LIST OF INTANGIBLE CULTURAL HERITAGE
IN NEED OF URGENT SAFEGUARDING

DEADLINE 31 MARCH 2011

Instructions for completing the nomination form are available at:

A. State(s) Party(ies)
For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.

Republic of Turkey

B. Name of the element
B.1. Name of the element in English or French
This is the official name of the element that will appear in published material.

Nomadic Movement of Sarıkeçili Yörüks

B.2. Name of the element in the language and script of the community concerned, if applicable
This is the official name of the element in the vernacular language, corresponding to its official name in English or French (point B.1).

B.3. Other name(s) of the element, if any
In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.
C. **Name of the communities, groups or, if applicable, communities concerned**

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

The Sarıkeçililer are a nomadic tribe of Yörük (Yoruk) leading their life between the coast of Mediterranean and the plateaus of Central Anatolia. Today, approximately 200 families maintain a nomadic life.

D. **Geographical location and range of the element**

Provide information on the distribution of the element, indicating if possible the location(s) in which it is centred. If related elements are practised in neighbouring areas, please so indicate.

Not to exceed 150 words

The coasts of İçel, Silifke, Gülner and Anamur are used by Sarıkeçililer as winter places. Sarıkeçililer’ summer places are the high pastures located within the borders of Konya and Karaman Provinces.

Nomadic movement takes place depending on the climatic changes. Nomadic movement of Sarıkeçililer starts in the month of April and lasts approximately 40 days. The return to winter places from summer places starts in the months of September and October.

E. **Domain(s) represented by the element**

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick ‘others’, specify the domain(s) in brackets.

- ☑ oral traditions and expressions, including language as a vehicle of the intangible cultural heritage
- ☑ performing arts
- ☑ social practices, rituals and festive events
- ☑ knowledge and practices concerning nature and the universe
- ☑ traditional craftsmanship
- ☐ other(s) (  )

F. **Contact person for correspondence**

Provide the name, address and other contact information of the person responsible for correspondence concerning the nomination. If an e-mail address cannot be provided, indicate a fax number.

For multi-national nominations provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination and for one person in each State Party involved.

- **Title (Ms/Mr, etc.):** Ms.
- **Family name:** Şengül
- **Given name:** GİTMEZ
- **Institution/position:** Ministry of Culture and Tourism, Directorate General of Research and Training (Intangible Cultural Heritage Management Division)

1. Identification and definition of the element

For Criterion U.1, the States shall demonstrate that 'the element constitutes intangible cultural heritage as defined in Article 2 of the Convention'.

This section should address all the significant features of the element as it exists at present, and should include:

- an explanation of its social and cultural functions and meanings today, within and for its community,
- the characteristics of the bearers and practitioners of the element,
- any specific roles or categories of persons with special responsibilities towards the element,
- the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';
- that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage;
- that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';
- that it provides communities and groups involved with 'a sense of identity and continuity'; and
- that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

Not to exceed 1,000 words

The Yörüks (Yorüks) are Turkic nomadic communities living on livestock breeding who spend the summer on high pastures, the winter in the lower altitude pastures. The word of Yörük was first mentioned in 15th century. This concept basically means "lifestyle of nomads". Nomads, who started to migrate to Anatolia since the beginning of the 11th century, have mostly settled within the settlement policies of the government, and on their own free will in the course of time.

Sarıkescili Tribe, as one of these Yörük communities, is the last representative of the nomadic Yörüks in Turkey. Although some of the researchers think that the name of the tribe comes from the color of the goats that they breed, some claim that this naming means domination and power considering the expression of colors with directions. Most of the Sarıkescili Yörüks have settled in the provinces of Konya, Karaman, İçel, Silifke, Burdur and Isparta, and around 200 families (there is no certain statistical data) still maintain a nomadic life today. As foot hill localities, the coastal plains of İçel, Silifke, Gülnar and Anamur are used. Sarıkescilis' summer places are the high pastures located within the borders of Konya and Karaman Provinces. Depending on the climatic changes, nomadic movement takes place from the month of April for high pastures to the months of September and October for the winter places.

