REPRESENTATIVE LIST OF
THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

Deadline 31 March 2020
for possible inscription in 2021

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

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

Iran (Islamic Republic of), Tajikistan (Republic of)

B. Name of the element

B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material. Not to exceed 200 characters

Sadeh/Sada Celebration

B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1). Not to exceed 200 characters

In Persian: جشن سده
In Tajik: Чашни Сада

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.

Iran (Islamic Republic of): Sadeh, Jashn-e Sadeh, Sedey, Châow Châow
Tajikistan (Republic of): Sada, Khirpichår, Khirchizon, Gravash
C. Name of the communities, groups or, if applicable, individuals concerned

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

Not to exceed 150 words

Iran (Islamic Republic of):

In Iran, two groups of people are known to hold this celebration. First, Iranian Zoroastrians who hold it in the roofed or exposed spaces that pertain to this group. Second, the people of Khorasan who annually hold this celebration, mostly in villages and rarely in cities. Iranian Zoroastrians who live in Tehran, Kerman, Yazd, Karaj, Shiraz, Isfahan, Karaj and Ahvaz annually hold this celebration while, Iranian Muslims in local communities, including farmers, in Khorasan hold it in South, Razavi, and North Khorasan Provinces in villages, such as Karimu, Bardaskan, Karmarche, and Mosabi and in urban area of Torbat-e Jam. Iranian Zoroastrians and Khorasan villagers are two key groups that give social, ritual and cultural expressions to this element as a fire building celebration.

Tajikistan (Republic of):

Tajikistan communities and groups involved with holding Sada celebration located in all over the country. But the most active ones are located in Shugnan, Rushan districts and Khorog cities of Badakhshan mountainous region. Local communities that are named "Jamoat" and consisted of several villages. People of the Jamoat headed by their elder called "Khalifa" start preparations several weeks before the ceremony.

In the Istaravshan city public cultural centre named "Farhangsaryi oriyoi" (Ariana cultural House) actively involved in the public celebration of Sada ceremony with its 24 members, including poets, journalists, students, craftsmen, and teachers.

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

Iran (Islamic Republic of):

The Sadeh Celebration is annually held in the entire areas and regions where Iranian Zoroastrians live. Some cities, where this group lives from long centuries ago, include Tehran, Kerman, Yazd, Isfahan, Shiraz, Ahvaz, Karaj and Isfahan and some villages in Isfahan like Taft are the major sites, wherein this celebration is held. These regions embrace the main places including the exposed space of the pile of Sadeh fire and roofed space, where Zoroastrians recite Avesta (sacred book of Zoroastrianism), and worship and pay respect to the holy symbols of the Sadeh like fire. In these ritual sites, the Sadeh celebration has been kept and passed on to the next generations as a living heritage by Zoroastrians during the passage of centuries. In addition to Zoroastrian regions, this celebration is held in rural areas of South, Razavi, and North Khorasan provinces. The villagers of these areas embrace this celebration as their key and prominent rural and traditional heritage. It is also held occasionally in some cities, such as Torbat-e Jam.

Tajikistan (Republic of):

In Tajikistan Sada is celebrated as a national festival in all cities and regions of the country. In Badakhshan mountainous region, in the Shughnan, Roshtqala, Rushan, Vanj, Darvaz districts of Tajikistan people call the Sada as "Khirpichār", and because of cold weather celebrate it
traditionally inside of the houses.

E. Contact person for correspondence

E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational 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.

Iran (Islamic Republic of):

Title (Ms/Mr, etc.): Dr
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Given name: Alireza
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E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

Republic of Tajikistan:

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1. Identification and definition of the element

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

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 ‘other(s)’, specify the domain(s) in brackets.

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

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

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

The Committee should receive sufficient information to determine:

a. that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith’;
b. ‘that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;
c. 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’;
d. that it provides the communities and groups involved with ‘a sense of identity and continuity’; and
e. 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.

(i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not fewer than 150 or more than 250 words

Iranian Zoroastrians celebrate Sadeh in roofed and exposed spaces. In the first part, Zoroastrians Mobads (Zoroastrian clerics), women, men, the elderly, and youths recite Avesta, the sacred book of Zoroastrianism, pray and pay respect to the holy symbols, such as Ahuramazda (Zoroastrian God) and Prophet Zarathustra (Zoroastrian Messenger) portraits, and fire, and lighting candles. Children sing ritual songs and storytellers recount the Shahnameh story of fire discovery. In the second part, Mobads and their companions including three white dressed young men and women carry fireboxes to the exposed area of the celebration, play traditional musical instruments, such as Daf, revolve around the fire, and set fire on the pile of dried woods. While young men and women play music, women who already peppered traditional and ritual foods and bread (Sirok) distribute them among the participants.

In Khorasan’s rural areas, where this celebration is known as Sedey in the local language, children and teenagers gather dried woods and put them at the center of the ritual ground. Then young boys and girls set fire on the woods, revolve around the celebration fire, and sing folk songs. After the end of this part, in the sub-ritual of Chaow Chaow, they head for the homes in their village where women welcome them with cookies. Local men in some urban areas of Khorasan, such as Torbat-e Jam, do traditional dance around the Sedey pile of fire.
Sada is an ancient Tajik-Persian winter celebration which is usually held in 30 January of each year. According to the folk Iranian/Tajik calendar this day is last day of Chilla-i kalon - forty days month and people burning bonfires celebrate the ending of coldest period of the winter. In Tajikistan January 30 officially is announced the Sadeh ceremony. People gather in the special fields or yards and burn symbolic bonfires, play music and sing songs, dance. Apart from the bonfires they organize exhibition of traditional winter dishes, sweets, fruits, including dried fruits. Gardeners conduct exhibition and sell of seedlings and young saplings; peasants organize the sale of seeds in the day of celebration. Craftsmen, like blacksmiths and carpenters bring to the exhibition their hand-made traditional working instruments and sell them to the peasants, gardeners, farmers and other people.

