping the warmth of our souls.
— Katarzyna SITARZ

There are multi of culture have been combined
Things both on mainland and island lie
Penang is the heritage of humankind
Please come to visit once before you die.
— Heng SOKCHANNAROATH

Mountains melting to tell a story
Reflect on future that will be past
Witness passing of a memory
As made are the choices that will last.
— Sharmeen SYED

The rain comes when the clouds cannot bear
To water the rice from the cart
Even if you left me, who cares?
You are no longer in my heart.
— Myo Kyaw THU

To earn affection the rose glows
Even the moon rather not a dove
We suffer the curse of the Lord
Because everyone is a fool of love.
— Chanvetey VANN
Organisers’ Details

The Asia-Europe Foundation (ASEF) promotes understanding, strengthens relationships and facilitates cooperation among the people, institutions and organisations of Asia and Europe. ASEF enhances dialogue, enables exchanges and encourages collaboration across the thematic areas of culture, education, sustainable development, economy, governance and public health.

ASEF is a not-for-profit, intergovernmental organisation located in Singapore. Founded in 1997, it is the only institution of the Asia-Europe Meeting (ASEM)\(^8\). Together with about 700 partner organisations ASEF has run more than 600 projects, mainly conferences, seminars and workshops. Over 17,000 Asians and Europeans have actively participated in its activities and it has reached much wider audiences through its networks, web-portals, publications, exhibitions & lectures.

For more information, please visit: [www.asef.org](http://www.asef.org)

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\(^8\) ASEM now brings together 49 member states (Australia, Austria, Bangladesh, Belgium, Brunei Darussalam, Bulgaria, Cambodia, China, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Indonesia, India, Ireland, Italy, Japan, Korea, Laos, Latvia, Lithuania, Luxembourg, Malaysia, Malta, Mongolia, Myanmar, the Netherlands, New Zealand, Norway, Pakistan, the Philippines, Poland, Portugal, Romania, Russia, Singapore, Slovenia, Spain, Sweden, Switzerland, Thailand, the United Kingdom, Viet Nam) plus the European Commission and the ASEAN Secretariat.
The Centre for Policy Research and International Studies (CenPRIS) is a trans-disciplinary research centre serving as a focus of the Universiti Sains Malaysia's efforts in research, consultancy services and graduate supervision related to public policy and international studies. Established in 2007, it combines the existing expertise and skills residing in the Centre for Policy Research (CPR) and Centre for International Studies (CIS). The research policy areas focus on socio-political development and rural modernisation, public-private sector collaboration, cultural, communication and ethnic studies and international political economy.

Special attention is focused on Melayu Pulau Pinang Heritage, Endangered Languages, Malay Diaspora and Ocean Research.

For more information, please visit: http://cenpris.usm.my/
ANNEXES
I — Programme

Sunday, 19 June 2011

Arrival of Participants

Monday, 20 June 2011

10:00  Ice-breaker activities for participants
12:00  Lunch
14:00  Press Conference
14:30  Opening Ceremony
       Keynote Speaker:
       AR. Dato’ Hijjas Bin Kasturi
       Architect, Planner and Principal Director
       Hijjas Kasturi Associates Sdn
       Remarks by:
       Prof. Dr Wim A.L. STOKHOF
       Asia-Europe Foundation (ASEF) Chairman
       of the Board (2011) and Governor for the
       Netherlands
       Prof. Madya Mohd. AZHARI Abdul Karim
       Director, Centre for Policy Research
       and International Studies (CenPRIS)
       Ambassador Dominique GIRARD
       Executive Director, ASEF
16:00  Filming Heritage: Introductions
       “Shared Heritage: As We See It”
       Mr Siddharth CHADHA
       Media Consultant and Exhibition Co-ordinator
       Mr Ahmad ZULMAN
       Senior Producer
       Ms Ayda Fatahiyah Abd MALEK
       Producer
19:30  Welcome Dinner
       Hosted by Professor Tan Sri
       Dato’ Dzulkifli Abd RAZAK
       Vice-Chancellor, USM

Tuesday, 21 June 2011

09:00  Introducing ASEF and ASEM
       Ambassador Dominique GIRARD
       Executive Director, ASEF
10:00  Introducing the 17th ASEF University
       Ambassador Dominique GIRARD
       Executive Director, ASEF
       Prof. Madya Mohd. AZHARI Abdul Karim
       Director, CenPRIS
10:20  Filming Heritage: Preliminary Briefing on “Shared Heritage: As We See It”
Wednesday, 22 June 2011

09:00 **Understanding the Past: Definition and Classification of Heritage**  
Prof. Amareswar GALLA  
Chairperson, Cross Cultural Task Force  
International Council of Museums, Paris

11:00 **Tangible Heritage: The Restoration of the Cheong Fatt Tze Mansion**  
AR Laurence Loh Kwong YU  
Architect, Associate Professor, Laurence Loh Arkitek Sdn. Bhd.

