REPORT ON THE STATUS OF AN ELEMENT INSCRIBED ON THE LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING

DEADLINE 15 DECEMBER 2019
FOR EXAMINATION IN 2020

Instructions for completing the report are available at: https://ich.unesco.org/en/forms

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<th>A. COVER SHEET</th>
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<td>A.1. State Party</td>
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<td>Mongolia</td>
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| A.2. Date of deposit of the instrument of ratification, acceptance, approval or accession |
| This information is available online. |


| A.3. Element inscribed on the Urgent Safeguarding List that is the subject of this report |
| For multinational elements, please indicate the other States concerned. |

Name of element: Coaxing ritual for camels
Inscribed in: 2015

| A.4. Reporting period covered by this report |
| Please indicate the period covered by this report. |

Beginning date: 15/12/2015
Ending date: 15/12/2019

| A.5. Other elements inscribed on the Urgent Safeguarding List, if any |
| Please list all other elements from your country inscribed on the Urgent Safeguarding List, together with the year of inscription; for multinational elements, please indicate the other States concerned. |

1. Mongol Biyelgee, Mongolian traditional folk dance 2009
2. Mongol Tuuli, Mongolian epic 2009
3. Traditional music of the Tsuur 2009
5. Mongolian calligraphy 2013
6. Mongolian traditional practices of worshipping the sacred sites 2017

A.6. Executive summary of the report

Please provide an executive summary of the report that will allow general readers to understand the current status of the element, any positive or negative impacts of inscription, the implementation of safeguarding measures during the reporting period and their possible update for the following years.

Between 400 and 600 words

Within the period of this report, different safeguarding activities such as the research, training, raising awareness activities were done to the element "Coaxing ritual for camels" as for including:

For the research; In 2016, field research on element "coaxing ritual for camels" and its practitioner has done in Tsogt-Ovoo, Bayandalai, Nomgon, Dalanzadgad soums of Umnugovi province, and Bayanlig, Jinst soums of Bayankhongor province, and Ulziit, Bayanjargalan, and Delgerkhangai soums of Dundgovi province, in 2017. This research was committed for assessing the current safeguarding state of this element and identifying what risks faced to the viability of this element.

The registration and inventorying of practitioners of this element has improved between 2015 and 2019, and the registration database has updated regularly. In addition, the database has done for musicians who accompany with practitioners.

For the training; Based on the traditional knowledge and practice of practitioners of this element, several apprenticeship trainings were organized in traditional way for transmitting this knowledge and practice to younger generations, between 2017 and 2019. The training of horse fiddle and singing or chanting (khuuslukh) was organized for 160 children, 132 of them were from camel herding families in Umnugovi, Bayankhongor, Dornogovi, Dundgovi provinces and rest 28 were from settled area.

For raising awareness and promotion; Raising awareness and promotional activities were organized in different ways and themes, such as documentary film which shows the living style of camel herder in relation to the camel and baby camel, and coaxing ritual as a relationship between human and animal, ballet performance, song, poetry, article, art painting, photographs and museum exhibitions.

National and regional cultural events associated to camel, such as "Camel festival", "Day for Camel culture" and competitions were played positive role to raising awareness of general public on camel culture, camel related customs and ritual.

The Government of Mongolia and the Local governing administrations have organized different activities for increasing the social value of camel herders, such as to award, to popularize, and to give financial support for the apprenticeship training.

The lectures and workshops were organized for elementary and secondary school children of 14 soums of Dundgovi, Umnugovi, Bayankhongor and Uvurkhangai province, for introducing the essence of coaxing ritual for camels, and its social and cultural importance to youths.

Result; Besides the number of practitioners, the number of apprentices who are learning this traditional knowledge and practices have increased, and public awareness increased on this element as well. Public awareness increased on the essence of this element, its social and cultural value and became one of the pride.

These positive attitudes were influenced in the viability of the this element and the safeguarding activities and measures for this element are being improved. In the future, it is very important to keep implementing these activities and need to increase the frequency and range of them.

Furthermore, it is necessary to organize the apprenticeship training and promotion activities in more innovative ways, as well as to improve the information exchange about the occurrence of
this heritage, and provide a holistic process for documenting of the coaxing ritual for camels. Aiming to improve the safeguarding activities and the safeguarding plan will be updated with following measures in coming years.

Future plan for safeguarding activities;

- To extend the range of safeguarding activities through the revitalization, apprenticeship training, promotion and dissemination activities not only in the gobi region but also in the western region of Mongolia where the tradition of coaxing ritual for camels practiced for long time, such as Khovd, Uvs and Govi-Altaï provinces.
- In order to safeguard and ensure the viability of coaxing ritual for camels, to improve the formal and non-formal training for this element, and provide methodological and financial support into it;
- To increase the social value of the practitioners and improve the honorarium system for them, and to popularize those herdsmen and practitioners who were well-known in the community by their skill and practice on coaxing ritual for camels to the public;
- To support herdsmen families to have a horse head fiddle (musical instrument) and to help family members of herdsmen to gain the skill of playing the instrument;
- To create sustainable management for safeguard and transmit the traditional methods on the coaxing ritual for camels to young generation;
- To improve the registration and documentation of this element and its practitioners, and creation of the registration database in accordance with the binternational standards;
- To organize capacity building training, workshops for practitioners, community members of element coaxing ritual for camels, and ICH specialist, cultural workers of soums and provinces which have the camels for enhancing knowledge and ability of the heritage.