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The nomadic movement of the Yörüks is a systematic seasonal movement in search of livestock forage. Kışlak are the foot hill localities that the Yörüks spend winters. Yayla (high pastures) are places for Sarkeçilis to find grazing lands for their livestock as well as maintaining dairy products (milk, cheese, butter etc.) High pastures are places for avoiding the bad effects of hot weather in summer. Prior to moving to high pastures, they make preparations and pack for the movement. Black tents are repaired, clothes are washed, animals are vaccinated and the food is prepared and packed. The packing equipment includes black tents, mattresses, quilts, kilims, felt cloth, kitchen utensils, sacks and food. On the day of the departure the tribe gets up early and takes down the black tents and packs them onto the camels together with the other goods. Animals are mostly used for carrying packs; the men normally walk throughout the movement. Particular roads and routes are taken during the movement. The places to be stopped over during the nomadic movement are called konak or konalga (stopover point). Stopover points which are in the nomadic movement plan are used and known for centuries. At the stopover points, the camels are unloaded and the black tents are set up and the night is spent there. The following day in the morning, the tribe sets off after loading on the camels. This takes about 30 days. In May the nomads arrive on high pastures and leave in the middle of September. In September the nomads move back to the winter places on the coastlines of Mediterranean Region where the climate is milder.

Sarkeçilis have a wide cultural pattern and traditional knowledge ranging from handcrafts to folk architecture, from folk calendar and meteorology to folk economy, from folk literature to music, from veterinary medicine to folk medicine, and from folk cuisine to folk law.

Sarkeçili's economy is based on livestock breeding. Camel, horse, dog and goat are the animals that are bred by Sarkeçili tribe. It is possible to say that goat is of vital importance for the lives of Sarkeçilis and it is the main source income of the tribe. Besides regarding them as tradable goods, its meat, hair, milk and manure are used in various ways and the goats are also sold in livestock market. Camel and goat are the most important elements connected with the nomadic lifestyle. Tents and other goods are carried by the camels. In addition, camel's hair is used in weaving. The dogs are used for guarding of the goat herds and oba (encampment).

Sarkeçili tribe live in groups, composed of a number of tents called oba, in foot hill localities and on high pastures. Black tents (karaçadır) are rectangular shaped tents which are basically made of goat's hair and comprising tent cover, wooden sticks to hold the tents up and rope. The black tent is the essential element of nomadic life.

Weaving is a very common art among the Sarkeçilis and a significant part of the nomadic lifestyle that follows traditional livestock breeding. The wool products (saddlebag, sack, cloth, prayer rug, kilim, kaşıklık (spoon box), salt bag, tent cloth, camel-cloth obtained from animals constitute an important part of the material culture of Sarkeçili Yörüks. The patterns and embroideries on fabrics are called “yanış” and they also bear symbolic meanings. Sarkeçilis call every kind of weaving loom “ıstar”. Loom is the basic tool used for weaving.

2. Need for urgent safeguarding

For Criterion U.2, the States shall demonstrate that 'the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned'.

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability.

Identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, but not a generic cause that would be applicable to any intangible heritage.

Not to exceed 1,000 words

Nomadic Turkish Peoples who started to migrate to Anatolia from the Inner Asia in the 11th
century are considered as the main element of today’s Turkish Nation. The nomadic life which has been maintained for thousands of years is an old way of life having widely rich elements in terms of culture.

Approximately 200 Sarıkçeçili families are the last Yörük people insistently trying to maintain nomadic lifestyle at all points. Nomadic life is at the risk of disappearing due to expansion of cultivated areas, settlement law, forestry law and pressures of the settled people (because of the harm given to plain and cultivated areas by the herds belonging to Yörüks. That’s why; the tradition of this nomadic movement will certainly disappear, if the necessary support is not provided and the measures are not taken.

Despite all these negative conditions, Sarıkçeçili Yörüks are determined to maintain their nomadic lifestyle. Therefore, the nomadic movement could be safeguarded and be transmitted to future generations with the necessary support provided.

3. Safeguarding measures

For Criterion U.3, the States shall demonstrate that ‘safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element’.

3.a. Past and current efforts to safeguard the element

The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. Describe past and current efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element.

Describe also past and current efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources.

Not to exceed 500 words

1. Faculty of Sociology of Hacettepe University carried out a scientific research titled “socio-cultural structure of the last nomadic tribe (the tribe of Sarıkçeçili)” between the years of 2002-2005.
2. Directorate General of Research and Training of the Ministry of Culture and Tourism (MoCT) carried out two scientific field researches by the help of expert folklore researchers in Konya and Mersin in 2009 with the aim of identifying the cultural values of the Sarıkçeçili Tribe and an archive has been created by (MoCT).
3. “Sarıkçeçili Yörüks Nomadic Movement Caravan Festival” (Sarıkçeçili Yörüleri Göç Kervanı Şenlikleri) organized in 2009 by Asistance and Solidarity Association for Sarıkçeçilis was supported financially by the Directorate General of Research and Training.
4. “Emine Karadayı” who is one of the members of the Sarıkçeçili Tribe was declared as Living Human Treasure in the year of 2009.
3.b. Safeguarding measures proposed