12:30 **Lunch**

14:00 **Intangible Heritage: Masterclass on Poetry and Oral Traditions**  
Prof. Emeritus Muhammed Haji SALLEH  
Coordinator, Projek Warisan Melayu Pulau Pinang

20:00 **Cultural Night**

Thursday, 23 June 2011

09:00 **What does ‘Heritage’ mean to Today’s Youth?**  
Pn. Khoo Salma NASUTION  
Conservationist & Author, Penang  
Mr Kevin KETTLE  
Project Development Officer at the Southeast Asian Ministers of Education Organization Regional Centre for Archaeology and Fine Arts (SEAMEO-SPAFA)
Managing the Past: Good Practices from the ASEM Region
Prof. Amareswar GALLA
Chairperson, Cross Cultural Task Force, International Council of Museums
Ms Niyati MEHTA
Program Officer, Media, Art and Culture, Sir Dorabji Tata Trust and the Allied Trusts

Youth & Heritage: Good Practices from the ASEM Region
Pn. Siti Waltraud MAYR
Lecturer, USM
Karen CHIN
Assistant Director, Education, Asian Civilisations Museum
Mr Kevin KETTLE
Ms Niyati MEHTA

Filming Heritage: Workshop Session 1
Mr Siddharth CHADHA

Friday, 24 June 2011

08:45 Site visit: Unearthing heritage at Sungai Batu/USM archaeological site
Prof. Madya Mokhtar SAIDIN
Facilitated by Mr Saiful Idzwan SHAIDAN

15:00 Site visit & session: Heritage and climate change:
Investigating the intersections between nature and culture

16:30 Mangrove Planting

19:00 Kampung-style dinner & overnight stay at camping site

Saturday, 25 June 2011

07:30 Nature Walk

10:00 Meeting with the Princess of Kedah

12:00 Living Traditions: Malay Wedding
To the bridegroom’s residence

13:00 Living Traditions: Malay Wedding
Participants to attend as guests to a Malay Wedding

19:00 Dinner

Sunday, 26 June 2011

09:00 Heritage in Words: Writing Workshop
Kaylene TAN
Playwright & Director, spell#7

11:00 Filming Heritage: Workshop Session 2

12:00 Lunch

13:00 Filming Heritage: Workshop Session 2 (contd.)

17:30 Exploring Batu Ferringhi

19:00 Dinner
Monday, 27 June 2011

09:00  Filming of the video, “Cultural Heritage: Challenges and Opportunities”
       Mr Siddharth CHADHA
12:30  Lunch
14:00  Towards Shared Heritage: Challenges and Opportunities
19:00  Dinner

Tuesday, 28 June 2011

09:00  Filming Heritage: Workshop Session 3
12:30  Lunch
14:00  Filming Heritage: Workshop Session 4
19:00  Dinner

Wednesday, 29 June 2011

09:00  Filming Heritage: Workshop Session 5
11:00  Presentation of ASEF University Alumni Network (ASEFUAN)
12:30  Lunch
16:00  Evaluation of AU17 by the participants
19:30  USM and ASEF Co-Host Dinner for ASEFUAN

Thursday, 30 June 2011

09:00  Filming Heritage: Final Briefing on “Shared Heritage: As We See It”
12:00  Lunch
14:00  Preparation for Exhibition Opening
15:30  Closing Ceremony of AU17 and Opening of Exhibition – “Shared Heritage: As We See It”
19:00  Dinner

Friday, 01 July 2011

Departures of Participants
Mr Siddharth CHADHA
Media Consultant

Mr Siddharth CHADHA is a researcher, independent filmmaker and a community media practitioner based in India. He concurrently pursues Economics at the Delhi University and Broadcast Journalism at the Asian College of Journalism in Chennai. Over the past five years, he has trained over 50 individuals from marginalised communities to use the moving image as a tool for social change. In 2010, he co-authored “Open Video Environment in India”, a report analysing the video revolution in India as well policy hurdles for free and open source video that was presented at the Open Video Conference 2010 in New York. Other video reports have been featured on national and international networks such as Current TV, Culture360, CNN-IBN and News 9.

Prof. Amareswar GALLA
Chairperson at the Cross Cultural Task Force of the International Council of Museums

Prof. Amareswar GALLA is one of the leading experts in the world on museums, sustainable heritage development and poverty alleviation through culture. He has been a key advisor for the UNESCO World Commission for Culture and Development and was UNESCO Technical Advisor and Guest Curator of international projects in Vietnam for the development of World Heritage sites in Hoi An and Ha Long Bay, working on the development of the world’s first floating museum. He is currently a member of the Australia Council Multicultural Advisory Committee (ACMAC) and was the first Australian to be elected as the President of the Asia Pacific Executive Board (1998–2004).

AR Laurence LOH Kwong Yu
Associate Professor at the University of Hong Kong

Protecting, conserving, managing and sustaining the cultural heritage of Malaysia and the region has been Mr Laurence LOH Kwong Yu’s passion for the past 27 years. He was educated at the Architectural Association in London and now runs his own practice Arkitek LLA Sdn. Bhd., with offices in Penang and Kuala Lumpur. The restoration and adaptive reuse of the world-renowned Cheong Fatt Tze Mansion in Penang is his best-known work, followed by the restoration of Merdeka Stadium in Kuala Lumpur. He teaches at the University of Hong Kong and at the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) in Rome. He is on the executive committee of the UNESCO-ICCROM Asian Academy of Heritage Management, which actively offers learning opportunities to students and practitioners in the subject.