(ii) Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

Sadeh Celebration, as an inter-gender and inter-generational Iranian heritage, gathers different groups from different genders, age ranges, and strata. Male and female Mobads (Zoroastrian clergymen and clergywomen) pass on the philosophy of this celebration to the new generation and the volunteer women and men organize some performance, storytelling, artistic works programs for children, teenagers, and youths to transmit this celebration’s values and meanings from one generation to the next. Zoroastrian local and non-governmental organizations organize this celebration in different parts of Iran. Zoroastrian women, whose role is to safeguard the rich food heritage, prepare celebration foods. In rural areas where rural Muslims live, the Sadeh system of meaning and traditions are transmitted to the new generation through the elderly who recount the stories of Sadeh based on storytelling arts like Naghali. Parents elaborated on the indigenous knowledge of local calendar and chronology and their connections to other winter rituals like Yalda, Chele Kuchak and Bozorg, and their agricultural values to the youths and new generation. Children are responsible to gather dried woods and pile them up at the center of the ritual arena, set fire to the woods, and sing the folk, ritual and rural songs. In the last part of this celebration, women whose cookery art handed down from old women to young, prepare local cookies and welcome children and teenagers in the Chaow Chaow sub-ritual of the Sadeh.

The bearers and practitioners of the Sada celebration in Tajikistan are all citizens of the country, but peasants, gardeners, farmers and government officials (mostly Ministry of Culture and Agriculture staff) bear special responsibilities for preparation and holding the ceremony.

Annually in the capital Dushanbe conducted the most festive ceremony in the country, which is hold by the Ministry of Agriculture of the Republic of Tajikistan and Department of Culture of the Dushanbe city. In other districts and towns peasants, gardeners, farmers from jamoats are responsible for making exhibitions and bringing seedling and young saplings, seeds for selling and cultural specialists of the local organizations are responsible for cultural parts of the ceremony.

In Badakshan mountainous region respected elder of the families are responsible for watching over and controlling the organizers and participants of the proposed element in order to conduct it with all necessary procedures.

(iii) How are the knowledge and skills related to the element transmitted today?

Iran (Islamic Republic of):

Different forms of literature and arts have been combined to pass on the knowledge and skills of the celebration from a generation to the next. Storytelling arts emerges in two leading forms, namely Shahnameh Khani (Shahnameh storytelling) and Naghali, that concentrate on the story of fire discovery and make children and youths familiar with the philosophy of Sadeh
Celebration. Performance delivering the life of the mythic kings, such as Houshang and Fereydun, pass on the ritual narrative of the celebration to the new generation. Reciting Avesta and other Zoroastrian songs and holy texts transmit religious values to the new generation of Zoroastrians by Mobads and non-governmental organizations. In the local and rural areas of Khorasan, indigenous knowledge and belief systems of the local and agricultural calendar are handed down from the elderly to children, teenagers, and young people through folk tales, storytelling, and rural songs.

**Tajikistan (Republic of)**

In our days knowledge and practices of the element transmitted through the participation-observation process in Tajikistan. Young generation are active participants of the Sada celebration. In Badakhshan region traditional knowledge and skills are transmitted from elders to young generation in the contexts of families, neighborhood and relatives.

Today alongside with traditional ways in transmission of the element contribute mass media, social networks, scientific works, articles, conferences and symposiums. About the element as a traditional winter ceremony are descriptions and pictures in the textbooks of the schoolchildren as well. In the Cultural center “Farhangsarāyi āriyāi” often organized free lectures, workshops, competitions on the ceremony of Sada, which are proper activities for transmission of the element.

(iv) **What social functions and cultural meanings does the element have for its community nowadays?**

Not fewer than 150 or more than 250 words

Many key cultural components with high status among Zoroastrians are presented in Sadeh Celebration in Iran. Old myths and folk tales, such as the discovery of fire by the mythic king Houshang, the triumph of Fereydun who is the hero and hope of people over Zahak who is the symbol of evil, lack of hope, and killer of young people are two notable examples. Storytelling art and traditional narrative rest on the continuation of the oral memory and history by these kinds of narratives and through some sources, such as Shahnameh, the epic book of Iranians. In the sense of people, fire is known as the symbol of hope, life, purity, and brightness that gives them more strength to face difficulties, the coldness of winter, etc. The gap between people from different cultural, ethnic and religious backgrounds including Zoroastrians, Muslims, Christians, and Jews is filled through this celebration. It also uncovers the coexistence of different ancient and historical chronologies in a multi-ethnic society.

Rural intangible cultural heritage presents a clear and notable expression in holding the rural form of Sadeh Celebration (known as Sedey), as portrayed the other perspective of diversity in this celebration in Khorasan. This celebration passes on indigenous knowledge of rural chronology. As such, it maintains and keeps cultural diversity among people from different backgrounds by means of a public event, namely, the Sadeh Celebration. Food heritage and traditions are shown in this celebration as another scene of peaceful interaction. Sadeh is known as a bridge that connects people to the ancient history of their country and makes the suitability of identity possible. Sadeh celebration is interwoven with the myth of fire creation.

In Tajikistan, The Sada brings together people from different parts of the country in the field of celebration despite of their gender, language, age, job and other social categories. Thus, the social function of the element is expressed in the unity and collaborative participation in the ceremony. This day also marks the traditionally start of agricultural works for the new season. Peasants start sprinkling fertilizer in their lands. Gardeners will prune extra branches in the gardens. After celebration of Sada in the villages people will gather outdoor and collectively
clean water-streams and pools, repair bridges.

(v) Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?

Not fewer than 150 or more than 250 words

In both countries, which submitted the element of the Sadeh Celebration, there is no sign and evidence against international human rights. In Iran, Zoroastrians own their non-official calendar that reveals their ritual as a system of belief different from formal and official religion in the society. They have held this celebration by reciting religious texts, performing their traditional dances, and playing music by both genders. The content of this celebration is accorded to some values, such as happiness, the coexistence of human beings with nature, and the same roots of humans from different ethnic and linguistic backgrounds that cause this celebration carries the values of the brotherhood, friendship, cultural diversity, and tolerance. All of these key features of this celebration are in conformity with international human rights. Based on the ritual narrative and texts of this celebration, fire is admired as the symbol of hope and brightness, which invites all people to avoid violence, as a sign of lack of hope, and replaces hostility with friendship and peace.

