CONVENTION FOR THE SAFEGUARDING
OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Sixteenth session
2021

Nomination file No. 01741
for inscription in 2021 on the Representative List
of the Intangible Cultural Heritage of Humanity

A. State(s) Party(ies)

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

Madagascar

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.

Malagasy Kabary, the Malagasy oratorical art

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).

Ny kabary malagasy, fahaizana mandaha-teny malagasy

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.

N/A
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

Traditionally, Malagasy kabary was exclusively performed by the oldest men. Today, this is no longer the case. Malagasy kabary has evolved and is performed by the majority of the Malagasy population of all ages and all genders, both in Madagascar and abroad.

This cultural heritage has been handed down from generation to generation in almost all Malagasy communities.

In Madagascar, Malagasy kabary is inseparable from life in society as it forms an essential part of events and ceremonies. It is either performed by a family member or by spokespersons who practise the art as a professional occupation. The latter may or may not be part of associations.

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

The 'Malagasy Kabary' oratorical art is performed throughout the island as well as in foreign countries throughout the world (Indian Ocean, Europe, America, Asia, Africa, etc.) where Malagasy communities are present.

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.

Title (Ms/Mr, etc.): Madame
Family name: RAZAFIMANANTSOA
Given name: Tiana Lalaina
Institution/position: Ministère de la Communication et de la Culture / Directeur du Patrimoine
Address: Bibliothèque Nationale - Anosy
Telephone number: +261 34 05 532 96
Email address: tianasoalalaina@yahoo.fr
Other relevant information: Member of the Evaluation Body of the Intergovernmental Committee of the 2003 Convention during the 2020-2023 cycles

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.

N/A

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

Malagasy kabary is a poeticized discourse, full of imagery, eloquently declaimed in front of an audience. It is highly structured and consists of proverbs, maxims, rhetorical figures and plays on words. It can have aspects of verbal jousting.

Malagasy kabary was originally a speech given by leaders to pass on information on social life and administration to the community. Later, it was used by communities to communicate and enhance the value of events within society. It thus became inseparable from the social life of the Malagasy, whether for festivities, funerals, official ceremonies or popular events, etc.

Considered as a ritual genre, Malagasy kabary is performed in specific contexts of social life. Its function is always to express values and thoughts that give collective meaning to material facts.

In practice, Malagasy kabary takes place as a conventional dialogue, usually involving two orators or mpikabary, in front of a gathering in various circumstances.

Generally speaking, Malagasy kabary, which can last several hours, is structured as follows:

- The opening or ‘Savaravina’ which is divided into five parts (the invitation ‘ants’, prelude and presentation ‘tari-dresaka sy alasarona’, paying of respects ‘azafady’, apology ‘fialantsiny’, tribute, greetings and wishes ‘hasina sy arahaba ary firariantsoa’;
- Body of the speech or ‘Ranjan-kabary’, the most important part in which the heart of the message is passed on;
- Thanks and closing or ‘Fisaorana sy Famaranan-teny’.

However, in certain circumstances (condolences, funerals), this structure is simplified in terms and lasts around ten minutes in length.
(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?

In former times, the performance of Malagasy kabary was reserved to men of over fifty years of age with white hair or 'raiamandreny' enjoying venerable social status, because of their wisdom and patrilineal Malagasy society. But today, this situation has changed considerably since Malagasy kabary is increasingly performed by young people and women.

The person who performs the kabary is known as the 'mpikabary' or orator. Traditionally, they belong to a specific group of people in society. One of the characteristics they must have is to always acknowledge their imperfection and respect the tradition.

Associations of 'mpikabary' now exist such as Fikambanan'ny Mpikabary Malagasy (FI.MPI.MA), Vondron'ny Mpikabary Ankehitriny (VMPA), Mpikalo, etc. Their objectives are to promote and enhance the prestige of the Malagasy language and cultural identity through Malagasy kabary. Certain mpikabary perform on a professional basis, and others on an occasional basis. On the whole, they are actively involved in awareness-raising and socially-aware education among the Malagasy population.