Prof. Emeritus Muhammad Haji SALLEH
Coordinator Projek Warisan Melayu Pulau Pinang

Prof. Emeritus Muhammad Haji SALLEH, is known in Malaysia and abroad as a poet, critic, editor and Malay/English translator. He has published 12 collections of poetry and more than 30 books of criticism, translations and anthologies. Among his major poetry collections in English are Time and Its People, Beyond the Archipelago and An Introduction to Modern Malaysian Literature. He has written and edited more than 50 books published in Malaysia, Australia, Europe, Indonesia and the United States. Prof. Muhammad is a National Laureate of Malaysia.
Pn Khoo Salma NASUTION  
*President of the Penang Heritage Trust*

Pn Khoo Salma NASUTION has been promoting the conservation of George Town since 1989. She manages a small publishing house called Areca Books and has written and co-written 10 books, most of them on the local history and heritage of Penang. She is well known for her “book streets of George Town”, which inspired international interest in the UNESCO World Heritage Site. In 2006, she spearheaded the Little Penang Street Market, a monthly arts and crafts event, and the Penang Global Ethic Project, which promotes the educational values of Penang’s *Street of Harmony*. She is also associated with Lestari Heritage Network, which facilitates exchange between heritage groups in Asia.

Mr Kevin KETTLE  
*Project Development Officer at the Southeast Asian Ministers of Education Organization Regional Centre for Archaeology and Fine Arts (SEAMEO SPAFA)*

Mr Kevin KETTLE’s role at SEAMEO SPAFA is to conceive, design, implement and raise funds for proposed activities. Acting as the Project Director, Kevin oversees the execution of the project as well as participates as a resource person/team leader. He focuses his attention on the correlation between culture and development initiatives, by organising a series of activities that have included various international conferences, among which six workshops were specifically on culture and development and directed at youth. Kevin is also a co-ordinator and resource person for the CollAsia series of activities on Conserving Heritage Collection in Southeast Asia, which is a joint project between SEAMEO SPAFA and the International Centre for the Study of the Preservation and Restoration of Cultural Property.

Ms Niyati MEHTA  
*Program Officer for Media, Art and Culture at the Sir Dorabji Tata Trust and the Allied Trusts*

Ms Niyati MEHTA studied at Mayo College in Rajasthan, India, and has a Bachelor in History (Hons) from St. Xavier’s College in Mumbai, India. She graduated in 1998 with Master in 19th Century Studies at the University of Sheffield, United Kingdom (UK). Whilst researching on 19th century Mumbai’s history and architecture for various book projects, Niyati wrote art features for Mumbai’s leading newspapers and magazines. In 2001, she joined Zafar Hai, India’s leading filmmaker, as a researcher and scriptwriter. In 2007, Niyati joined Tata Interactive Systems, a part of the Tata Group, where her work included design and content for complex e-learning management simulations and building collaborations. Three years later, she joined her current organisation. The India Book House published her book of poems *From the Blues* in 2003.

Ms Kaylene TAN  
*Playwright & Director spell#7*

Ms Kaylene TAN is one half of the performance company spell#7, a Singapore-based performance company that creates intimate theatrical performances and environmental sound works. Formed in 1997 by her and Paul Rae (from the UK), the company has developed a distinctive and inventive focus on the ways history, culture and politics intersect in everyday life and experience. Over the years, Kaylene has created a range of experiential and immersive sounds and performances as a writer, director and performer. Her texts attempt to incorporate history and weave multiple narratives inspired by the site, altering and awakening the listener to the surrounding environment. Spell#7 was commissioned to create audio experiences for the Singapore Biennale (2008), Skye Duet and the Singapore Arts Festival (2009).
### III — Participants’ Overview