As such no part of the element is compatible with existing international human rights instruments. The Sada celebration is a place of gathering of people, despite of their gender, age, ethnical and religious belonging, social and economical status. Participants share their happiness with other people, respect and congratulate each other. It promotes the mutual understanding and respect each other. As well as no parts of the element harms the surrounding nature, air or water, while the fire or bonfire is the symbol of the Sada ceremony.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue

For Criterion R.2, the States shall demonstrate that ‘Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity’. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.

(i) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?

(i.a) Please explain how this would be achieved at the local level.

Not fewer than 100 or more than 150 words

Sadeh shows the sustainability of a key element of Iranian culture, which carries such different and major components as ancient-rural chronology and calendars, the belief system, myths, storytelling and folk arts, Zoroastrian religious traditions and rural heritage in other parts of the country. As such, this celebration has been able to create an image of a sustainable cultural identity, which includes different sub-cultures of a multi-ethnic society. At the same time, the free emergence of youth culture and women agency and activities depicts a ritual of gender and age equality, by which every group takes part in the image-building dynamic and polyphonic process. As such, the inscription of this celebration is able to show more cultural diversity and polyphonic forms of intangible cultural heritage in the public eyes of society. Intangible cultural heritage has
the power of image building of a long-rooted identity that makes self-return to cultural heritage possible.

The inscription of the element on the Representative List will attract attention of all people to their own intangible cultural heritage, especially to the traditional festivals and celebrations in Tajikistan. This will be a stimuli for carefully safeguarding not only the submitted element, but in general all of ICH elements. The inscription also will contribute to the visibility of traditional festivals and celebrations, which are tightly connected with the nature.

(i.b) Please explain how this would be achieved at the national level.

Not fewer than 100 or more than 150 words

The inscription of the element can reinforce a chain of interactions between groups and NGOs that hold this celebration in Iran, on different scales and levels. NGOs from different Zoroastrian cities and people, who belong to different cultural backgrounds, become more close to each other through the inscription of a common element that enjoys diversity. On the other hand, rural areas wherein this celebration is held, take more advantage of this inscription to sustain the rural intangible cultural heritage and share its rich backgrounds with Zoroastrians. On the national level, this inscription paves the way for non-official festivals by NGOs, giving more visibility to this element. This inscription reinforces the image of the groups that hold this celebration and uncovers ICH as a source of a polyphonic national identity. This form of identity is rooted in a dialogical and inter-cultural heritage and tolerance.

In Tajikistan the inscription of the Sada celebration will contribute to the development of agriculture and gardening spheres as well. The inscription of the element also will contribute to enhancement public awareness of the Sada as a traditional ceremony of the ancestors, which is continues practicing till to present days. It raises awareness of the people about intangible cultural heritage, including the element, thus the question of safeguarding of this traditional cultural values will become more important for them.

(i.c) Please explain how this would be achieved at the international level.

Not fewer than 100 or more than 150 words

The inscription of this element causes more connections between two countries of Iran (the Islamic Republic of) and Tajikistan (the Republic of). Both countries with a common historical and long-rooted heritage find a field and base of cultural cooperation and dialogical interaction to enhance peaceful relations. On the other hand, as an evident example of tolerance and peaceful relation of people from different ethnic, religious and linguistic backgrounds with the same rituals, it calls people’s attention from across the globe to possibility of coexistence and cultural tolerance through belief in borderless human values and how an old and ancient celebration emerges as a bridge between various groups who peacefully have been in contact and dialogue with each other in the course of history.

The inscription of Sada celebration will contribute to the comprehensive awareness of the importance of indigenous traditions. It will attract the attention of tourists and other guests of the country. While the 2019-2021 was declared "The Years of Rural Development, Tourism and Folk Crafts" in the Tajikistan. Participation of all guests and tourists is welcomed by communities and State organizers. Will raise awareness of people regarding the nature and coexisting with it.
(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?

Not fewer than 100 or more than 150 words

The Sadeh Celebration is held by the participation of people from different backgrounds, such as Zoroastrians, Christians, Muslims, and Jews. This celebration has two leading urban and rural forms. This context allows for a dialogical relationship between different groups with various religious, linguistic and ethnic backgrounds. As such, this celebration, as a bridge, is able to sustain and develop a cultural dialogue in the society between Zoroastrian, Muslim, Jews, Christians, rural and urban communities, groups, and individuals. The existence of different ritual narratives of the same celebration clarifies that national identity is a dialogical and polyphonic form, which cannot be reduced to a monophonic shape in a multi-ethnic country. On the ritual narrative scale, this inscription enhances the narrative of the mythic figures of this celebration, such as Fereydun who replaced war and aggression with peace and tolerance as a social values system.

In Tajikistan, the inscription of the element will promote dialogue and friendship among communities, groups and individuals related to the element through gathering, sharing knowledge and skills, celebrating the festival of human and nature. Also safeguarding of the element itself can bring groups and communities and individuals together for collaboration. Groups of peasants, farmers, gardeners, craftsmen and others will build collaborative networks. The acceptance of the element will be good platform for organizing national and regional symposiums and conferences.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?

Not fewer than 100 or more than 150 words

This celebration creates a multi-sensory atmosphere of various folks, traditional arts, and oral literature, such as playing traditional musical instruments like Tar and Daf, storytelling arts like declamation of Shahnameh and ancient myths, singing of traditional songs, and culinary arts. Children and youths take part in this circumstance brimful of cultural agencies that are not limited by formal pressures, allowing them to achieve more historical and cultural self-awareness about their long-rooted identity. Informal culture and tolerance of being different make possible free artistic and literary roles and agencies of young women and men to show their creativity and capability to produce cultural meanings, and artistic and literary forms and contents in the public. This celebration is held in a space with cultural diversity, which includes cultural creativity sources. The new generation is connected to cultural and historical heritage, as the sources of artistic and literary inspiration, through this celebration.