This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented, and provide detailed information as follows:

a. What primary objective(s) will be addressed and what concrete results will be expected?

b. What are the key activities to be carried out in order to achieve these expected results? Describe the activities in detail and in their best sequence, addressing their feasibility.

c. Describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Provide as detailed as possible information about the communities, in particular, practitioners and their roles in implementing safeguarding measures. The description should cover not only the participation of the communities as beneficiaries of technical and financial support, but also their active participation in the planning and implementation of all of the activities.

d. Describe the competent body with responsibility for the local management and safeguarding of the element, and its human resources available for implementing the project. (Contact information is to be provided in point 3.c below.)

e. Provide evidence that the State(s) Party(ies) concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation.

f. Provide a timetable for the proposed activities and estimate the funds required for their implementation (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

Not to exceed 2,000 words

1. A statistical study relying on field research will be carried out with the aim of identifying the exact population of the nomadic Sarıkeçili Tribe.

2. Public lands which can be used as summer pasture and winter places will be allocated to the Sarıkeçili Yörük. These lands will be declared as National Park (or Cultural Site).

3. High pastures and foot hill localities that will be declared as National Park (or Cultural Site) will be included in tourism routes.

4. Considering water supplies, nomadic movement routes on which Sarıkeçili Yörük can migrate safely without experiencing any problem with the residents will be enabled.

5. Potential problems which may occur on the nomadic movement routes with the settled people as regards to the right for agistment and the right of passage will be figured out with various measures. For example, damages given to the residents will be covered from the budget of the Ministry.

6. Legal and administrative measures will be taken to eliminate the problems encountered by the Nomadic Sarıkeçilis in summer and winter places and on the movement routes. In this scope, necessary amendments will be adopted on the Forestry Law No. 6831 and the Settlement Law No. 5543.

7. During the nomadic movement, utilizing motor vehicles (track, tractor, carriage etc.), which were started to be used by Sarıkeçili Yörüks at the last quarter of the century, will be prevented. Original structure of the nomadic movement will be maintained by ensuring the nomadic movement be realized by camel strings.

8. Sarıkeçilis' nomadic movement will be publicized through organizing festivals by the participation of the officials and state financing.

9. Maintaining various handcrafts (weaving, leather works, woodworking, black tent) pertaining to Sarıkeçili Yörüks will be encouraged; appearance of these products at the market will be provided and in this respect, the Operations Management of Traditional Handicrafts Stores of the Ministry of Culture and Tourism will be made more functional.
10. A new mechanism will be launched in order to provide a regular and systematic access for various animal products obtained from goat, which are completely organic, (cheese, butter, goat manure and goat hair etc.) to the marketplace.

11. In order to involve the Sarıkeçili Yörüks, that do not have any kind of social security insurance, within the social security system, the relevant authorities will be contacted.

12. A mobile health unit will be established in order to meet emergency and basic health services for Sarıkeçili Yörüks living in natural conditions.

13. A special primary school will be established within the high pasture areas for the education of Sarıkeçili children.

14. Free veterinary service will be provided for Sarıkeçili Yörüks who are living on livestock breeding.

15. The importance of traditional culture and traditional life maintained by Sarıkeçili Yörüks will be explained and promoted to the resident people through several education activities.

16. An in depth and systematic analysis will be provided on the culture of Sarıkeçili Tribe by an institute to be established within Ministry of Culture and Tourism. Appropriate measures will be taken in order to prevent cultural degeneration to be identified by research and investigations.

17. Benefits in kind and subsidy will be granted to the nomads as long as they maintain the nomadic lifestyle in order to mitigate the incentive effects of the settlement, which naturally brings increase in the level of welfare.

18. Production and preservation of the functionality of the material culture products pertaining to the Sarıkeçilis will be provided. With the aim of preventing the utilization of various plastic materials that replaced textile, leather and wooden goods and products by the Sarıkeçilis, incentive measures will be taken. Various material cultural products that have been abandoned will be re-adopted and in that sense, their functionality will be gained.

3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

Name of the body: Ministry of Culture and Tourism- Directorate General of Research and Training

Name and title of the contact person: Mahmut EVKURAN-Director General

Address: Kültür ve Turizm Bakanlığı, Araştırma ve Eğitim Genel Müdürlüğü, Halk Kültürünü Araştırma Dairesi Başkanlığı İsmet İnönü Bulvarı No:5 Kat:10 Emek Çankaya/ANKARA

Telephone number: +90312 2128389
Fax number: +90312 2124287
E-mail address: aregem@kulturturizm.gov.tr

Other relevant information: Web Site:http://aregem.kulturturizm.gov.tr

Instructions for completing the nomination form are available at: http://www.unesco.org/culture/ich/en/forms
4. Community participation and consent in the nomination process

For Criterion U.4, the States shall demonstrate that ‘the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent’.