<table>
<thead>
<tr>
<th>Full Name</th>
<th>Country of Nationality</th>
<th>Area of Study/Expertise</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nicole MCGRATH</td>
<td>Australia</td>
<td>Ancient History, Art History, Design/ Visual Communication and Cultural Heritage</td>
</tr>
<tr>
<td>Alan HAN</td>
<td>Australia</td>
<td>Museum Studies</td>
</tr>
<tr>
<td>Anna LEONHART</td>
<td>Austria</td>
<td>Cultural Heritage And Museum Studies</td>
</tr>
<tr>
<td>Nuur AQILAH</td>
<td>Brunei Darussalam</td>
<td>Public Policy &amp; Administration</td>
</tr>
<tr>
<td>Petko KARADECHEV</td>
<td>Bulgaria</td>
<td>Cultural Studies</td>
</tr>
<tr>
<td>Chanvetey VANN</td>
<td>Cambodia</td>
<td>Language And Literature</td>
</tr>
<tr>
<td>Heng SOKCHANNAROATH</td>
<td>Cambodia</td>
<td>Media And Communication</td>
</tr>
<tr>
<td>QIAN Sun</td>
<td>China</td>
<td>International Media</td>
</tr>
<tr>
<td>CAI Yun</td>
<td>China</td>
<td>Communication Studies (Broadcast)</td>
</tr>
<tr>
<td>Aurore MARIE</td>
<td>France</td>
<td>Political Sciences</td>
</tr>
<tr>
<td>Ismini ANEMOGIANNI</td>
<td>Greece</td>
<td>History of Art – Museums</td>
</tr>
<tr>
<td>Alexandra GRÄFF</td>
<td>Hungary</td>
<td>Communication And Media; Arts Management</td>
</tr>
<tr>
<td>Rajika SETH</td>
<td>India</td>
<td>English Literature, Professional Expertise In Youth Development</td>
</tr>
<tr>
<td>Maya HEMANT</td>
<td>India</td>
<td>Arts Management/ Media And Communication</td>
</tr>
<tr>
<td>Yulianto</td>
<td>Indonesia</td>
<td>Architecture Heritage Conservation &amp; Documentation</td>
</tr>
<tr>
<td>Maggie CONNOLLY</td>
<td>Ireland</td>
<td>Cultural Policy/ Visual Arts</td>
</tr>
<tr>
<td>Souliya BOUNXAYTHIP</td>
<td>Laos</td>
<td>History</td>
</tr>
<tr>
<td>Dita KRAUZE</td>
<td>Latvia</td>
<td>Theory Of Culture And Culture Management, Cinema, Museology, Media</td>
</tr>
<tr>
<td>CHEW Win Chen</td>
<td>Malaysia</td>
<td>Media Arts and Community Arts</td>
</tr>
<tr>
<td>Raja FARIZ</td>
<td>Malaysia</td>
<td>International Relations</td>
</tr>
<tr>
<td>Nazrul AZIZI</td>
<td>Malaysia</td>
<td>Psychology</td>
</tr>
<tr>
<td>Aye Pyae Sone TUN</td>
<td>Myanmar</td>
<td>Computer</td>
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<tr>
<td>Myo Kyaw THU</td>
<td>Myanmar</td>
<td>Language And Literature</td>
</tr>
<tr>
<td>Henriëtte RIETVELD</td>
<td>The Netherlands</td>
<td>Drama/ Theatre Studies</td>
</tr>
<tr>
<td>Sharmeen SYED</td>
<td>Pakistan</td>
<td>Architecture</td>
</tr>
<tr>
<td>Mary Louise FAR</td>
<td>The Philippines</td>
<td>Photography, Culture, Psychology</td>
</tr>
<tr>
<td>Katarzyna SITARZ</td>
<td>Poland</td>
<td>Performing Arts – Choreography And Dance/ Young Professional</td>
</tr>
<tr>
<td>Kuba RYNIEWICZ</td>
<td>Poland</td>
<td>Fine Art Photography</td>
</tr>
</tbody>
</table>
Joana GUERRA  Portugal  International Relations
Seon Yeong LEE  Republic of Korea  Global Business Administration
Irina PARASCHIVOIU  Romania  Cultural Management
Anastasia BASKINA  Russia  Global Studies
Ezra Chen YONGLIANG  Singapore  Arts Management
Colin PEH  Singapore  Film Making/Producing
Lucia SIMASKOVA  Slovakia  Production – Arts Marketing & Arts Management
Carolina Gracia MORENO  Spain  Translation and Interpretation Studies & Media Engineering for Education
Niklas NORDSTRÖM  Sweden  Political Science
Hatairat Estrella MONTIEN  Thailand  Museology
Napakadol KITTISENNE  Thailand  Anthropology
Charlotte GREGORY  The United Kingdom  Fine Art/Arts Management
Doan Quoc DZUNG  Viet Nam  International Economics And Business/Sustainable Development
The Ministers are aware of the fact that subsequent generations will not be able to form a stable identity and future without any reference to the past and the achievements of their ancestors. To avoid losing the link with the past the Ministers encouraged all ASEM members to foster the awareness of common cultural heritage as a part of the youth education systems in their countries.

The Fourth Meeting of the ASEM Culture Ministers was held in Poznań on September 9—10, 2010. The main theme of the meeting was <<Heritage and the Challenges of the Present>>. The participants of the meeting included delegations from Commonwealth of Australia, Republic of Austria, Kingdom of Belgium, Brunei Darussalam, Kingdom of Cambodia, People’s Republic of China, Czech Republic, Republic of Estonia, Republic of Finland, French Republic, Federal Republic of Germany, Hellenic Republic, Republic of Hungary, Republic of India, Republic of Indonesia, The Republic of Italy, Japan, Republic of Korea, Lao People’s Democratic Republic, Republic of Latvia, Republic of Lithuania, Malaysia, Republic of Malta, Union of Myanmar, Kingdom of the Netherlands, Republic of the Philippines, Republic of Poland, Portuguese Republic, Russian Federation, Republic of Singapore, Slovak Republic, Republic of Slovenia, Kingdom of Spain, Kingdom of Sweden, Kingdom of Thailand, Socialist Republic of Vietnam, the European Commission, Asia Europe Foundation and observers from civil society.

The Ministers’ proceedings came as a follow up to:

- the Third Meeting of ASEM Culture Ministers in Kuala Lumpur in April 2008, with the theme: “Cultural Diversity: Cultural Diversity – Realizing the Action Plan”, which postulated, among others, fostering common understanding of the value of cultural heritage through initiatives in the field of protection of monuments, educational programmes aimed especially at young generation and exchange of expertise.

- the Seventh ASEM Summit of Beijing (24-25 October 2008) of Heads of State and Government, which appealed for more results-oriented discussions during the next meeting of Culture Ministers in Poland 2010.

- the Ninth ASEM Foreign Ministers Meeting of Hanoi in May 2009, where the Ministers welcomed Poland’s initiative to host the Fourth ASEM Culture Ministers Meeting in 2010, underlining the importance of the debate on the issues of cultural dialogue among the cultures and civilizations, with a special emphasis on cultural heritage.

ASEM Culture Ministers reiterated their support and commitment towards further promotion of cultural rapprochement of the peoples of Asia and Europe. They expressed their belief that the growing awareness and concern for common cultural heritage can enhance dialogue and cooperation among cultures and civilizations. The Ministers agreed that joint actions for safeguarding, promoting and disseminating awareness of the treasures of the past are the key steps to be taken to overcome the problem of
ignorance and prejudice, and further promote mutual understanding, contributing to build welfare among the people. The Ministers agreed that heritage should be considered a fundamental medium for enhancing cultural diversity, which was the subject of a previous ASEM Culture Ministers’ debate. Cultural heritage is one of the most important resources in any country, and can be one of the most effective ways of meeting the needs of citizens, the economy, local communities and the natural environment. These needs are the source of the increasingly more urgent requirement to create visions and strategies for the protection and use of cultural heritage for sustainability purposes. The potential of cultural heritage is based on tangible and intangible values and a particular difficulty in terms of its management is rooted in its nature as a non-renewable resource. The Ministers expressed the need of joint discussion and activities focused on heritage that could spread knowledge about the past among the people of the ASEM countries and should result in increased awareness of and respect for cultural diversity.