A.7. Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the report.

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.):</th>
<th>Ms</th>
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<tbody>
<tr>
<td>Family name:</td>
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<td>Given name:</td>
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<td>Institution/position:</td>
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<td>School of Business Administration and Humanities, Mongolian University of Science and Technology</td>
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<td>Sukhbaatar district, str. Baga Toiruu, 8th khoroo, POB/520, Ulaanbaatar 46, Ulaanbaatar, Mongolia</td>
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<td><a href="mailto:bold@must.edu.mn">bold@must.edu.mn</a></td>
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B. STATUS OF ELEMENT INSCRIBED ON THE URGENT SAFEGUARDING LIST

Refer to the nomination file or to previous reports, if any, as the basis for reporting on the current status of the element, and report only on relevant changes since the date of inscription on the List or since the previous report. Nomination files, specific timetables and earlier reports, if any, are available at https://ich.unesco.org or from the Secretariat, upon request.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparing this report, and is asked to describe how it has done so in point D below.

B.1. Social and cultural functions

Please explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion U.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Between 200 and 500 words

According to Article 2.2 (c) of the UNESCO 2003 Convention for Safeguarding of Intangible Cultural Heritage, the element "Coaxing ritual for camels" belongs to the domain social practices, rituals and festive events as it expressing the psychological relationship between human and animal, and this element also belongs to domain "folk performing arts" in the case of a singer or musician.

The coaxing ritual for camels is an unique form of intangible cultural heritage, because it is the ritual for a mother who rejects her baby camel; or for adopting an orphan baby camel to another female who has lost her baby, because only a suckling mother will have milk in harsh spring time. It is a ritual of singing and playing on musical instruments with psychological communication of herdsman and animal through consonant melody for adopting baby camel.

Most important role play in the Coaxing ritual is played by experienced herders and singer women and musicians, who makes the psychological contact with animals, through the lyric and melody. From the life demands, young herders or young generations, they learn this knowledge and practice associated with the coaxing from elder practitioners. This element plays important role to strengthen the connection between the elder and young generations, on the one hand young generations they learn from their elders about this element and associated practice and on the other hand, elders they nurture their young generations with knowledge and practice of loving and caring the nature and animal, besides transmitting the knowledge of coaxing ritual for camels.

As a one of unique relationship of human to animal and environment, the Coaxing ritual is met with the requirements and goals of the sustainable development and it brings the practitioners, communities and groups under one goal for safeguarding this ritual.

Camel herders, related practitioners, community members and groups of elders and supporters are the main actors in the continuity of this element Coaxing ritual and they view that this practice of camel raising and relationship between human and animal should not be forgotten in the future.
B.2. Assessment of its viability and current risks

*Please 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. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats, giving particular attention to any strengthening or weakening of the element's viability subsequent to inscription.*

*Rapid changes in the nomadic lifestyle has become major threat and risk to the element. Today, herders are using motorcycles for herding horses and camels instead of traditional way of herding by horses and camels. Herder families move to one pasture to another by vehicles instead of the camels. The value and viability of this element is under the risk due to several reasons, for instance, the relationship between herder and camel is being loosened due to the decline of the traditional use of the camels in the nomadic life, such as herders stop herding camels by camel (when herding camels by camel this makes the relationship between herder and camel much closer), and riding camel for daily use and for transport has decreased.*

*Due to the dramatic increase of migration from local area to urban area, the herders number are decreasing, especially young one and negative impact comes to the sustainable development of the pastoral livestock. Young people do not prefer to herding animal and it caused by several reasons. For instance, many herders they do not want to grow their children as herders, because they view that livestock herding is most difficult job in the severe continental climate. Instead they prefer to let study their children, especially girls in the urban area for specializing different profession than pastoral husbandry.*

*In addition, youths started believe that herding animal is not the modern lifestyle and it brings them back from social and cultural development. It is related to the present social system, less development of local area compared to urban, and getting less income from animal husbandry compared to other field. This tendency has negative impact on demography of the countryside.*

*In addition, due to the mining development in gobi area, people are willing to drive trucks to have more income and number of camel herders are decreasing. Due to these reasons, herders between age 15 and 34 decreased from 55.7% (1990) to 34.8% (2016). Another serious issue is the loss of sex equality among young herders. 67.7 percent of young herders between age 15 and 24 are male, and 32.3 percent are women. Domination of single young men become reason that sustainable livelihood of herding families are being lost. These are also relevant to camel herders, therefore, circumstance of Coxing ritual existence is disappearing. Also, rapid development of mining sectors in Gobi region is biggest factor to young herdsman to decline the traditional living style of herders for more salary and living in comfortable house.*