Sada as the winter celebration promotes human creativity through the creation and distribution of new tree species, seeds of vegetables, grain, and flowers. Confectioners prepare different sweets, halva, dried fruits based on natural local food. Following the inscription of the element, these creative activities will be enhanced and the Sada will become more famous ceremony, in which can participate also guests from region and tourists.

3. Safeguarding measures

For Criterion R.3, States shall demonstrate that ‘safeguarding measures are elaborated that may protect and promote the element’.

3.a. Past and current efforts to safeguard the element
(i) How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?

Not fewer than 150 or more than 250 words

Iran (Islamic Republic of):
A group of activities and efforts have been done to safeguard this element in Iran:
1. Holding some programs including performance, play, and storytelling for Zoroastrian children to be familiar with this element by Zoroastrian NGOs.
2. Circulation of cultural and historical information about this element in social media like WhatsApp, Telegram and Instagram.
3. Making amateur films by the fellow citizens and fellow villagers to introduce this element in broadcasts and social networks.
4. The companies in the cultural market of Iran introduced the Sadeh Celebration by producing postal cards as a gift.
5. Holding conferences, meetings, and roundtables by experts in urban and rural areas to discuss this element’s values and share the latest data on roots and its social functions.
6. City and village councils and Zoroastrian NGOs help people to organize this event.
7. Making professional documentary and ethnographic films.
8. Publication of books by Zoroastrian Publishers and scholarly articles in Zoroastrian magazines about this element.
9. Specifying this date as a holy day for Zoroastrians in the official calendar.

Tajikistan (Republic of):
In the Rushan, Bartang, Shoghnan districts of the Pamirs communities consider the described ceremony as a part of their life and identity. Heading with their leader "khalifa" and elders of the big families people annually hold the ceremony.

In the Istaravshan city is placed the public cultural center "Farhangsarāyi āriyāi", the head of which is Rano Zoirdukh, also the Editor-in-Chief of the local newspaper "Ganj-e ārāstah". As an organizer of the traditional festivals and ceremonies she puts contribution in the viability of the proposed element. In pages of this newspaper regularly are published articles, poetries, pictures and announcements regarded to the element.

In the above mentioned cultural centers are organized free lectures given by leading scholars, workshops, competitions and other activities on national and other traditional holydays. In this cultural centers organized free lectures given by leading scholars, workshops, competitions, exhibitions and other activities on national holidays, including the celebration of Sada.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

(ii) What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard?

Not fewer than 150 or more than 250 words

Iran (the Islamic Republic of):
1. Ministry of Culture and Guidance, which is in the charge of cultural events in Iran, issue the permission to hold this celebration for Zoroastrian NGOs, so as to guarantee the security and safety of this celebration for Zoroastrians and other groups of people who take part and participate.

2. Ministry of Cultural Heritage, Tourism and Handicrafts inscribed this element in its national inventory list of ICH; organize some programs to safeguard the element such as calling researchers for doing the best researches and writing essays about it.

3. Ministry of Science and Technology has organized studies in related faculties and research centers on the historical backgrounds and social functions of this element and publishes them to make people more familiar with and aware of it.

4. Research Institute for Cultural Heritage and Tourism has organized the program of the "Sadeh in the Mirror of Storytelling" and "Winter Rituals Nights" by the cooperation of NGOs, such as Bukhara magazine, in which Sadeh has been addressed.

5. In rural areas, the rural councils call more attention of people to this event through the well-formed and defined organization and present it as an admirable element of rural intangible cultural heritage.

Tajikistan (Republic of)

In Tajikistan the ceremony Sada is celebrated as a festival in the five last years, while it is continued in rural and mountainous areas as the celebration of ending the coldest days of the winter. In April 16, 2017 the Law on National Holydays was endorsed by the Parliament of the Republic of Tajikistan, in which Sada holiday was included as well. According to this Law, the Sada will be celebrated annually in the last Sunday of the January. By the decision of the President of Tajikistan, since 2017 Sada is celebrated all over the country. Exhibition and selling of saplings, flowers and grain seeds are hold in the frame of the celebration by the Ministry of Agriculture, cultural and musical parts of the event are on the Ministry of Culture.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.

(i) What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?

Not fewer than 500 or more than 750 words

Iran (The Islamic Republic of):

The measures that should be taken to support this element are as follows:

1. Paying respect to this celebration by the state as the natural right of Zoroastrians in Zoroastrian venues (indoor and outdoor spaces) like what the state has done before.

2. Helping and supporting rural and Zoroastrian NGOs to hold this celebration as a cultural event and festival including the remarkable roles of art and music.

3. Doing more ethnographic studies by respective research centers and faculties to observe
dynamism of this element as a living experience and heritage in Iran among the groups who have held it.

4. Availability of research results by publication of books, films and magazine articles for all Iranian groups and those who celebrate this element.

5. Maintaining the inter-generational and inter-gender quality of this celebration, as its key components, through facilitating women, youths, and children’s remarkable roles in organizing and holding this celebration by avoiding any formal intervention in organization of this celebration.

6. Maintaining peaceful relation of people from different cultural and religious backgrounds, showing how this element has reinforced cultural diversity as a living and sustainable heritage among Iranian people from the past time to now on a non-official level.

7. Continuing the program of the Ministry of Cultural Heritage, Tourism and Handcrafts under the name of "Mirror of Cultural Diversity in Iran" with more concentration on the Sadeh as one of the best examples.

8. Continuing the program of the Ministry of Cultural Heritage, Tourism and Handcrafts under the name of "The Chart and Manifest of Cultural Diversity and National Polyphonic Solidarity and Identity" in which Sadeh is a remarkable instance.