Being aware of the growing importance of raising heritage awareness among each country citizens, as well as the significance of maintaining intercultural dialogue among various cultures, managing historic cities and preserving cultural heritage from contemporary threats the Ministers encourage all ASEM countries to tighten their cooperation especially in above mentioned areas.

ASEM Culture Ministers took into consideration the alignment of policies in the field of cultural heritage. Therefore they endorse all member countries to introduce and develop international cooperation as well as concrete actions especially in the following fields:

1. Heritage Awareness

In the face of intense modernization processes, increasing globalization, and climate change, the Ministers underlined the need of raising social awareness of the impact of the heritage on culture and environment. The Ministers are aware of the fact that subsequent generations will not be able to form a stable identity and future without any reference to the past and the achievements of their ancestors. To avoid losing the link with the past the Ministers encouraged all ASEM members to foster the awareness of common cultural heritage as a part of the youth education systems in their countries.

The Ministers acknowledge the fact that cultural heritage – tangible and intangible – is part of everybody’s life. They emphasize that raising awareness is crucial in preserving and properly using this heritage as well
as the fact that our cultural heritage is being approached and appreciated in many different ways.

The workshop observes that the approach to cultural heritage can be top-down: from governments and heritage professionals towards the general public. It can also be bottom-up: self-initiated efforts from other, often local, stakeholders to preserve, enjoy, promote and give meaning to this heritage. These different approaches may strengthen each other, but can create tensions as well. This should be acknowledged and dealt with. The Ministers underlined that everybody should be able to play an active role in discussions regarding research, protection, enjoyment and giving meaning to cultural heritage. This may require a redefining of the role and abilities of the heritage professionals but also other stakeholders. The Ministers encourage governments to establish the conditions other stakeholders need to play an active role in the cultural heritage field. Countries may have a predominant top-down or bottom-up approach. To find the right balance, countries with different approaches in Europe and Asia can learn a great deal from each other.

2. Intercultural Dialogue on Heritage Policies

One of the main goals of intercultural dialogue should be to attempt to synthesize some of the various but equally important values contributed to the global civilization by different cultures. The Ministers encourage all ASEM countries to develop joint international programmes designed to produce broadly acceptable legal and practical solutions in the area of multicultural heritage protection, based on the experiences of partners of different cultural backgrounds.

Heritage policies should not only focus on tangible but also intangible aspects of culture, such as the livelihood of the creator/originator of culture. Heritage policies should respect the past and also focus on future oriented outcomes.

The Ministers are open to:

• consider to organize an ASEM cultural heritage week as a platform for Asian and European countries to showcase their heritage and also as a means to increase ASEM visibility,

• consider creating various tools (manuals, websites, publications, etc.) on heritage protection policies that would present problems and solutions specific to various ASEM countries, and especially describe the best practices in the field,

• consider to increase the involvement of younger generations in the heritage protection by various actions undertaken by ASEM members.

3. Heritage and Development. Managing Historic Cities

The philosophy of heritage and its protection, particularly the protection of historic cities, is one of the most significant and rapidly changing modern civilization problems. Globalization processes compounded by the reallocation of capital and industrial production and tourism bring similar challenges and threats both in Europe and in Asian and Pacific states. In all cases, cultural heritage, as an important element of the public space, is currently facing irrevocable transformation in both historic cities and
non-urbanized sites. ASEM Ministers stress the need of protecting both tangible and intangible heritage and to include such issues in development strategies for urbanized areas. The Ministers encourage ASEM countries to exchange the experience and knowledge in the field of heritage management. Moreover, the Ministers recommend to investigate the possibility of creation of a platform for future cooperation in a form of a think-tank combined with an educational centre to deal with the issues of historic cities’ management in Asia and Europe.

4. Cultural Heritage and Contemporary Threats

The contemporary world is struggling with a number of problems occurring on regional and supra-regional scale. Weather anomalies, natural disasters of various sorts and armed conflicts in various parts of the globe are erupting regularly bringing death and destruction to innocent people and destroying monuments and cultural heritage in general. Furthermore, counteracting illicit trafficking of cultural goods acquires in modern times greater dimension and gravity, for instance the sales of the antiquities in the Internet.

All these troubles pose a serious threat to global cultural heritage. Facing up to such threats requires global actions. The Ministers encourage all ASEM members to initiate an analysis of common problems regarding protection against natural hazards and hazards caused by armed conflicts and illicit trafficking, and attempt to elaborate common solutions.

The Ministers emphasized the necessity of dealing with the threats to intangible cultural heritage. The public awareness regarding this issue should be enhanced, particularly for the youth, through educational programs, festivals, etc.

The Ministers encourage the ASEM members that have not already done so to ratify UNESCO 1970 Convention on Prohibiting and Preventing the Illicit Import, Export and Transfer of Cultural Goods, as well as other relevant international agreements in this field.

The Ministers expressed their interest in developing programmes of good practices sharing and exchange of experts. The Ministers took into consideration the possibility of creating an Internet portal on heritage protection policies that would present problems and solutions specific to various ASEM countries, monitor changes in the current state of affairs, and describe the best practices in this field.