*Today, very few herder families have the musical instruments and practitioners are playing with it. Especially, horse head fiddle with leather box are very rare to find. The sound and tone from the horse head fiddle made from leather is very unique and its tone colours harmonize with coaxter as a human voice and this harmonization gives huge influence to adopt the baby camel by mother. Therefore, it is necessary to focus supplying of musical instruments and provide skills to play with practitioners.*

*Between 200 and 500 words*
B.3. Implementation of safeguarding measures

Please report on the safeguarding measures described in the nomination file, and previous report, if any. Describe how they have been implemented and how they have substantially contributed to the safeguarding of the element during the reporting period, taking note of external or internal constraints such as limited resources. Include, in particular, information on the measures taken to ensure the viability of the element by enabling the community to continue to practise and transmit it. Include the following detailed information concerning the implementation of the set of safeguarding measures or safeguarding plan:

B.3a. Objectives and results

Indicate what primary objective(s) were addressed and what concrete results were attained during the reporting period.

Between 200 and 500 words

In order to ensure the viability of the element "Coaxing ritual for camels", several safeguarding activities were implemented within the period of this report, such as an organization of the apprenticeship training, field research, promotion and dissemination and so on.

In last four years, the short and mid-term safeguarding programs and measures have been implemented for safeguarding, researching, and for transmitting this heritage to young generations. Aiming to safeguard this element urgently, several safeguarding activities were carried out, such as revitalizing this traditional knowledge and practice of coaxing ritual for camels in its traditional setting or in the herder families; to transmit for young generations; and to raise awareness and involvment of public on safeguarding the culture associated to camel.

The field researches organized in camel herding areas, specially in gobi area for investigating the present situation, and risks occurred for this element, and for proposing appropriate safeguarding measures. As a result of this, new practitioners have registered and the registration and information database of practitioners of this element has updated.

Several apprenticeship trainings were organized for herder’s children in high school in gobi areas on basis of the practitioners of this element for transmitting this knowledge and practice for young generations.

In addition, several raise awareness and promotional activities were organized for promoting the social and cultural value of this element to the public, to increase the respect and pride towards this element and its associated customs.

As a result of these apprenticeship training, workshops and raise awareness activities, practitioners and apprentices number have increased and community participation and public involvement in the safeguarding activities were increased.

Public awareness on the essence of this element and its social and cultural value have increased.

B.3b. Safeguarding activities

List the key activities that were carried out during this reporting period in order to achieve these expected results. Please describe the activities in detail and note their effectiveness or any problems encountered in implementing them.

Between 500 and 1000 words

Apprenticeship trainings organized in Gobi provinces for safeguarding, revitalizing the element and transmitting it to youths and it conducted two ways: to transmit the knowledge and practice of coaxing and to transmit the knowledge and practice of playing the horse head fiddle for coaxing. Transmitting the knowledge and practice of coaxing organized for 160 children from Tsogt-Ovoo, Bayandalai, Nomgon, Dalanzadgad, Bayanjargalan soums of Dundgovi province, the Baynlig and Jinst soums of Bayankhongor province between 2017 and 2019, with use of horse head fiddle, flute and jaw harp under guidance of well-known practitioners. Apprenticeship trainings organized in two setting, the first one was in the traditional setting of the element or in the living area of practitioners. In the second, at the soum’s secondary schools and cultural...
The secondary schools in Khatanbulag, Khuvsgul, Ulaanbadrakh, Mandakh, Saikhandulaan, Erdene and Urgun soums of Dornogovi province have elaborated special training programs for the subject “Learning the Local Area” and result of these programs children studied knowledge and practice of chanting for race camel and coaxing ritual for camels in the classroom taught by practitioners. These programs are being taught permanently.

In order to raise the awareness of public on significance and value of this element, and increase the respect and pride on the traditional culture and customs, the mass media campaign and promotional activities organized. Several programs about the Coaxing ritual, its practitioners and their experiences were broadcasted by the MNB, TV 8, Eco TV, Herder TV and Bayankhongor, Dundgovi, Umnugovi, and Dornogovi local TVs. Additionally, several interviews, articles and reports about the coaxing ritual were broadcasted by Mongolian Radio, MGL Radio for World Mongolians, daily newspapers, magazines and social networks.

Lectures and workshops organized for children in the elementary and secondary schools in 14 soums of Dundgovi, Umnugovi, Bayankhongor, Uvurkhangai provinces for introducing essence of this element and its social and cultural function and significance.

In the present years, all soums of Umnugovi province started celebrating the annual cultural event “Camel festival” aiming to draw public attention into the protection of camel and safeguarding of camel related culture. This festival has various events related to camel, such as competition for strongest male camel, beautiful female camel, cutest baby camel, most beautiful pair in national clothes with camel, camel polo, taming young camels, coaxing, and chanting an ode for race camel. These events became very attractive and number of participants and tourists are increasing year by year.