9. The program of state Research Institute of Cultural Heritage, Tourism and Handicrafts under the name of "Inter-cultural Heritage and Inter-Rituality in Iran" included researches on Sadeh in its historical and cultural diversity setting and contexts in Iran. Based on this program several events and researches are organized under the names of "Cultural Diversity and Peace," and "Ritual, Peace and Cultural diversity".

10. Reinforcing and supporting rural councils, who annually help people to organize Sadeh celebration. This cultural event improves the image of rural cultures and identity in Iran through presenting intangible rural cultural heritage and showing the historicity and authenticity of rural heritage equally with urban culture in public eyes. This approach serves as a sustainable development program.

11. Making people aware in entire country about the importance of this ritual as a good example of peaceful relation of Iranian ethnic groups and cultural tolerance through different relevant centers and organizations.

12. Supporting the creation of more connection with this celebration by holding it in the public spheres and spaces, which act as mediators of dynamic roles for people in some programs.

13. Presenting this element in school and educational books to make new generation more aware of it and cultural diversity in the country from a ritual perspective.

14. Constituting and establishing special centers to archive information related to this element including oral, visual, and written sources to prevent societies and communities from fading into oblivion of this element and various historical and cultural backgrounds of Iranian identity.

Tajikistan (Republic of):

For supporting the viability of the Sadeh celebration in Tajikistan are proposed the following measures, which were prepared in working group meetings, in Dushanbe, Khujand, Istaravshan, Bokhtar, and Kulob cities and Badakshan districts.

1) Measures for raising awareness:

- Organization of conferences/symposiums with participation of local, national and international scholars;
- Organization of competitions and contests in the forms of "Best table-clothe of the ceremony", "Best peasant", "Best gardener" and etc.;
- Interviews with scholars about the submitted element and commonly on ICH in Mass Media;
- Creation of website specialization to the traditional ceremonies and festivals, including the Sadeh celebration.
2) Measures for transmission, including formal and non-formal education:
- Inclusion the traditional festivals and ceremonies to the school programs;
- Preparation of textbooks on national holidays, festivals and ceremonies for students and schoolchildren;
- Involving more young generation to the Sada celebration.
3) Measures for increasing and enforcing viability:
- Organization of the Sada ceremony with participation by more population in different levels, including peasants, gardeners, farmers, and other agriculture workers;
- Inviting foreign guests, tourists, representatives of the local and regional government to the celebration.
- Decoration of the Sada ceremony area with handmade embroidered curtains. Preparation of ceremonial set table (dastarkhon) with dried fruits and traditional sweets.
4) Documentation and research:
- The comprehensive study of the element in all regions of the Tajikistan, including mountainous areas;
- Documentation of the new facts, information, including audio and video records; taking photos,
- Gathering published materials;
- Creation a Data base for the element;
- Publication of books, scientific articles, monographs.

(ii) How will the States Parties concerned support the implementation of the proposed safeguarding measures?

Not fewer than 150 or more than 250 words

Iran (the Islamic Republic of):

Proposed measures for safeguarding included the below responsibilities of state ministries and organizations:

• Ministry of Cultural Heritage, Tourism and Handicrafts: Nos. 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 14
• Ministry of Interior Affairs: Nos. 1, 2, 5, 6,
• Ministry of Culture and Guidance: Nos. 1, 2, 4, 5, 6,
• Ministry of Technology and Science: Nos. 3, 4, 14
• Ministry of Agricultural Jihad. Nos. 10, 14
• Islamic Republic of Iran Broadcasting (IRIB). Nos. 11, 14.
• Ministry of Education, No. 13.

Tajikistan (Republic of):

The Government of Tajikistan and other governmental agencies, including Ministries as follow, will be involved in implementation of the proposed safeguarding measures:

Measures for raising awareness will be implemented by Ministry of Education and Science, Academy of Science and the State Committee for Broadcasting.

Ministry of Agriculture with collaboration of provincial and local authorities are responsible for holding the public Sada ceremony and celebration every year in the cities and centers of the districts.

Measures for transmission, including the formal education of the element will be implemented
by the Ministry of Education and Science. The Ministry of Culture and Academy of Sciences of the Republic of Tajikistan are the main bodies for documentation and research of ICH. The implementation of measures for increasing and enforcing viability will be handled by the Ministry of Agriculture, Ministry of Culture and the Committee on Tourism Development.

(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?

Not fewer than 150 or more than 250 words

Iran (the Islamic Republic of):
There are many non-governmental organizations and committees concerned with safeguarding this element and its transmission as a living heritage to new generations. Some of these organizations are as follows:

- Zoroastrian Women’s Organization of Tehran Zoroastrian Association.
- Zoroastrian Youth’s Organization of Tehran Zoroastrian Association.
- Yazd Zoroastrian Association.
- Kerman Zoroastrian Association.
- Tehran Zoroastrian Association.
- Mobadan Association as a Zoroastrian Organization.
- Rural Councils of Khorasan Provinces, such as Karimu and Moasabi Villages
- Torbat-e Jam City Council and its rural Council of Kamarche.

These non-governmental organizations and committees should support the key features and qualities such as the transmission of the element. They should also preserve the strong roles of women, youths, and children in the element.

Tajikistan (Republic of)
In planning process of proposed safeguarding measures representatives of communities and some experts from Khujand, Istaravshan, Bokhtar, and Kulob cities and Badakshan districts actively participated, which are described in the paragraph 4a.

In Tajikistan the Sada festival is being celebrated similar to other holidays with participation of all members of community. The community members will be involved together with representatives of governmental organizations for implementation of proposed safeguarding measures.

Community of peasants and gardeners, according to their suggestion will enhance the exhibition of saplings, flower seedlings and grain seeds. Group of craftswomen will decorate the area with hands made embroidered curtains where the Sada festival will be celebrated. They also prepare ceremonial table-cloth with dried fruits and traditional sweets for the festival. Folk musician, artists, dancers, sportsmen and other people will participate as members of the communities.