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

Nowadays, the knowledge and skills connected with the element are passed on to today’s generations in a number of manners. Malagasy kabary is learned and passed on in both formal and non-formal ways through:
- ceremonies, rituals and festive events within the community such as marriage, Famadihana (the Malagasy funerary tradition known as the turning of the bones), funerals, inaugurations, celebrations, official ceremonies, etc.
- the mass media, through cultural programmes, reports and documentaries on the element.
- various works and publications: books, articles, essays, research papers and theses, magazines, etc.
- cultural activities organized by the Ministry of Culture (Ministère en charge de la culture), educational institutions, Mpikabary associations, local authorities and non-governmental organizations.
- families, which perpetuate the culture of Malagasy kabary through their descendants by means of legends, myths, tales and traditional stories.
- training provided by Mpikabary associations such as Fikambanan'ny Mpikabary Malagasy or FI.MPI.MA, whose work includes initiatives abroad to pass on know-how and knowledge connected with Malagasy kabary.

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

Malagasy kabary is an important vehicle for social communication between members of a family and before audiences at large gatherings. At the family level, it contributes to cohesion when performed at family meetings where all generations are present and share in the performance. It expresses a guarantee of continuity as it cements the ceremony by symbolizing the permanence of the individual and the community. In the public sphere, it strengthens the relationships between groups and communities, creating an atmosphere of sharing and cohesion.

The various cultural events and activities in which communities gather together and accomplish their oral traditions provide an excellent opportunity for facilitating exchanges of information and knowledge. They have contributed to developing harmony and appreciation and bringing all members of the community closer together, regardless of their religious affiliation. The element also makes it possible to inspire a spirit of closeness, unity, rejoicing and peace in all of the country’s regions.
Malagasy kabary enables orators to disseminate their knowledge, know-how, collective wisdom, talents and skills, and constitutes a source of income for the groups of orators, contributing to the well-being and permanence of society. The element is the guarantee of the link to tradition, enabling it to be passed on to younger generations and ensuring its continuity.

At the national level, Malagasy kabary has exceptional stylistic and linguistic value. It manifests the Malagasy spirit, the genius of the language and the art of oratory. It represents an effective means of maintaining social bonds, particularly through the modern performance of Malagasy kabary.

(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

There is no aspect of the element that is not in accordance with existing international instruments concerning human rights or with the requirement for mutual respect between communities, groups and individuals, or that is not compatible with sustainable development.

In fact, Malagasy kabary has been and remains an element of cohesion for consolidating and promoting the rights of the population, whether in terms of freedom of religion, ethnic origin, language or belief. Through its public performances and various ceremonies, it invites people from all walks of life to come together. Through its words, which extol nature, history, belief, love, peace, society, coexistence and brotherhood, it enables understanding and tolerance between cultures and communities.

Through its expression of commitment to respect for the fundamental human rights of all, the Malagasy kabary oratorical art safeguards unity, harmony, equality and respect for others, promoting the values of freedom, preservation of human dignity, respect for rights and brotherhood.

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

At the local level: The inscription of Malagasy kabary on an international level would be an asset for developing the local community and its culture. It would encourage both practitioners and bearers to have concern for and be possessive towards their cultural heritage, which gives a picture of their identity. The inscription of Malagasy kabary would also enhance national pride among the practitioners and bearers of the element, creating a spirit of appropriation and emulation for the inscription of other elements. Moreover, certain persons within society are beginning to consider the Malagasy kabary to be monotonous and a waste of time, leading at certain times to a decline in its popularity. Its inclusion in the intangible cultural heritage of humanity would thus be an ideal enabling the re-popularization of this tradition and correcting the mentality of current generations neglecting their national culture.