4.a. Participation of communities, groups and individuals concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have participated actively in preparing and elaborating the nomination at all stages.

States Parties are encouraged to prepare nominations with the participation of a wide variety of all concerned parties, including where appropriate local and regional governments, communities, NGOs, research institutes, centres of expertise and others.

Not to exceed 500 words

In 2009, a consent for the inscription of Nomadic Movement of Sarıkeçili Yörük on the Urgent Safeguarding List has been obtained, while interviewing with the Sarıkeçili Yörüks during the field studies carried out by Directorate General of Research and Training in Konya and Mersin and it is agreed upon the concerning safeguarding measures.

4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. They should be provided in their original language as well as in English or French, if needed.

Attach to the nomination form information showing such consent and indicate below what documents you are providing and what form they take.

Not to exceed 250 words

The Non-governmental organization representing the Sarıkeçili Yörük has signed a document for declaring their consent for the inscription of Nomadic Movement of Sarıkeçili Yörük on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding.

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. Indicate whether or not such practices exist, and if they do, demonstrate that inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect. If no such practices exist, please provide a clear statement on it.

Not to exceed 250 words

Turkish Republic will make necessary regulations on legal drawbacks which may prevent the Yörük from maintaining the nomadic movement. Turkish Republic has taken measures in order to encourage the tradition before signing the Convention for Safeguarding of Intangible Cultural Heritage.
4.d. Concerned community organization(s) or representative(s)

Provide the name, address and other contact information of community organizations or representatives, or other non-governmental organizations, that are concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.

<table>
<thead>
<tr>
<th>Organization/ Community:</th>
<th>Sarıkeçililer Association for Solidarity and Assistance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name and title of the contact person:</td>
<td>Pervin Çoban SAVRAN</td>
</tr>
<tr>
<td>Address:</td>
<td>Melike Hatun Çarşısı Kat: 1 No: 137 Karatay/KONYA</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>+90 538 520 37 88</td>
</tr>
<tr>
<td>Fax number:</td>
<td></td>
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<tr>
<td>E-mail address:</td>
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<tr>
<td>Other relevant information:</td>
<td></td>
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</tbody>
</table>

5. Inclusion of the element in an inventory

For Criterion U.5, the States shall demonstrate that 'the element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) as defined in Articles 11 and 12 of the Convention'.

Identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate that the inventory has been drawn up in conformity with the Convention, in particular Article 11 (b) that stipulates that intangible cultural heritage shall be identified and defined 'with the participation of communities, groups and relevant non-governmental organizations' and Article 12 requiring that inventories be regularly updated.

The nominated element’s inclusion in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, a submitting State Party may be in the process of completing or updating one or more inventories, but has already duly included the nominated element on an inventory-in-progress.

Attach to the nomination form documents showing the inclusion of the element in an inventory or refer to a website presenting that inventory.

Not to exceed 200 words

Nomadic movement of Sarıkeçili Yörüks was included in the ICH Turkish National Inventory in 2010.

Emine Karadağ'ın, who is one of the members of the Sarıkeçili Tribe, was nominated as Living Human Treasure for the year 2009 at the meeting of Commission of Experts held on 19 February 2010 and declared as Living Human Treasure for 2009 in an official ceremony held in Istanbul, 26 November 2010.
6. Documentation

6.a. Appended documentation

The documentation listed below is mandatory and will be used in the process of examining and evaluating the nomination. It will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- 10 recent photographs in high definition
- cession(s) of rights corresponding to the photos (Form ICH-07-photo)
- edited video (up to 10 minutes)
- cession(s) of rights corresponding to the video recording (Form ICH-07-video)

6.b. Principal published references

Submitting States may wish to list, using a standard bibliographic format, principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.


Dulkadir, Hilmi (1997), İçel’dede Son Yörükler: Sarkeçiliiler, İçel: İçel Valiliği Yayınları.


Yüncü, Ahmet (1998), Kayı Boyundan Sarkeçili Yörükleri, İsparta

Instructions for completing the nomination form are available at: http://www.unesco.org/culture/ich/en/forms
7. Signature on behalf of the State(s) Party(ies)

The nomination should conclude with the original signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multi-national nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Mahmut EVKURAN
Title: Director General
Date: 22.03.2011
Signature: 

Instructions for completing the nomination form are available at: http://www.unesco.org/culture/ich/en/forms