The Ministry of Education, Culture, Science and Sports of Mongolia, the Government Implementing Agency-Culture and Art Authority have organized the “Nomadic Mongol-Grand Festival of Intangible Cultural Heritage” in 2018, according to five domains of UNESCO 2003 Convention and this festival gave great contribution to the promotion, dissemination of ICH to public, raising their awareness, and popularizing most talented practitioners. The Umnugovi province is a motherland of camel culture and it has won the first place of festival by its very interesting improvisation of coaxing ritual for camels.

In July of 2019, the Local Governing Administration of Govisumber province has organized the festival “Grand Festival of ICH -Borjigon 2019”. In this festival, the customs associated to camel herding, such as moving with camels, making diary products from camel milk and the coaxing were demonstrated.

The Mongolian National Theatre of Art choreographed new ballet named “Two friendly baby camels” in 2017 for children, and performed it throughout country, for promoting the significance of camel herding and increase respect on it. Indeed, this choreography has played significant role to raise awareness of public on this heritage.

MNB has created a documentary “A Camel rejects her own baby” in 2016, and practitioners of this element in Buyant bag in Ulzit soum of Dundgovi province played in the documentary and it has broadcasted throughout the country.

The Camel museum in Umnugovi province has a special program for promoting the coaxing ritual and its importance to elementary and secondary school children.

By the initiative of local people and community, Bactrian camel has registered into the Guinness World Record in March, 2016 and total 1132 camels attended in the camel race organized in 15 kms distance, and 1108 camels arrived in the finish line.

Coaxing ritual for camels appeared as a result of hundreds of years experience and knowledge of Mongolian herders on herding animal and this is not only cultural phenomena or traditional custom, but also the methodology of breeding orphan animals for increasing their number. There are many activities being implemented in Mongolia for increasing number of camels and revitalizing customs related to camel. For instance, in Dornod province, special program "Mongol Camel" is being implemented for increasing the number of Bactrian camel, its benefit and use for the transport. The main aim of this program is to grow every baby camel healthy and special incentive award or extra charge is given to herders for each healthy grown baby camel 20000 MNT in 2015, 30000 MNT in 2016, 50000 MNT in 2017, and they planned to have 7500 camels by 2021. As a result of this program number of baby camels in Dornod province increased by 275 in 2017, 396 in 2018, 576 in 2019.
There are 866,000 children in Mongolia between 0-18 age and more than 380000 of them are from herder family and school aged children (between age 6 and 18) are living in the school dormitories in settled areas from September 1st to June 1st. Children can spend their summer vacation in their families for 3 months. Most important and most help needed time for herder is spring time when animals give birth. Due to school attendance, herder's children could not help to their parents in spring time and they grew far from this breeding and coaxing experience and it has made difficulty to familiarize them this element. The Minister of Education, Culture, Science and Sports of Mongolia has considered this situation and made Order No. A / 043 for extending the spring semester holiday for herder's children in soums and provinces from March 26 to April 8th for 2 weeks. According to this Order children are now able to help their parents during birth season of animals and to learn the coaxing ritual for camels.

**B.3c. Participation of communities, groups or individuals in the safeguarding activities**

Describe how communities, groups or, if appropriate, individuals as well as relevant non-governmental organizations have effectively participated, including in terms of gender roles, in the safeguarding measures. Describe the role of the implementing organization or body (name, background, etc.) and the human resources that were available for implementing safeguarding activities.

*Between 200 and 500 words*

By the Order A/45 of the Head of the Government Implementing Agency - Culture and Art Authority, the project "Supporting and disseminating the practice of coaxing ritual for camels" has implemented since 2018. In the framework of this project, apprenticeship training of horse head fiddle for coaxing ritual has organized in Mandal-Ovoo, Bayasgalan, Tsogt-Ovoo soums of Umnugovi province by practitioner E.Byambatsogt, in Khankhongor and Noyon soums by U.Batjargal, in Bayandalai soum by L.Munkhbayar, in Delgerkhangai soum of Dundgovi province by B.Tuven, in Bayanligh soum of Bayankhongor province by S.Surmaakhorol (unfortunately this elder practitioner passed away in 2018) and S.Boldbaatar. The jaw harp apprenticeship training for coaxing is being conducted in Dalanzadgad soum by B.Khuukhenduu and flute apprenticeship training by U.Batjargal. These practitioners are all well-known and respected in their area on knowledge and practice of coaxing ritual for camels.

There are 12 practitioners belong to camel herding 9 families who are descendant of Daanyam and herding camels for 5 generations in Mandal Bag, Mandal-Ovoo soum, Umnugovi province, elder practitioner Dugerkhoo and his children in Khanbogd soum, and another 6 camel herding families of S.Tsenddoo in Bayan bag of Khanbogd soum, family of P.Batsaikhan in Tsogt-Ovoo soum, horse head fiddler B.Tuven and his family members in Toli bag of Delgerkhangai soum of Dundgovi province, practitioner's group Danzan, Tseven and Dadgulam, and camel herder B.Bayasgalan in Jinst soum of Bayankhongor soum were actively involved in the safeguarding and transmitting this element "Coaxing ritual for camels" to their young generations.