(i.b) Please explain how this would be achieved at the national level. Not fewer than 100 or more than 150 words
At the national level: Generally speaking, the inscription of Malagasy kabary on the Representative List of the Intangible Cultural Heritage will improve the visibility of this heritage in the country. Since it is performed at various different ceremonies, rituals and festive events, Malagasy kabary will, at the same time, increase the prestige of and respect for the various social practices connected with the element. In addition, the inscription of Malagasy kabary will lead the government, the institutions concerned, and communities to give priority to and invest in the field of culture. It will encourage further commitment to and active pursuit of the study, collection and documentation of new elements of cultural heritage to be included in national inventories. On the other hand, as far as contemporary society is concerned, worldwide recognition of the culture will increase its importance and encourage curiosity and incentive with regard to its practice among the younger generations.

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

Not fewer than 100 or more than 150 words

At the international level: Inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity will significantly contribute to promoting the cultural identity of the Malagasy nation. It will increase the number of applications for the proposed nomination of other elements of the cultural heritage from communities, groups and individuals. Today, mpikabary associations are increasingly expanding outside of the national territory and are working to showcase Malagasy culture on the international stage. The inscription of Malagasy kabary or the Malagasy oratory art on the UNESCO Representative List, will open other doors and provide opportunities for professionals and practitioners working in the cultural field. Moreover, it will stimulate the tourism sector and turn it towards other horizons for the discovery of practices, rituals, local traditions, etc.

(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

Malagasy kabary has always been a means of communication through public performances, promoting exchanges between communities and leading to greater cohesion between members of society in Madagascar.

Its inscription on the Representative List of the Intangible Cultural Heritage of Humanity will further promote dialogue between communities and individuals. Today, groups of foreigners are beginning to learn the Malagasy kabary oratorical art. The growing visibility of Malagasy oral tradition will attract other countries to engage in cultural and linguistic exchanges with the ‘Mpikabary’ and other Malagasy practitioners.

In addition, inscription will increase the popularity of this culture among the younger generations, encouraging them to discover and learn this art.

(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

Malagasy kabary is a means of oral expression that is very much alive, contributing to respect for cultural diversity through its public performances. It is creative and dynamic, encompassing family, community and national values, and addressing an extended multicultural Malagasy audience.

Malagasy kabary shows consummate mastery of the use of the Malagasy language during major social events. This capacity for using the language in a way that is poeticized and full of imagery generates great pride within the community. The inscription of Malagasy kabary on the Representative List of the Intangible Cultural Heritage of Humanity will strengthen the community’s desire to preserve this element of its identity and encourage emerging creativity, especially among young people. Today, this creativity is reflected in diversification of the themes and artefacts of Malagasy kabary.
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

The Malagasy have always treasured the oral traditions inherited from their ancestors. Since 2008, the Ministry of Culture has taken many concrete measures, in collaboration with the communities concerned, the relevant institutions and the bearers, with a view to maintaining the promotion of Malagasy oral traditions and guaranteeing their existence for future generations. It has done so through:
- the organization of presentation seminars, meetings and training workshops on the value of the element as part of the nation’s cultural identity.
- exhibitions, competitions and conference-debates on the theme ‘Malagasy Kabary’ during the celebration of Malagasy language month in June.
- the publication of books on Malagasy kabary.
- the organization of Malagasy kabary competitions for young schoolchildren during the celebration of special school days (journées des écoles).
- research and studies on Malagasy kabary and activities connected with the element, within the framework of the cultural centres (maisons de la culture) present in all of the provinces of Madagascar, and in collaboration with the authorities concerned.
- dissemination of Malagasy kabary on the website of the Ministry of Culture and of the Mpi kabary association.

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

The Malagasy Government has made the following efforts in order to ensure the visibility and safeguarding of its intangible cultural heritage in general, and of the element in particular:
- The passing of Law No. 2013-017 on Safeguarding the National Intangible Heritage on 20 February 2014.
- The adoption of Ministerial decree (Arrêté ministériel) No. 13428/2015 concerning the inscription on the National Register of a list of Intangible Heritage on 3 April 2015.

The Malagasy Academy (Académie malagasy) and the Ministry of Culture organize cultural events connected with Malagasy kabary to celebrate International Mother Language Day on 21 February and the Malagasy language throughout the month of June.