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: Deputy for Cultural Heritage, Ministry of Cultural Heritage, Tourism and Handicrafts

Name and title of the contact person: Dr. Mohammad Hassan Talebian, Deputy Minister for Cultural Heritage
### Address:
Azadi Av. Yadegar-e Imam Exp. Way cross road, Tehran, Iran.

Telephone number: 009821-66084577

Email address: mh_talebian@yahoo.com

Other relevant information: Shmgoudarzi@me.com

**Republic of Tajikistan, Ministry of Agriculture**

Name of the body:

Name and title of the contact person: Mr Shamsiddin Soliev

Address: 734064, Republic of Tajikistan, Dushanbe, Sino District, Shamsi Str., 5/1

Telephone number: +992 935151965

Email address: dfa.moa@gmail.com

Other relevant information: https://moa.tj/en

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**4. Community participation and consent in the nomination process**

For **Criterion R.4**, 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 actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

**Not fewer than 300 or more than 500 words**

**Iran (the Islamic Republic of):**

All non-governmental organizations with a key role in holding this celebration, were in close contact with the drafter of this nomination file. The manager of this inscription has done ethnographic research in the regions where Sadeh is held and been in contact with rituals celebrants and stakeholders. Kerman Zoroastrian association with a notable role in holding the celebration in Kerman helps the drafter of this nomination to be in contact with people who hold Sadeh and be aware of its social meanings and roles. Esfandiyar Ekhtiyari, the Zoroastrian member of the parliament and the head of Zoroastrian Assembly of Associations, connects the drafter to different persons and Zoroastrian organizations that have rich and reliable information and documents about the ritual. Yazd and Tehran Zoroastrian Associations came to help the drafter to get access to visual documents that show the sustainability of the Sadeh Celebration in the course of history. Fravahar Magazine with a leading role in publishing scientific books and journal reports about Zoroastrian rituals and celebrations provides access to scientific articles, books, and reports about Sadeh as much as possible. Some Zoroastrian scholars of Iranian ancient culture, religions, and languages, such as Dr. Farzaneh Goshtasb, and Dr. Pedram Soroushpour, guide the drafter toward a deep perception of the meanings Sadeh has among
Zoroastrian and its dynamic meaning during history as a living ritual experience and heritage. In rural Muslim communities, rural councils, which have a non-official and governmental role in villages are chosen by fellow villagers in some villages such as Karimou, Moasabi, Bardaskan, Kamarche, and Pir-e Hajat, assisted the drafter to take part in the rural form of Sadeh celebration, having interviews with rural women and young people. They helped the drafter to explain the goal of the international inscription of the element, why and for which reasons the international inscription and nomination of this element is vital and trustful for stakeholders of this celebration, and be allowed to make a film and take photos of the celebration.

Tajikistan (Republic of):

In Tajikistan, according to the decree of the Minister of Culture the working group was established, in which representatives of the Academy of Sciences, Ministry of Agriculture, Ministry of Culture, Ministry of Education and Science, The State Committee for Broadcasting and representatives of the Department of culture of Dushanbe city were involved. In the first working group meeting, which was held in January 3, 2020 required activities, plan of works with community and groups, related NGO’s and some concerned individuals were outlined. With purpose of close collaborations with communities and groups three ICH experts of the Research Institute of Culture and Information conducted several fieldworks in the Khujand, Istaravshan, Kulob, Bokhtar cities and Panj, Nosiri Khusrat districts. In addition, another working group was involved in the Gorno-Badakhshan Autonomous Region (GBAO). They met with representatives of the relevant communities, groups and individuals, also they outlined plan of actions for safeguarding the element in the future and prepared necessary materials. Thus, were held 8 meetings with organizers and bearers of Sadeh celebration, with peasants, farmers, gardeners, craftsmen and workers of the cultural sphere.

In the Khujand city Ms. Tahmina Abduqahhorzoda – Head of the Department of Culture and Mr. Nabi Jurazoda, who is one of the contributors to the Sada ceremony in Khujand assisted working group in organization of meetings and interviews with communities and concerned individuals.

In the Istaravshan city ICH experts met with Ms. Rano Zoirdukht – Director of the public organization "Farhangsaroyi oriyoi" and its workers, as well as with representatives of the Government of this city. During the meeting they submitted their plans and suggestions for further development of the element in the Istaravshan and in other parts of the country to the nomination file.

In the Kulob city and its surrounded villages Mr. Abdujabbor Zardiev – Chair of the Cooperative and Commercial Farm named after Said Ali Hamadani, Hamid Ayubov – agronomist, Abdurahim Tobibov – peasant and Odina Rahmov – gardener and some others had close collaboration in completing the documents of nomination file.

Thus, in Bokhtar city with contribution of Mr. Sherali Qosimov – Chairman of the Department of Culture, Muhammad Kabirov, Ms. Mukarrama Odinaeva, Fayzali Nazarov and other cultural officers organized meetings with community members and concerned individuals.

After fieldworks and preparing necessary documents working group and experts met in the Research Institute of Culture and Information and discussed the draft of the nomination file and related documents.
4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens 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. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.