The Ministers believe that the core of activities in the area of heritage is to prepare the personnel to cope with the challenges posed by the increasingly urgent need of protecting the heritage. This should involve management of the heritage potential, which would require the conservators to grasp the rudiments of economy, management theories, marketing, as well as law and public administration. It is also important to shape modern attitudes towards heritage. Taking all this into consideration the Ministers encourage all ASEM members to elaborate and implement a common initiative of specialized educational courses, seminars and trainings in this field.

The Ministers acknowledged the Heritage Days, as an ongoing initiative in some ASEM members, and encourage to promote this initiative in Asia and Europe.
Bearing in mind the conclusions of the previous meetings, ASEM Ministers acknowledged the progress in the process of ratification of the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions by all ASEM partners in Asia and Europe. Ministers recognized the actions and measures undertaken for the implementation of the Convention with regard to the operational guidelines for its implementation and future activities adopted by the Second Ordinary Session of the Conference of Parties to the Convention on the Protection and Promotion of the Diversity of Cultural Expressions.

In this context, the Ministers welcomed the results of ASEM Seminar on the 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions. The Seminar was a joint initiative of Vietnam and the European Commission and was held in Hanoi in December 2008. This seminar offered an opportunity for officials and civil society representatives to exchange views and experiences on the ratification and implementation of this convention.

The fourth meeting reaffirmed ASEM Culture Ministers’ commitment to continue stepping up cultural exchanges and cooperation in all cultural fields between Asia and Europe as identified through the Action Plan of Culture Ministers adopted in the Second ASEM Culture Ministers Meeting in Paris in June 2005. The Ministers also acknowledged the initiatives undertaken to realize the action plan which was translated into programmes and activities. To accelerate further, efforts to materialize the action plan, the Ministers seek the support from all member countries to participate and collaborate in the programmes and activities which were agreed in the 3rd ASEM CMM. In this regard, the Ministers noted the ‘Asia – Europe Seminar on Conservation of Timber and Lime Buildings to be held in Kuala Lumpur Malaysia on 5–8 March 2011. The Ministers encouraged more intense cultural interaction among the people of Asia and Europe at all levels as well as for transforming the directions of the policy and the long term plans into concrete programmes and activities, especially with regard to strengthening heritage awareness among each country’s citizens, developing intercultural dialogue between different cultures, managing historic cities as well as preserving cultural heritage from contemporary threats. ASEM Culture Ministers commend and fully support the move by member countries towards realizing the action plans for fostering closer cultural relationship between Europe and Asia and reiterate their support for the cultural initiatives applied to fulfill that scope.

The Ministers were glad to note that the 1st ASEM Culture and Arts Festival was held in Beijing in September 2009 and encouraged member states to develop this initiative further, stressing the need to coordinate it with major ASEM Meetings.

Ministers applauded the joint initiative of Vietnam, Hungary, Italy and ASEF to organize the Workshop on Enhancing ASEM Visibility through Cultural Activities as an important step forward in improving efficiency in cooperation between cultural and foreign ministries as well as facilitating the planning
of concrete activities. They underlined the importance of ASEM visibility through culture for fostering promotion of ASEM on the global scale.

ASEM Culture Ministers acknowledged the role played by the Asia Europe Foundation (ASEF) and its flagship programmes in the process of aligning ASEF activities with ASEM priorities, as set out by the Heads of Government Summit. They welcomed and endorsed all the efforts taken to secure the long-term financial sustainability of ASEF.

ASEM Culture Ministers take note of the work by the Roundtable on Cultural Heritages of Asia and Europe organized by the Asia Europe Foundation and the International Institute of Asia Studies prior to and in view of the 4th ASEM Culture Ministers Meeting.

As fully endorsed during the previous ASEM Culture Ministers Meetings, the Ministers recommended ASEF to continue spearheading the development of Culture360, an Asia-Europe cultural web-portal set up to connect thousands of cultural practitioners of the two regions, and to facilitate bi-regional cooperation in the arts as well as to promote the exchange of ideas, information and experts in the ASEM countries.

The Ministers acknowledged the role of the Culture360 web portal introduced during the Third ASEM Culture Ministers Meeting in Malaysia, showing a concrete deliverable of the ASEM process facilitated by ASEF, and welcomed the presentation of its over two years achievements.

The Ministers requested ASEF to continue the task of developing Culture360 with the scope of opening it to new initiatives in the fields of culture not included hitherto as well as engaging the portal as a channel of a flow of expertise related to culture. The Ministers entrusted their engagement and support to make this unique initiative a sustainable success.

The Ministers underlined the importance of continuous and systematic monitoring progress on their recommendations and look forward to an evaluation of Culture360 at the next ASEM Culture Ministers Meeting. They encouraged ASEM member countries and their relevant Ministries to list and update cultural and heritage activities and to invite participation through the Culture360 portal as well as to spread relevant information through ASEM Infoboard portal.

The Ministers acknowledged with satisfaction the upcoming accession of Australia, New Zealand and Russia to ASEM, and encouraged them to join actively future cultural actions and initiatives within ASEM.

ASEM Culture Ministers welcomed Indonesia’s offer to host the Fifth ASEM Culture Ministers Meeting and look forward to meeting again in 2012.

ASEM Culture Ministers wish that the conclusions of this declaration be taken into account in the preparation and further during debate of the next meeting of the head of states and governments ASEM8 to be held Brussels in October 2010.

The Ministers acknowledged the Asia-Europe Foundation (ASEF) as the only permanent institution of ASEM and recognised the potential of ASEF in translating some of the recommendations of the 5th ASEM Culture Ministers Meeting into concrete activities such as setting up experts’ meetings, heritage awareness programmes for youth, heritage networks and mapping of good practices.

Facing the threat of rapid deterioration of physical legacy and disappearance of heritage structures due to climate change, inappropriate development efforts, illicit trade and trafficking, lack of cultural understanding or forces of globalization, Asia and Europe should work together to promote the protection and conservation of significant cultural heritage within its territory.

The Ministers underlined that conservation of heritage cities should be an integral part of policies and programs aimed at increasing the quality of life of the local community. Furthermore, sustainable management of historic cities should also keep up with the response to disasters.

To develop concrete steps in the implementation of the principles of sustainable management of historic urban landscapes and its surroundings, ASEM Culture Ministers encouraged all member countries to develop international cooperation following the discussions in the four workshops, as follows:

10 More information may be found on www.aseminfoboard.org
1. Strengthening Good Governance of Historic Cities

Workshop I was co-chaired by India, Mr. Pramod Jain and Poland Dr. Piotr Majewski. Six co-sponsors, France, Myanmar, Sweden, Republic of Korea, Brunei Darussalam, and Italy delivered their presentations during the workshop. A compilation of good practices on managing heritage cities and the views of civil societies in Asia and Europe were also presented by ASEF.

The workshop reiterated that preservation and conservation of historic cities can be comprehensively and better addressed if based on good governance and through a coordinated and balanced policy involving governmental sector, private sector, experts, community, inhabitants and other actors and stakeholders so as to strengthen values of historic cities. The workshop discussed best practices, emblematic cooperation projects and policies for good governance also discussed the need of capacity building for elected representatives, planners, conservationists and government officials.

In addressing the challenges of financial support, the participants highlighted the importance of public-private partnership, cooperation with UN bodies and bilateral/regional frameworks, capacity building, and community-based initiatives as necessary to ensure the sustainable management of historic cities.

The presenters further suggested enhanced cooperation in the preservation and conservation of historic cities and their heritage values and proposed joint study tours, workshops, seminars and conference to be held regularly in Asia and Europe so as to introduce new perspectives and to initiate the establishment of an experts’ network in sustainable city management.

2. Historic Urban Landscapes in Response to the Challenges and Disasters

Workshop II was co-chaired by The Netherlands, Mr. Sander Bersee and Brunei Darussalam, Mr. Haji Mohd Rozan Haji Yunos. Seven co-sponsors, Indonesia, the Netherlands, Japan, Poland, International Council on Monuments and Sites (ICOMOS), Estonia, and China, delivered their presentations during the workshop.

Preservation and conservation of historic urban landscapes should take into account tangible and intangible values as well as its authenticity and integrity. An integrated policy and planning is indispensable for historic urban landscapes in facing new challenges, including human induced or
natural disasters. The historic urban landscape should not be seen as a victim of present challenges and threats, but instead be understood as an asset in response to these issues.

The workshop addressed some crucial issues concerning these pressures to the historic urban landscape. The presentations gave an overview of the questions at stake, as well as examined particular problems and ways to deal with them. The workshop shared experiences in the identification of challenges and disaster risks and discusses strategies for sustainable management of heritage cities. The discussions during this workshop focused attention on the question how to counter these challenges and at the same time seize them as an opportunity to meet present-day needs. The discussants in this workshop looked for innovative conservation strategies that recognize the dynamic nature of living cities and integrate urban heritage values into a wider framework of social and spatial development.

The workshop concluded the following:

- In facing the different threats to cities all over the world, it is important to define the potentials of historic urban landscapes for solving the problems of present-day society.
- Climate change is not only a serious threat to urban heritage. It can also be a trigger for innovative solutions and integrated revitalization of endangered cities.
- There is need of guidelines for disaster risk management to minimize the impact of environmental threats to urban heritage. We should share experiences in heritage emergency response.
- Architectural and urban conservation is the best advocate for sustainable urban development. It should be community-based, respect the local heritage and use the possibilities of public-private-partnerships.
- ASEM Partners should continuously update and enact national laws and programs for urban and territorial heritage protection.
- UNESCO’s Recommendation on Historic Urban Landscapes offers usable guidelines for reconciling urban heritage and new developments. This recommendation should be published widely.

3. Heritage Cities as Generators of Creative Economy

Workshop III was co-chaired by the Minister of Culture of Estonia, H.E Rein Lang and the Vice Minister of Culture of Indonesia, Prof. Dr. Wiendu Nuryanti. Six co-sponsors, Indonesia, Poland, Thailand, Sweden, Denmark and Spain, delivered their presentations during the workshop.

The workshop introduced heritage as a resource and a potential basis for creative economy in the context of national, regional and local development planning. The workshop noted that culture and heritage was often considered valuable assets for development and underlined the need to open up opportunities in establishing networks to generate creative economy, as part of the strategies to revitalize heritage cities.

The workshop noted the concern on the tendency that the strong connection between heritage and business was often underestimated by economic statistic. It was however noted that the average heritage based company in the tourism sector is generally more profitable than the average tourism sector company.
In relation to creative economy, the workshop highlighted the impact of high mobility, connectivity, and accessibility in the management of sustainable heritage city. The workshop further reiterated the importance to develop ways to involve the citizens in spatial planning processes in order to get a better understanding of the role of heritage in creating attractive cities for people as well as business.