The Ministry organizes numerous national seminars, meetings and training workshops, which focus on the implementation of the 2003 UNESCO Convention, the importance of inscription of
the element on the Representative List and the principles of ensuring equal recognition and respect, with a view to developing intangible cultural heritage throughout the country.

The University of Antananarivo (Université d’Antananarivo) has opened heritage studies grades with units of value intended for the transmission and safeguarding of the element.

Every year, an event is held for the public on Malagasy kabary in order to encourage the promotion and popularization of the element.

The Mpikabary association is primarily devoted to training and transmission of Malagasy kabary in various entities: Church, private companies and public institutions. It is always performed during various official events: presentation of New Year’s greetings and the Fête Nationale national holiday.

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

The safeguarding measures proposed and which will be implemented, especially for the protection and promotion of the element and in order to guarantee the visibility of the element, to ensure that it will not be jeopardized in the future by unintended consequences of inscription on the Representative List and the resulting visibility and special public attention, are as follows:

TRANSMISSION MEASURES:
- Increasing the number of training schools and youth institutions, with the support of the State, to provide skills and opportunities for younger generations that wish to acquire or strengthen their talent.
- Reinforcing the role of educational institutions in the transmission of the oral tradition and knowledge connected with the element in order to enable students and teachers to contribute to ensuring the viability of the element alongside the institutions concerned and members of communities.
- Supporting and encouraging the various mpikabary associations that work free of charge to educate and transmit kabary knowledge and know-how.

IDENTIFICATION AND DOCUMENTATION MEASURES:
- Identification and documentation of the variants developed over time in the districts and communes performing the element, throughout the island’s twenty-two regions.
- Identification and documentation of variants performed, today and in the past, by other Malagasy communities.
- Identification and documentation of performances of the element by other Malagasy communities abroad.
- Inventory of both traditional and professional orators or ‘Mpikabary’ present in the island’s twenty-two regions.
- Inventory of practitioners and members of associations existing outside of the national territory.
- Inventory of Mpikabary associations existing throughout the island.
- Identification and inventory of all archive material on the element (books, research papers and theses, videos, reports, etc.), in libraries, centres and specialized institutions present in the country.
- Digitization of all existing (paper and audiovisual) archives on the element.
- Scientific meetings on the element within the Faculties of Humanities and Social Sciences present in all of the Universities of Madagascar.

PROMOTION AND ENHANCEMENT MEASURES:
- Production of CDs and DVDs of Malagasy kabary for the public at large in order to make the element more accessible and more visible at the national level and at the international level.
- Production of radio programmes to raise public awareness of Malagasy kabary.
- Broadcasting of the element on television programmes in order to raise awareness of and make known its value within today's generations.
- Publication of press articles and other publications for popularization and local recognition of the element.
- Regular organization of various events: meetings, conference-debates, workshops, competition for young talents, special days and exhibitions, etc.
- Involvement of non-governmental organizations in government initiatives concerning the element, due to the effective role they play in disseminating and transmitting the culture and oral tradition inherited from the ancestors.
- Cooperation and coordination between the different associations of Mpikabary with a view to re-creating the conditions for the practice of activities connected with the element and prevent them from being forgotten in the face of increasing globalization and the invasion of foreign cultures.
- Exchange of documents and information between the competent institutions concerning the safeguarding measures proposed for the protection of the element and to ensure that its viability is not jeopardized in the future.
- Creation and updating of websites devoted to Malagasy kabary and actors.

Organization of National Malagasy Kabary Day.

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

Not fewer than 150 or more than 250 words

The Ministry of Culture has adopted policies and programmes aimed at safeguarding and preserving the element as cultural heritage of the Malagasy nation, which provide for:
- Direct supervision of protection and enhancement of intangible cultural heritage in order to present it at the national and international level.
- Increase in the number of awards of prizes and national honours for outstanding contributions to the safeguarding and promotion of intangible cultural heritage.
- Preparation of annual work plans for implementation programmes and policies, as well as decision-making in the field of safeguarding, in coordination with the authorities concerned.
- Establishment of a specialized institution in the field of protection of intangible cultural heritage in general and of the element in particular, notably following its inscription on the Representative List of the Intangible Cultural Heritage of Humanity.
- Publication of illustrated booklets and the organization of workshops for raising awareness among young people, regarding the definition of the element as an aspect of national identity.
- Support to different communities for the benefit of intangible cultural heritage, in order to ensure the continuation of activities connected with the element and to prevent their loss or disappearance.