Not fewer than 150 or more than 250 words

### Iran (the Islamic Republic of):

The consent letters that come as follow, written and signed by various organizations, communities, and individuals who belong to the societies and communities related to the element:

1. Esfandiyar Eghtiyari, Representative of Zoroastrians (MP) at the Islamic Consultative Assembly of Iran and head of the Assembly of Zoroastrian - Non-Governmental Organizations, (Ref. LC-01);  
2. Farzaneh Goshtasb (Ph. D.), a Zoroastrian citizen associate professor, Research Institute of Humanities and Cultural Studies (Ref. LC-02);  
3. Mobad Ardashir Khorshidiyan (Ph. D.), the Chairman of the Council of Iranian Mobads (Ref. LC-03)  
4. Afshin Namiraniyan, the Chairman of the Tehran Zoroastrian Association. (Ref. LC-04)  
5. Rural council of Karimu and Masabio neighboring villages, singed by a group of villagers (Ref. LC-05)  
6. Sirus Nikbakhsh, Chairman of Kerman Zoroastrian Association. (Ref. LC-06)  
7. Haroun Yashayai, Jewish film organizer, Managing Director of Pakhshiran Company. (Ref. LC-07)  
8. Jacenthe Salibi, a Christian associate professor at Research Institute of Humanities and Cultural Studies. (Ref. LC-08).  
9. Pedram Soroushpour, Editor in Chief of Fravahar Monthly (Ref. LC-09)  
10. Rural council of Karmarche village, singed by a group of villagers (Ref. LC-10)  
11. Khodad Kiyanipour, Chairman of Taft and Yazd related Regions Zoroastrian Association (Ref. LC-11)

### Tajikistan (Republic of)

During the fieldworks and meetings with communities, groups and concerned individuals were obtained also consent letters in support of submitted element. Thus, from Tajikistan 6 consent letters are submitted from following governmental and public organizations, groups and community members:

1. Department of Culture of the Khujand city with signature and stamp of Ms. Tahmina Abduqahhorzoda, signature of Mr. Nabi Jurazoda and three other officers.
2. Director of the public organization "Farhangsaroyi oriyo" with signature and stamp of Ms. Rano Zoirdukht.
4. Department of Culture of the Bokhtar city with signature and stamp of Mr. Sherali Qosimov – Chairman of the Department, and signatures of Muhammad Kabirov, Ms. Mukarrama Odinaeva,
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 specific knowledge. If such practices exist, demonstrate that the 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 that there are no customary practices governing access to the element in at least 50 words.

Not fewer than 50 or more than 250 words

There is not any specific aspect of intangible cultural heritage limited or restricted by any customary practices in this celebration. This celebration in both Zoroastrian and Muslim rural communities and societies is held in public spaces in Iran. The key components of this celebration are its construction based on a free and public interaction in which some interactive elements like distribution of ritual foods and performance, and arts are present. People from different cultural backgrounds, age groups, genders, regions, and strata are allowed to take part in this celebration. As such, there is not any customary practices that set limitation to access to this element in Iran.

There are no secrets, no limitation governing the practice of and access to the submitted element in Tajikistan. No part of the Sadeh celebration is defined as secret or prohibited to be publically practiced. Participation in gatherings, rituals, and celebrations related to the element is open to all visitors, researchers, tourists, filmmakers, journalists, photographers who are interested.

4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.: a. Name of the entity;

b. Name and title of the contact person;

c. Address;

d. Telephone number;

e. Email address;

f. Other relevant information.

Iran (Islamic Republic of):

Name of the body: The Council of Iranian Mobads

Name and title of the contact person: Ardashir Khorshidiyan (Ph. D.)

the contact person:

Address: No. 41, North Palestine St., Hojatdoust St., Tehran, Iran, Postal Code: 1416635311

Telephone number: 0098121259863

Email address: drardeshirkhorshidian@Gmail.com

Other relevant information:
<table>
<thead>
<tr>
<th>Name of the body</th>
<th>Tehran Zoroastrian Association</th>
<th>Pakhshiran Company</th>
<th>Fravahar Publication</th>
<th>Rural Council of Karimu Village</th>
<th>Rural Council of Torbat-e Jam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name and title of the contact person</td>
<td>Afshin Namiraniyan (Ph. D)</td>
<td>Haroun Yashyai</td>
<td>Pedram Soroushpour</td>
<td>Abas Aref</td>
<td>Reza Hanafizadeh</td>
</tr>
<tr>
<td>Address</td>
<td>8, 30-Tir St., Mirza Kouchak Khan St., Tehran, Iran, Postal Code:1131656311</td>
<td>No. 62, 5th Floor, Somayeh St. Tehran, Iran, Postal Code: 1599964511</td>
<td>Address: No. 261, Enghelab Ave., South Palestine St., Tehran, Iran, Postal Code: 1315773115</td>
<td>Address: Sarayan City, South Khorasan</td>
<td></td>
</tr>
<tr>
<td>Telephone number</td>
<td>+9821-66704369, +9821-66707740</td>
<td>00982188824057</td>
<td>009866462704</td>
<td>+98(0)91003821238</td>
<td></td>
</tr>
<tr>
<td>Email address</td>
<td><a href="mailto:info@t_z.a.com">info@t_z.a.com</a></td>
<td><a href="mailto:kiyarash899@yahoo.com">kiyarash899@yahoo.com</a></td>
<td><a href="mailto:Mpedramir@yahoo.com">Mpedramir@yahoo.com</a></td>
<td><a href="mailto:aref.khorasan@gmail.com">aref.khorasan@gmail.com</a></td>
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<tr>
<td>Other relevant information</td>
<td></td>
<td></td>
<td><a href="http://www.Nashr-fravahar.ir">www.Nashr-fravahar.ir</a></td>
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</tbody>
</table>
Address: Kamarche Village, Torbat-e Jam City, Razavi Khorasan Province

Telephone number: 00985152536962

Email address: bonyad1392@gmail

Other relevant information:

Tajikistan
(Republic of):

Name of the body: Farhangsaroyi oriyoi

Name and title of the contact person: Ms. Rano Zoirdukht

Address: Buston str. 1, Istaravshan city, Tajikistan

Telephone number: (+992) 918-55-03-95; (992 83454) 2-36-13

Email address: dukht_pagoh@mail.ru

Other relevant information: https://www.facebook.com/rano.zoirdukht

5. Inclusion of the element in an inventory

For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.