Herders and practitioners are practicing and revitalizing this element and besides this they are demonstrating this element to the public and transmitting it to their children or apprentices. Practitioners G. Dadisuren in Deren soum, elder R.Dolgoasuren and D. Khorloo, in Gurvansaikhan soum of Dundgovi province were practicing this knowledge and practice in everyday herding of animal and transmitted it to their young generations, and they have started conducting apprenticeship training since 2018 in spring and winter season and transmitted to their knowledge and experience to at least 30 apprentices per year. Practitioner N. Byambaa in Rashaant bag of Dungovi province has inherited coaxing ritual from her mother and she transmitted it to her granddaughter Ankhabayar. We had received written report from the L.Barkhas in Tsagaan-Ovoo bag, who learned the knowledge and practice of coaxing from her grandmother and nowadays she is transmitting this knowledge and experience to her granddaughter Baljinnyam.

**B.3d. Timetable**

*Indicate, in a timetable, when each activity was implemented.*

*Between 200 and 500 words*

Research:
Between 9 and 30 of March, 2016 in Umnugovi and Bayankhongor provinces

Bayanjargalan and Ulziit soums of Dundgov province in May of 2017

Apprenticeship trainings:

Apprenticeship trainings on transmitting the knowledge and practice of playing of horse head fiddle for coaxing ritual organized first time with involvement of community members and children of camel herders in March of 2017, November and December of 2018 in Tsogt-Ovoo, Bayandalai, Dalanzadgad soums of Umnugovi province, Bayanlig and Jinst soums of Bayankhongor province in 2018.

Apprenticeship training for transmitting the traditional knowledge and practice on coaxing organized in Mandal-Ovoo, Khanbogd, Umnugovi province, Bayanjargalan and Delgerkhangai soums of Dundgov province in October and November, 2018.

Secondary school children of Khatanbulag, Khuvsgul, Ulaankhairkhan, Mandakh, Saikhandulaan, Erdene and Urgun soums of Domogovi province have been trained to sing an ode for camel race and coaxing ritual for camels with involvement of community members and practitioners of this heritage.

Registration and documentation:

By the free, prior and informed consent of the practitioners, the registration has done for practitioners in Dundgov, Domogovi, Govi-Altai and Uvurkhangai provinces from February to April 2019.

In March 2019, the apprenticeship training held in Tsogt-Ovoo, Bayandalai and Dalanzadgad soums of Umnugovi province documented.

Promotion and dissemination:

Between 2016 and 2019, by MNB and TV 8

Between 2017 and 2019, by Malchin TV, March of 2019 by Eco TV,

In the spring and winter of 2017, 2018 and 2019, there were several programs broadcasted by local TVS of Bayankhongor, Dundgov and Umnugovi provinces. Among them were documentaries "The Melody of the Camel" and "The Story of the Camel Tear".

There are many publications and interviews published on the newspapers and magazines in between 2016 and 2018.

Radio programs were broadcasted in December 2016 by the Mongolian radio broadcasting, by MGL Radio for World Mongolians in May 2017

March 23rd of 2016, the meeting has held between local governing organizations of 8 provinces which have camel and promoted concrete information about the Coaxing ritual for camels and its inscription in the UNESCO Heritage List, while was organizing the camel race for 1000 camels for the record in the Guinness Record Book, in Dalanjargalan Soum, Umnugovi province.

December 2016 and March 2017, February 2018, February and March 2019, researchers of this element have travelled to some soums of gobi provinces and made a presentation on the safeguarding of the heritage.

In October of 2018, the photo album published from the "Nomadic Mongol - Grand Festival of ICH 2018" and distributed to the local and provincial libraries, museums, cultural centers and institutes of Mongolian Academy of Sciences.

In October 2019, a handbook on "Coaxing ritual for camels" was published.

The dictionary "Camel is the animal of the Sky" has published by researcher S.Jambaldorj in October, 2019

Between 2016 and 2019, researchers of this element have been taught lessons about the intangible cultural heritage and its importance of safeguarding in schools of 14 soums.
B.3e. Budget expenditures

Provide the detailed amounts of the funds used for the implementation of each activity (if possible, in US dollars), identifying the funding source for each (governmental sources, in-kind community inputs, etc.).