(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?
Communities, groups and individuals have taken part in the planning of the proposed safeguarding measures and in obtaining detailed documents, photos and videos concerning the element.

Some put forward safeguarding measures and others fully participated in the capacity of instructors and practitioners, in order to keep ancient traditions connected with the element alive and to preserve them. The Ministry of Culture thus works in close collaboration with the Faculties of Humanities and Social Sciences and teacher training colleges and the Museum of Art and Archaeology of the Universities of Madagascar (Musée d'Art et d'Archéologie des Universités de Madagascar), the Malagasy Academy, the Mpikabary associations, UNESCO-accredited intangible cultural heritage NGOs, namely Friends of the Heritage of Madagascar (Amis du Patrimoine de Madagascar, APM), to provide information on the element, identify its viability, the risks and threats to which it is exposed and to propose safeguarding measures.

With regard to future plans, numerous other communities (National Consortium for Citizens’ Participation [Consortium National pour la Participation Citoyenne]), groups, individuals and non-governmental organizations have also expressed the desire to voluntarily take part in the implementation of safeguarding measures.

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.

<table>
<thead>
<tr>
<th>Name of the body:</th>
<th>Institut de Civilisations/Musée d'Art et d'Archéologie _ Université d'Antananarivo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name and title of the contact person:</td>
<td>Pr RAZAFIARIVONY Michel</td>
</tr>
<tr>
<td>Address:</td>
<td>BP 564, 17 rue Dr Villette - Isoraka - 101 Antananarivo</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>+261 331493500</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:razafiarivonymic@yahoo.com">razafiarivonymic@yahoo.com</a></td>
</tr>
<tr>
<td>Other relevant information:</td>
<td>Professeur titulaire, sociologue et spécialiste en littérature orale africaine</td>
</tr>
</tbody>
</table>

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.

The Ministry of Culture set up a special Committee to prepare the drafting of the nomination file for possible inscription on the Representative List of the Intangible Cultural Heritage of Humanity, whose members held workshops, in collaboration with representatives of the communities concerned, bearers, representatives of local government, non-governmental organizations, research institutes, cultural specialists and individuals concerned, in order to ensure the widest possible participation in the process of gathering the information required...
within the framework of the preparation of the nomination file, and to propose effective safeguarding measures to preserve the element for future generations.

In addition, many local government representatives had provided financial support for the holding of several meetings, interviews and training workshops, with a view to setting up all the necessary facilities for the provision of additional information connected with the element, such as photos, video films and written material to be included in the nomination file.

Within the framework of its core projects, the Ministry of Culture had also researched the whole of the element’s traditional activities in order to prepare databases and make them accessible to research centres and universities.

Moreover, a team in charge of the nomination process had held several meetings with representatives of the members of the communities involved, individuals concerned, specialists and competent institutions with a view to gaining free, prior and informed consent to the nomination of the element on the Representative List of the Intangible Cultural Heritage of Humanity.

In order to mark an advance in the involvement of competent cultural representatives of the communities as a whole in the nomination process and in the implementation of the safeguarding measures, 30 people took part in a restitution workshop in February 2017 in Antananarivo, supervised by the UNESCO National Commission. Successive meetings then took place until validation of the application in March 2020.

The local communities, groups and local government, cultural institutions, members of the communities concerned and the competent NGOs thus actively took part in each of the stages of the process of nomination of the element.

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 regimes 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

Members of the Malagasy community, including bearers, practitioners, representatives and audiences of the groups, participated in the preparation of the nomination from 2015. The members of the community were fully informed about the Convention and its lists, the importance of community participation, the possible effects of inscription, the safeguarding of the element and their consent to the nomination file.