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

Provide the following information:

(i) Name of the inventory(ies) in which the element is included:

Iran (Islamic Republic of):
The Iranian National List of the Intangible Cultural Heritage

Tajikistan (Republic of):
National Inventory List of Intangible Cultural Heritage of Tajikistan

(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:

Iran (Islamic Republic of):
Ministry of Cultural Heritage, Tourism and Handicrafts

In Persian:
وزارت میراث فرهنگی، گردشگری و صنایع دستی

Tajikistan (Republic of):
Research Institute of Culture and Information, Department of National Heritage of Tajiks.
In Tajik:
Пажуҳишгоҳи илмӣ-тадқиқоти фарҳанг ва иттилооти Вазорати фарҳанги Ҷумҳурии Тоҷикистон

(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):

<table>
<thead>
<tr>
<th>Country</th>
<th>Reference Number</th>
<th>Inventory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iran (Islamic Republic of)</td>
<td>No. 2067</td>
<td>National Representative Inventory of ICH of the Islamic Republic of Iran</td>
</tr>
<tr>
<td>Tajikistan (Republic of)</td>
<td>Chapter 3. - Celebration and rituals, C018</td>
<td>National Inventory List of Intangible Cultural Heritage of Tajikistan</td>
</tr>
</tbody>
</table>

(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

<table>
<thead>
<tr>
<th>Country</th>
<th>Date of Inclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iran (Islamic Republic of)</td>
<td>18 February 2020</td>
</tr>
<tr>
<td>Tajikistan (Republic of)</td>
<td>October 29, 2018</td>
</tr>
</tbody>
</table>

(v) Explain how the element was identified and defined, including how information was collected and processed ‘with the participation of communities, groups and relevant non-governmental organizations’ (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

Iran (Islamic Republic of):
The Inscription of the Sadeh Celebration on the National ICH Inventory list is based on the Articles 11(b) and 12 of the 2003 Convention. There are two inventories, one is the Inventory of ICH in Need of Urgent Safeguarding and the other is the Representative Inventory of ICH. The Celebration of Sadeh has already been inscribed in the Representative Inventory of ICH. The following are the particulars of the inscription for the Sadeh Celebration:
- Name: Sadeh Celebration
- Date of inscription: 18 February 2020
- Reference: ICH Element No. 2067
- Inventory: National Representative Inventory of ICH of the Islamic Republic of Iran
- Responsible Office: Office for Inscriptions, and Preservation and Revitalization of Intangible and Natural Heritage, affiliated to Deputy for Cultural Heritage, the Ministry of Cultural Heritage, Tourism and Handicrafts.
- Community Involvement: The Inventory has been drawn up with participation of local communities, groups, as bearers and practitioners, as well as individuals, with their definite contribution throughout the proposition, compilation, inscription and monitoring.

Tajikistan (Republic of):
The Sada Celebration as a single ICH element was identified and recognized by experts of the Research Institute of Culture and Information. The element together with other new identified ICH elements was included to the National Inventory List of Intangible Cultural Heritage of Tajikistan.
The updated materials for given List were prepared through several fieldworks and studies, following that the List was discussed in joint meetings with communities, groups and collaborations with local NGO’s and public organizations, such as “Kuhhoi Pomir”, “Haft paikar”, “Union of Craftsmen of Tajikistan”. In 29th of October, 2018 under Resolution № 4/12 the
updated National Inventory List of Intangible Cultural Heritage was confirmed by the Ministry of Culture of the Republic of Tajikistan.

(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).

Iran (Islamic Republic of): Updating Process: The Inventory update cycle is 1-3 years, which is dependent on the situation of element as keeping it as a living heritage.

Tajikistan (Republic of):
The National Inventory List of Intangible Cultural Heritage updates once in two years.

(vii) Explain how the inventory(ies) is(are) regularly updated. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 200 words).

Iran (the Islamic Republic of):
The Inventory is updated by a new inscription, or updating the previous inscribed files. In both cases, the following process is needed:

a) A request or a proposal submitted by the local community.

b) Organized sessions included dialogue with local experts and community stakeholders and representatives.

c) Making a decision on the need for updates as a result of dialogue with local experts and community stakeholders and representatives.

d) The needed information will be received.

e) The adequacy and accuracy of updating are reviewed.

All of the aforementioned tasks are implemented in the ICHHTO’s Cultural Heritage Deputyship.

Republic of Tajikistan:
The National Inventory List of ICH was created in 2013 and updated in 2014, 2016 and 2018. In the new updated List was added a new column showing the year of inscription of the element to the National Inventory List of the ICH. Some elements were removed from the list because they repeated each other with two names, or some of the elements are not being practiced now. Also new identified and inventoried elements were included to the list.

(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. The information should be provided in English or French, as well as in the original language if different.

b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be provided in English or French as well as in the original language if different.

Indicate the materials provided and – if applicable – the relevant hyperlinks:

Iran (the Islamic Republic of):
There is not any hyperlink, except hard copies (Persian and English versions) of the certificate, extract of national Inscription of the element and a summary of Inventory List of ICH in which the element has been listed are attached. In addition, the Certificate and Inventory List (Persian and English versions) of Living Human Treasure of Iran related to this element is also attached.
6. Documentation

6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the 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.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- documentary evidence demonstrating that the nominated 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; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(s) of rights corresponding to the video recording (Form ICH-07-video).

6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the 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.

Iran (Islamic Republic of)


Tajikistan (Republic of):

The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.

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

<table>
<thead>
<tr>
<th>Name:</th>
<th>Iran (Islamic Republic of):</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Dr. Mohammad Hassan Talebian</td>
</tr>
<tr>
<td>Title:</td>
<td>Deputy Minister for Cultural Heritage, Ministry of Cultural Heritage, Tourism and Handicrafts.</td>
</tr>
<tr>
<td>Date:</td>
<td>26 March 2020</td>
</tr>
<tr>
<td>Signature:</td>
<td>Talebian</td>
</tr>
</tbody>
</table>

Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)

| Name: | Mr. Jamoliddin Ubaidullo |
| Title:| H.E. Ambassador Extraordinary and Plenipotentiary of the Republic of Tajikistan to France/Permanent Representative of the Republic of Tajikistan to UNESCO |
| Date: | 26 March 2020 |
| Signature: | Ubaidullo |