Between 200 and 500 words

Government:
8000$  2017-2018 / apprenticeship training and promotion/
8600$  2018-2019 / apprenticeship training and promotion/

Local Government:
2100 $  2016 by Local Governing Administration of Umnugovi province (for promotion)
280 $    Spring of 2017, the Local Governing Administration of Jinst soum of Bayankhongor province (Awards for apprentices who trained the coaxing ritual for camels)
360 $    2018 Local Governing Administration of Bayanlig soum of Bayankhongor province, (transportation of researchers and fuel for transport)
160 $    Spring, 2019 Local Governing Administration of Tsogt-Ovoo soum of Umnugovi province
350 $    2019 Field practice of apprentices in the Noyon soum (cost of fuel for transport)

Total: 19850 $

Support by organization, community, group and individual:
2100 $, Spring 2016 School of Business Administration and Humanity, Mongolian University of Science and Technology (for conducting research,)
600 $    Spring 2019 short term business trip for safeguarding the ritual
2800 $    between 2016 and 2019 "Gobi Revival Foundation" (Awards for cultural practitioners on “Camel Festival” in Bayankhongor province)
1200 $    2016 “Selbe Service” LLC. (Donation to cultural practitioners)
2400 $    Between 2016 and 2019 "Gal Munkh" LLC / Donation to the fuel of transport of team researchers for making survey in the South soums of Umnugovi province /
400 $    2019 T.Munkhbaatar, citizen of Bayankhongor province

Total: 9500 $
Sum:29350$

B.3f. Overall effectiveness of the safeguarding activities

Provide an overall assessment of the effectiveness of the activities undertaken to achieve the expected results and of the efficiency of the use of funds for implementing the activities. Please indicate how the activities contributed to achieving the results and whether other activities could have contributed better to achieving the same results. Also indicate whether the same results could have been achieved with less funding, whether the human resources available were appropriate and whether communities, groups and individuals could have been better involved.

Between 400 and 600 words

Within the period of the report:
- Public awareness increased on the nature, socio-cultural significance of the Coaxing ritual for camels, and safeguarding of the heritage and community participation.
- The number of apprentices and practitioners increased. They have been proud of their heritage and they are very enthusiastic in transmitting their skills and techniques to young generation.
- The social and cultural values related to camel has improved, and the involvement of cultural bearers and practitioners in local and national festivals, competitions and ceremonies has
increased.

- Number of apprentices and people who respect this element have increased and this decreases the risk of disappearing the Coaxing ritual is already over.

- As a result of the state and public policy on raising camel, number of Bactrian camels has been steadily increasing, and reached 367 000 camels in 2015 and 459 700 camels in 2018. Umnugovi province is in the first place which by its 152 281 camels in Mongolia. Khanbogd soum, Umnugovi province is in the first place from the soums by its 30431 camels. The inscription of Coaxing ritual for camels in the UNESCO has contributed much contribution to the raising of camel herds.

During the reporting period, the involvement of the state central and local governments, cultural, educational, scientific and non-governmental organizations, citizens, entities, herders and practitioners in the safeguarding of this element were not in enough level. Therefore, in the future it is necessary to increase involvement of different stakeholders in safeguarding activities for achieving in more outcomes.

Moreover, the financial constraints in the implementation of the safeguarding activities have also been a challenge. This is related to the difficult situation of Mongolia’s economu in present years. Due to the lack of the budget, the audio and video materials for promoting the coaxing ritual for camels, such as duplication of CD and DVD could not have done. Additionally, financial support for practitioners and community members of this element was not adequate. The state and local budget and the donation of individuals, support of business entities and non-governmental organizations of Mongolia and international organizations are essential to the implementation of the updated safeguarding plan for Coaxing ritual for camels.

C. UPDATE OF THE SAFEGUARDING MEASURES

C.1. Updated safeguarding plan

Please provide an update of the safeguarding plan included in the nomination file or in the previous report. In particular, 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. How will the State(s) Party(ies) concerned support the implementation of the updated safeguarding plan?

Between 200 and 500 words

This updated safeguarding plan was elaborated on basis of the safeguarding activities proposed in the nomination file, previous reports, and action plan of the “National Program for Safeguarding of Intangible Cultural Heritage”.

Updated safeguarding plan

- Establishment of a continuous and sustainable system for safeguarding, developing, training, research and promotion of the Coaxing ritual for camels,

- To organize formal and non-formal or apprenticeship trainings continously to ensure the viability of this element, and to provide professional and methodological and financial support to safeguarding activities,

- To organize apprenticeship trainings for young herders with possibility of making practices such as to make demonstration and sharing experience and give opportunity to young herders to learn the skill and practice of elder practitioners,

- Support camel herding families to have horse head fiddle and flute and encourage family members to learn coaxing melodies and playing on these instruments,

- Promoting and rewarding the well-known practitioners of this element and to improve the social value of the practitioners of this element,

- Organize regional and national summits of camel herders and practitioners of this element,
- Expand the scope of safeguarding activities not only in Gobi regions, but also in the western regions, Khovd, Uvs, Govi-Altai provinces which has the tradition of the Coaxing ritual for camels.

- To develop and update the registration and information database and documentation related to this element in accordance to the international standards,

- To organize capacity building training, workshops for ICH specialists in the cultural organizations of soums and provinces which has big number of camels.

- To create and develop the sustainable management for safeguarding of the Coaxing ritual and its transmission to young generations, and to involve the state central and local governmental, cultural, educational, scientific and non-governmental organizations, individuals, business entities and camel herders and practitioners into it.

The National Program for Safeguarding of Intangible Cultural Heritage, adopted by the Government of Mongolia in February of 2019, will play important role in the implementation of this updated safeguarding plan for the element.