Creativity needs not only about having ideas, but also the capacity to implement them, which includes hardware and software infrastructures, such as buildings, roads and sewage systems, as well as skilled and flexible labour force and support from city government officials. In this context, the workshop welcomed the Asian and European experiences in the development of creative cities and its impact on the economy.

The workshop further recommended the following possible cooperation:

- The establishment of a network on revitalization of heritage urban areas to generate creative economy such as Asia Europe creative city network as part of the ASEM framework.
- Mapping of creative small and medium culture enterprises (SMCE’s) in art, design, and lifestyles, as well as development of an urban planning strategy and guidelines on the improvement in the quality of life in heritage urban areas.

4. Heritage Cities for Building Cross Cultural Understandings

The workshop IV was co-chaired by Cyprus, H.E Nicos Panayi and the Philippines, Prof. Felipe M. de Leon, Jr and was aimed at exchanging views on cross-cultural understanding within heritage cities in a bi-regional context.

During the workshop, the speakers from Malaysia, the Philippines, ASEF and UNESCO delivered their presentations and underlined the importance of understanding local cultural and religious characteristics of a heritage city. In addition, they emphasised that trade can be an important facilitator of cultural understanding. Equally important is foreign exposure to local cultural characteristics.

A way to promote cross cultural understanding is through the creative process by encouraging people’s participation in artistic creativity and promoting art in public spaces. Most importantly, the workshop recognized commonalities as binding factors of local communities with different religions and cultures.

It was also recognized that heritage cities could be the laboratory for youth training on heritage issues. There was likewise a brief reference to the restoration of Borobudur Temple and the perspective to utilize and revitalize the local creative industries and integrate them as part of the Borobudur tourist attraction.
In general, the workshop agreed on ways to promote tolerance, among which are:

a. self understanding as prerequisite for understanding and respect for others;

b. institutionalising different culture identities for continuing dialogue;

c. empowerment of city officials to institutionalise dialogue with all stakeholders mindful of the historical background of the heritage cities;

d. media responsibility; and

e. specialisation should go hand in hand with a broader education in culture and society.

At the plenary session, the Ministers noted with appreciation the exchange of views among Asian and European countries in strengthening and expanding cooperation in the management of heritage cities related to sustainable development which highlighted the following matters:

a. The relationship between heritage governance and sustainable development needs to be further recognized and reinforced. As recommended by the Rio+20 meeting and to share a common vision of the “Future We Want”, the Ministers acknowledged the need to further mainstream sustainable development at all levels and to consider economic, social, and environmental aspects in the management of heritage cities.

b. The UNESCO Conventions and programmes concerning cultural heritage serves as a guideline in the planning, development, management, and conservation of the cities. The ASEM countries should promote exchange and cooperation in bilateral, regional and international level in accordance with these conventions.

c. The ASEAN Socio-Cultural Community platform represents the region’s concrete and productive cooperation in socio-cultural issues, including in improving human lives and in ensuring quality of lives and human development in ASEAN cities and urban areas. The Ministers welcomed the many initiatives and programmes conducted in ASEM aimed to preserve and promote cultural heritage and living traditions, and to better understand the link between culture and development as a source of inspiration for future endeavours.

d. The framework Convention on the Value of Cultural Heritage for Society is an important tool given by the Council of Europe to 50 European Countries. ASEM countries could learn from the experimentation led by the Council of Europe particularly through its European Heritage Network.
e. To safeguard the heritage cities against contemporary threats, it is underlined the importance to increase the awareness among the youth and to develop an intercultural dialogue. The Ministers commended any concrete actions by member countries to foster closer cultural relationship between Asia and Europe and supported any initiatives to fulfil that scope.

f. The decisions and recommendations of current and previous ASEM-CMM should be realized through joint programmes and activities. The Ministers reiterated their commitment to continue stepping up cultural exchanges and cooperation in all cultural fields between Asia and Europe as identified in the Matrix of Evaluations and Decisions of ASEM-CMMs appears as Annex 2.

The Ministers acknowledged the Asia-Europe Foundation (ASEF) as the only permanent institution of ASEM and recognised the potential of ASEF in translating some of the recommendations of the 5th ASEM Culture Ministers Meeting into concrete activities such as setting up experts’ meetings, heritage awareness programmes for youth, heritage networks and mapping of good practices. The culture360.org portal, effectively managed by ASEF, is a concrete deliverable of the ASEM process, to facilitate the visibility of the cultural heritage activities of member countries. In view of the added value brought by ASEF, ASEM Partners are encouraged to jointly work with ASEF to support the exchange of knowledge and experiences related to good governance of heritage cities.

The Ministers wished that the conclusion of this meeting be taken into account at the 9th ASEM Summit to be held in Vientiane, Laos, in 5–6 November 2012, and welcomed the Netherlands’ offer to host the Sixth ASEM Culture Ministers Meeting in 2014.

Yogyakarta, 19 September 2012.
DVD Contents:
- 17th ASEF University (AU17) videos
- Guest speakers’ presentations
- Videos and audio tracks part of the AU17 Travelling Exhibition

Useful links:
- Asia-Europe Foundation (ASEF) www.asef.org
- Asia-Europe Meeting (ASEM) www.aseminfoboard.org
- ASEF University Alumni Network (ASEFUA) www.asefuan.org
- 17th ASEF University (AU17) bit.ly/17th-ASEF-University
- AU17 Travelling Exhibition bit.ly/AU17-Travelling-Exhibition
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