In all the workshops and consultative meetings that have taken place, communities have shown a high level of understanding and support for safeguarding the element from unintended consequences of inscription, while at the same time increasing the visibility of the element.

Through practitioners, bearers, groups and other stakeholders at the meetings, the community gave its informed, unanimous and voluntary consent to the submission of the original nomination file. The file was then revised at meetings held in different regional centres. The written consent accompanying the nomination file for Malagasy kabary for inscription on the Representative List is provided as an attachment.

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.
There is no secrecy associated with Malagasy kabary. It is an open and participatory means of oral expression that can be learned and transmitted from generation to generation.

Initially, Malagasy kabary was limited to older men in the community, but today it is open to all practitioners of all genders and ages. This is part of a gradual process of inclusion, in line with tradition.

Since the people concerned practice their oral traditions freely and openly, there can be no restrictions or secret knowledge governing access to the element.

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.**

- a. Fikambanan'ny Mpikabary Malagasy
  b. Andriamboavonjy Hanitriniaina, Présidente
  c. Immeuble CENAM, 67 ha atsimo, Antananarivo 101 Madagascar
  d. +261340386339
  e. fimpima_kabary@yahoo.fr

- a. Vondron'ny Mpikabary Ankehitriny
  b. Randrianiaina Mamison dit Fitomiandalana, Président
  c. C21 DI Ambohinaorina Sabotsy Namehana - 103 Antananarivo
  d. +261331236281

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:**
  - National Register

- **(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:**
  - Ministry of Communication and Culture (Ministère de la Communication et de la Culture)

- **(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):**
The reference number is Ministerial decree (arrêté ministériel) no. 13428/2015 concerning the inscription on the National Register of a list of Intangible Heritage, which was published on 3 April 2015.

The name of the element is Malagasy kabary

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

3 April 2015

(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).

In accordance with subparagraph (b) of Article 11 of the 2003 UNESCO Convention, the Malagasy Government has expressed a strong desire to preserve the various existing forms of intangible cultural heritage in its territory; to this end, the Ministry of Communication and Culture has collected information on this heritage in numerous Districts. In this regard, the element has been identified and defined since Malagasy kabary has been included in the national inventory. Malagasy kabary is a special and irreplaceable element. It provides the medium for the most vivid expression of the wisdom of the community. It still remains a relatively living tradition. It is transmitted from generation to generation and still preserves the source of Malagasy wisdom.

The identification of Malagasy kabary as intangible cultural heritage, the preparation and the revision of the inventory entry were carried out thanks to the participation of the bearers, practitioners, various groups and community organizations such as VMPA, FMTS, FIMPIMA, AMPINGA, etc.

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

Updating of the national register of a list of national intangible cultural heritage is a part of one of the activities of the Ministry of Communication and Culture, in collaboration with the Ministry’s 22 Regional Directorates.

(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).

The Ministry of Communication and Culture is in the process of creating technical data sheets concerning the elements of intangible cultural heritage with the aim of establishing a national list of intangible cultural heritage and an inventory register.

Updating of the Inventory: Technical data sheets for elements of Intangible Cultural Heritage describe the state of a practice or an element at a given moment and are not intended to fix them. They are therefore likely to be enriched with new facts in agreement with the community, if only to take into account the effects of the proposed safeguarding measures. These modifications will be made at the request of the bearers of the nomination and in agreement with the heritage directorate (direction du patrimoine).

(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:

The documents provided are as follows:
- Ministerial decree no. 13428 / 2015 concerning the inscription on the national register of a list of Intangible Heritage
- Inventory data sheet for Malagasy kabary

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.

- RAMIANDRAOSOA Fred, 1984. Le Kabary, Imp. FTM
- RANJEVA Henri, 1992. La littérature malgache traditionnelle : Le Kabary. Imp. notre Librairie
7. **Signature(s) on behalf of the State(s) Party(ies)**

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.

| Name: Lalatiana RAKOTONDRAZAFY ANDRIATONGARIVO |
| Title: Ministre de la Communication et de la Culture |
| Date: 21 September 2020 (revised version) |
| Signature: <signed> |