The main objectives of this national program are to improve the legal environment of ICH; to enhance the implementation of the UNESCO 2003 Convention for Safeguarding of Intangible Cultural Heritage; to carry out the research and documentation of the element and creation of the database in accordance to the international standard; to raise awareness and disseminate the ICH on basis of the intersectoral cooperation, to improve capacity building of ICH specialists and support the ICH practitioners.

### C.2. Timetable for future activities

*Provide a timetable for the updated safeguarding plan (within a time-frame of approximately four years).*

*Between 200 and 500 words*

1. Organize formal and non-formal training, provide professional and methodological assistance and financial support for safeguarding the ritual; by MECSS, /Governors of provinces and soums/ 2020-2023

2. Support camel herding families to have horse head fiddle, flute and jaw harp and develop family members’ skills of playing on the musical instruments for coaxing ritual; by MECSS, /Governors of provinces and soums/ 2020-2023

3. To honor and reward the talented practitioners and trainers by the MECSS, by 2023

4. Organize regional and national seminars and conferences of camel herders and practitioners of coaxing ritual for camels; by MECSS, Governors of provinces and soums/, II and IV seasons of 2021

5. Conduct survey for identifying new communities of the Coaxing ritual practitioners in Khovd, Uvs and Govi-Altai and start the apprenticeship training /Project team / First quarter of 2020

6. Report on safeguarding program, and organize concerts by practitioners demonstrating the coaxing ritual and exhibition of photographs on camel culture /MECSS and MUST/September, 2023

7. To organize capacity building training, workshops for ICH specialists of cultural organizations in soums and provinces and practitioners, which has number of camels /MECSS, the National Center for Cultural heritage/ II season, 2020

8. To develop and update the registration and information database of practitioners and community member of element /National Center for Cultural heritage/ 2020-2023

9. To make documentary film on safeguarding the Coaxing ritual including safeguarding activities implemented for this element since its incrimination on the UNESCO list /MECSS, MUST/ 2020-2023

10. Promoting and disseminating the coaxing ritual through mass media /MECSS, practitioners of the element, their communities, Local Governing Administration, Local non-governmental organizations, mass media/ 2020-2023
C.3. Budget for future activities

Provide the estimate of the funds required for implementing the updated safeguarding plan (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

Between 200 and 500 words

1. Organize formal and non-formal training, provide professional and methodological assistance and financial support for the safeguarding the ritual 25,000 USD
2. Support camel herding families to have horse head fiddle, flute and jaw harp and develop family members’ skills of playing on the musical instruments for coaxing ritual; by MECSS, Governors of provinces and soums/ 26,000 USD
3. To honor and reward the talented practitioners and trainers by the MECSS 9,600 USD
4. Organize regional and national seminars and conferences of camel herders and practitioners of coaxing ritual for camels; 5,800 USD
5. Conduct survey for identifying new communities of the Coaxing ritual practitioners in Khovd,Uvs and Govi-Altai and start the apprenticeship training 4,500 USD
6. Report on safeguarding program, and organize concerts by practitioners demonstrating the coaxing ritual and exhibition of photographs on camel culture, 8,700 USD
7. To organize capacity building training, workshops for ICH specialists of cultural organizations in soums and provinces and practitioners, which has number of camels, 5,600 USD
8. To develop and update the registration and information database of practitioners and community member of elemen, 3,400 USD
9. To make documentary film on safeguarding the Coaxing ritual including safeguarding activities implemented for this element since its incription on the UNESCO list, 26,000 USD
10. Promoting and disseminating the Coaxing ritual through press, information, TV, radio and mass media 7,600 USD

Total budget: 122,200 USD

In order to implement this plan, financial support will be given from:
- State central budget and local budget
- Contribution of individuals, business entities and organizations willing to safeguarding the Coaxing ritual
- Donations and assistance from international organizations

C.4. Community participation

Please describe how communities, groups and individuals, as well as relevant non-governmental organizations have been involved, including in terms of gender roles, in updating the safeguarding plan, and how they will be involved in its implementation.

Between 200 and 500 words

Bayasgalan, Head of the Cultural Center of Mandal-Ovoo soum, talented practitioner Baymbatsogt’s family, Tsogt-Ovoo soum, Honored artist of Mongolia, talented practitioners U.Batjargal, a citizen of Dalanzadgad soum, jaw harper, coaaxer B.Khuukhenduu, trainer of horse head fiddle and practitioner L.Munkhbayar, herdsman and practitioner B.Tuuden, Delgerkhangai soum, Dundgovi province are well-known in their local area and qualified in the field, agreed their responsibility to train the new apprentices and prepare their next generation.

Also, the Cultural Center of Mandal-Ovoo soum, camel herders of Bayan bag, Khanbogd soum, herder Batsaikhan’s family of Tsogt-Ovoo soum, Umnugovi province, camel herder’s community of Bayanlig soum, Local Governing Administration of Jinst soum, Bayankhongor province staffs of Umnugovi Province Museum, Department of Education and Culture of Dornogovi, Uvurkhangai, Bayankhongor, Govi-Altai provinces, Department of Humanity, Mongolian University of Science and Technology have contributed to the updated plan for the safeguarding
of the Coaxing ritual for camels.

Also, honored herdsmen and coaxers of S.Khorol, Chimedseren, B. Khuukhen, Sh. Sugir, Sh.Badamkhand and P.Bor in Khuld soum of Dundgovi province have expressed their willingness to participate in the safeguarding and transmitting activities associated to the Coaxing ritual for camels.

C.5. Institutional context

Please report on the institutional context for the local management and safeguarding of the element inscribed on the Urgent Safeguarding List, including:

a. the competent body(ies) involved in its management and/or safeguarding;
b. the organization(s) of the community or group concerned with the element and its safeguarding.

Not to exceed 150 words

DEPARTMENT FOR CULTURE AND ART POLICY IN MECSS
Address: Government building III, Baga toiruu -44, Sukhbaatar district, Ulaanbaatar city
Specialist of ICH: G.Ichinkhorloo
Tel: +976- 51-262467 Fax:976-11-323158
Email: Info@mecs.gov.mn

The Government Implementing Agency-Culture and Art Authority, Division for Cultural Heritage
Address: Government Building II, Street of United Nation 5/1, Ulaanbaatar -15160,
Specialist of policy implementation on ICH: D.Mendsaikhan
Tel: +976- 51-264943 Email: Mendsaikhan@culture.gov.mn
Website: www.culture.gov.mn

NATIONAL CENTER FOR CULTURAL HERITAGE
Address: National Center for Cultural Heritage, Central Palace of Cultural 'B' section, Sukhbaatar square 3, Sukhbaatar District, Ulaanbaatar 210620a, Mongolia
Director: G.Enkhbat.
Tel: + 976-11-312-735 + 976- 70110877 Fax: 976-11-312735
Email: cch@monheritage.mn Web: http://ncch.gov.mn/
Specialist: Ts.Tsolmon
Specialist of World Heritage in the Department for the Protection and Rescue of Cultural Heritage in Emergency Situation
Tel: + 976-99057308 Email: tsolmon.ncch@gmail.com

MONGOLIAN NATIONAL COMMISSION FOR UNESCO
Programme specialist for Culture: Ch.Tsetsegbaatar
Tel: + 976-70105652 + 976- 88094552 Fax: 976-11-322612
Email: ch.tsetsegbaatar@unesco.mn

b) A community and organization (s) responsible for representing the Coaxing ritual for baby camels;

1. Mongolian University of Science and Technology
Yu. Boldbaatar, Professor of Department of Humanity
Sukhbaatar district, str. Baga Toiruu, 8th khoro, POB 520/46 Ulaanbaatar, Mongolia
Mobile: 99095493 Email: bold@must.edu.mn

2. National Centre of Intangible Cultural heritage (NGOs for advertising and safeguarding of oral tradition and folk talents of Mongols)
Head S. Yundenbat
Sukhbaatar district, 16th khoro, Belkh #195 Mobile: 88000239
D. PARTICIPATION OF COMMUNITIES IN PREPARING THIS REPORT

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparing this report.

Between 150 and 250 words

There are have been participated on writing the report under following governmental and non-governmental and organizations, community, groups and individuals:

- Government Implementing Agency, of Mongolia-Culture and Art Authority
- Mongolian National Commission for UNESCO
- The National Center for Cultural Heritage
- Department of Education and Culture of Umnugovi, Govi-Altai, Dundgovi, Dornogovi, Bayankhongor provinces
- Department of Humanity, Mongolian University of Science and Technology
- Cultural Center of Mandal-Ovoo soum, Umnugovi province
- E. Bayymbatsogt, music teacher and his collective of secondary school of Tsogt-Ovoo soum, Umnugovi province
- Herder and talented practitioners P Batsaikhan and his family
- Honored artist of Mongolia and talented practitioner P. Batjargal, citizen of Dalanzadgad soum of Umnugovi province
- Trainer of horse head fiddle and practitioner L. Munkhbayar
- Herder and musician S. Boldbaatar, Bayanlig soum of Bayankhongor
- Practitioner G. Dadisuren, Deren soum of Dundgovi province
- Elder cultural practitioner R. Dolgorsuren, D. Khorloo, Gurvansaikhan soum of Dundgovi
- Elder practitioner N. Baymbaa, Rashaant bag, Gurvansaikhan soum of Dundgovi province
- Cultural practitioner L. Barkhas, Tsagaan ovoo bag, Gurvansaikhan soum of Dundgovi province

E. SIGNATURE ON BEHALF OF THE STATE PARTY

The report should be signed by an official empowered to do so on behalf of the State, and should include his or her name, title and the date of submission.

Name: YO. BAATARBILEG

Title: MINISTER OF EDUCATION, CULTURE, SCIENCE AND SPORTS OF MONGOLIA

Date: 2019.12.06

Signature: