A. STATE(S) PARTY(IES)

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

Hashemite Kingdom of Jordan

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

Al-Mansaf in Jordan: A festive banquet and its social and cultural meanings.

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

المُنَسَّف في الأردن: وَالحَبَّة اِحْتِفَالَا وَدَيْرَا لَها الْجَمَاعَةَ وَالْقَلْبَا.
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.

AI-Mansaf
AI-Minsaf
EI-Minsaf
EI-Mansaf
Mansaf
Minsaf

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

Nowadays, "AI-Mansaf: A festive banquet and its social and cultural meanings" (=AI-Mansaf) is a major Intangible Cultural Heritage (=ICH) component of communities of all origins and tribes in Jordan, whether nomadic, seminomadic, semi-sedentary or sedentary, making it difficult to list all the names of the communities or groups concerned. It is spread among Bedouins in the desert and rural residents in villages. AI-Mansaf adherents include city inhabitants, who stem from different tribal and ethnic affiliations, including Jordanian citizens of Palestinian origin. Certain ethnicities, including Jordanian Armenians, Chechens, Circassians, Druze and Kurds have adapted AI-Mansaf as part of their evolving patrimonies, while retaining their own cultural manifestations, values and identity. Among the communities of al-Aqaba in the far south, Al-Mansaf finds a parallel in al-Sayadyah (seasoned fish and rice) as a common festive dish. Jordanians abroad are also major bearers of this element.

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

Dishes similar in form and ingredients (but with slight variations), are known in the neighboring countries of Saudi Arabia, Syria (especially in Hauran region to the north), and at the northeastern border triangle between Jordan, Saudi Arabia, and Iraq. It is also known among the Bedouins of Negev in southern Palestine. As a festive dish it is made for celebrations in all regions of Jordan, in the Northern, Central and Southern Badia (= desert) regions. It is concentrated in the populous northern (Irbid, Jerash, Ajloun, Ramtha, and Al-Mafraq), and central (e.g. Amman, Al-Salt, Al-Zarqa and Madaba), regions of Jordan, as well as southern regions (Al-Karak, Al-Tafila, Ma'an), and in their rural peripheries and in the Jordan Valley (=Al-Ghor). Its presence is weak in the port city of Aqaba. Moreover, Al-Mansaf is widely spread among Jordanians abroad.

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.

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.):</th>
<th>Ms.</th>
</tr>
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<tbody>
<tr>
<td>Family name:</td>
<td>Awwad</td>
</tr>
<tr>
<td>Given name:</td>
<td>Sumaya</td>
</tr>
<tr>
<td>Institution/position:</td>
<td>Head of Research and Documentation Department/Heritage Directorate</td>
</tr>
<tr>
<td>Address:</td>
<td>Ministry of Culture</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>00962 799406138</td>
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<tr>
<td>Email address:</td>
<td><a href="mailto:sumaia.awad@Culture.gov.jo">sumaia.awad@Culture.gov.jo</a></td>
</tr>
<tr>
<td>Other relevant information:</td>
<td><a href="mailto:sumayaawwad@icloud.com">sumayaawwad@icloud.com</a></td>
</tr>
</tbody>
</table>

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.

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:

- an explanation of its social functions and cultural meanings today, within and for its community;
the characteristics of the bearers and practitioners of the element;
- any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and
- 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.

Al-Mansaf, as a festive dish, is customarily central to socio-culturally important occasions. As such it is an important and well-known symbol that evokes a deep sense of identity, social cohesion and attachment. It is the core to other associated ICH elements that can mainly be achieved through it (R1, iv). It is associated with the agro-pastoral lifestyle in which meat and dairy are readily obtainable. The dish consists of meat cooked in a sauce made from diluting fermented dried lumps of yogurt (Jameed) made from goats or sheep’s milk. Farmers and nomads processed milk to make Jameed to increase its durability and make it easier to store and transport. Large chunks of sheep or goat meat are boiled in Jameed sauce and special spices in a large pot. This mixture is mainly served with huge quantities of rice, and sometimes bulgur, overlying a layer of special thin bread called (Shraak). Cooks usually discuss common concerns, tell stories and sometimes perform songs during the preparation. A platter, mostly rounded, should be ready for arranging the layers of the bread, rice and meat. Fried desiccated almonds, and sometimes chopped parsley are sprinkled on the surface. In the North, fried bulgur balls (kubbih) filled with minced meat are placed around the meat. The host's relatives carry the platters to the reception hall. The invitees sit around them, 5-7 people to each, traditionally eating with the right hand while the left is placed behind the back, though now some guests use dishes and spoons.

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 towards the element?
responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

Not fewer than 150 or more than 250 words

Community members from both sexes—rural, Bedouin, urban, and expats—identify with Al-Mansaf and are engrossed in its preparation, customs, and transmission, as much as livestock breeders, who provide meat and milk; Jameed producers, who generate household income producing it; Shraak bread bakers; chefs and cooks; and family kitchens.

Al-Mansaf requires meat, and it is the Men's role to provide it. This masculine labor is balanced by the feminine labor of cooking, which transforms the raw into cooked. For women, cooking is a reflection of their worth as cooks and individuals. Women know that men depend on them to maintain their image of generosity.

The sheep are slaughtered by the men, while Jameed, spices, and Shraak bread are prepared by the women often with the help of relatives and neighbors. All adults are involved in the preparation, cooking and presentation. Young boys and girls assist in minor tasks, thus learning this tradition. Adult women soak the Jameed in warm water while reciting traditional songs and short stories. By involvement, boys and girls learn this tradition. The men present Al-Mansaf in its final form for celebratory occasions. Experienced older men supervise younger men. The dish is never served without the approval from the host, who distributes the meat evenly. When ready, the men form a line and carry Al-Mansaf to serve the guests, males and females separately, in tents or reception halls. A female host receives the platter from men at the entrance of the hall to serve women guests inside.

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

Not fewer than 150 or more than 250 words

Through transmission across generations, Al-Mansaf has always been subject to social, economic and political evolution representing the dynamic nature of ICH, reflecting the vitality of the groups and communities involved.

Al-Mansaf, as a festive dish that has its own customs, skills, meanings and knowledge is transmitted within and across communities and groups, who through informal apprenticeship gain its meanings by being engrossed in its practices from the first steps of its preparation to related communal or ceremonial activities. This enables boys and girls to adjust to their communities.

Transmission of Al-Mansaf knowledge is exemplified by old women demonstrating Al-Mansaf preparation to younger women, who absorb this knowledge through participation from milking sheep to producing Jameed and cooking the meat, to associated ceremonial events. This also applies to the way the males receive their knowledge of the element. Al-Mansaf involves collective cooking and eating during which sensory elements are transmitted. Such sensory cues are particularly important for recognizing whether Al-Mansaf was prepared according to the customs and cultural tastes of hosts and guests. Gathering around Al-Mansaf for any occasion creates conversations that drive indirect transmission and boost cumulative cultural evolution.

Culinary institutes, centers, and universities, contribute to transmitting the element by
offering instructional programs or courses that focus on the skills required for traditional dishes, including Al-Mansaf. Secondary and preparatory school’s textbooks contain information on ICH elements, especially Al-Mansaf. TV, Radio and other media outlets reserve special spots for traditional food programmes in Jordan featuring Al-Mansaf.

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

Not fewer than 150 or more than 250 words

Al-Mansaf and related practices are a communal expression and a primary arena of social enactment within communities and groups. It is the measure of a host’s appreciation of his guest and an expression of karam "generosity", the merit of providing safety and security. It is a manifestation in which communities and individuals of all backgrounds equally participate to meet the requirements of "hospitality", which is a social interchange apart from commerce and politics. Refusal of food offends the host, and is usually understood as a denial of the relationship offered, but it also articulates the inability or unwillingness of the invitee(s) to reciprocate.

The preparation, presentation, sharing or consumption of Al-Mansaf instills social commitments that espouse values, customs and conventions, and anchor identity and social cohesion. Serving and accepting it denotes the fulfillment of a stipulation, for instance a celebration of childbirth, sulh (reconciliation following a dispute), 'atwa (truce), or the establishment of a reciprocal pledge between households or tribes. Al-Mansaf is prominent in Christian and Islamic holidays and occasions; it is served to guests on occasions like boys' circumcision, first reading of the Qur'an, weddings, graduations, baptism, moving home, completion of a house construction, traveler's return after a long absence, burial, Mawād al-Rahman "communal feeding banquets", especially in Ramadan, etc. These reference mutual avowal and esteem for hospitality, neighborliness, belonging, intergenerational transmission and intercultural dialogue. Communities continue to reconstruct their sense of identity, acknowledging Al-Mansaf as a major component of their common, shared ICH.

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

No aspect of al-Mansaf is in conflict with existing international human rights instruments, the requirement of mutual respect among communities and groups, or sustainable development. Ingredients used for its preparation are all natural, such as sheep or goat meat, Jameed, and herbs.

Its freely-practiced, accessible and inclusive nature transcends cultural, ethnic, religious, racial, gendered, generational, social and geographic boundaries, and testifies to the communities’ freedom to enjoy their cultural rights. It contributes to the constant reconstruction of patterns of thinking and behavior that ensure belonging to and integration into the wider macro-social order.

It is an integral part of practices that aim at promoting peace, reconciliation and coexistence. It helps secure sustainable livelihoods for sheep farmers and Jameed producers, generating revenues for families and individuals. Jameed can be stored for long
periods without any detrimental changes.

Bearer communities and groups have developed cautious and sustainable food practices and strategies to reduced food waste. Specialized charities recycle Al-Mansaf untouched surplus by selling and distributing it to low-income or poor families.

Microbial analysis of samples of Al-Mansaf collected from several houses indicated low bacterial counts. Thus, food hygiene knowledge and attitudes of households were satisfactory; they adopt good hygiene practices within home settings while preparing food.

Utensils used are not harmful to the environment and can be easily obtained.

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

Given the fact that Al-Mansaf is a commensal and communal manifestation swinging between being practical and symbolic, and fundamental for a wide range of other ICH elements for the daily life and practices of local communities, the inscription will motivate communities to explore further manifestations of ICH elements among them, thereby increasing their vitality and initiating safeguarding plans to enhance their visibility. This will strengthen the ICH fabric and the threads that reinforce social ties and identity.

The inscription will allow local communities to acknowledge and raise awareness of culinary art, practices and symbolism as part of human culture; increase attention to the values of associated ICH elements and widely appreciate other cultural elements that had been considered merely customary, ordinary or quotidian. Its inscription would illuminate related agro-pastoral practices and food traditions that are based on natural, locally obtainable ingredients, i.e., milk, and thus encourage sustainable development.

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

Not fewer than 100 or more than 150 words

The inclusive, transformative, dynamic and multi-functional nature of the element is a vibrant reflection of the interactive and adaptive co-existence among communities of diverse religious ethnic and cultural backgrounds from all regions of the country. In addition
to strengthening its visibility, the inscription will give new vitality to the element, to associated elements and to the communities' awareness, interest and understanding of the scope and diversity of the fields covered by the ICH and their importance in consolidating belonging, identity and social cohesion.

The Inscription will augment the mutual endeavors of governmental and nongovernmental parties and communities involved with culture and agro-pastoral domains to promote symbiosis, heighten awareness of the traditional cultural aspects through national sustainable-development pursuits, and articulate the importance of this type of heritage with all its symbolism and rituals in the broad sense as a part of an ICH transmitted and sustained within and via communities.

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

Not fewer than 100 or more than 150 words

It will evoke the interest of communities worldwide to feature their ICH, shed light on elements of similar nature and show how its constant transformative nature in space and time and adaptability to various geographical, societal, rural, urban, cultural and economic contexts leave people with more prospects for a regeneration of forms realizing wide-reaching development targets. In analogous cases, these aspects can be uncovered and hence, provide inspiration, boost synergies in the world, and allow other elements to persevere in a modern globalized world without losing social functionality.

It will allow for sharing information; demonstrating the strong, mutual, and integrative relationship between sustainable agro-pastoral practices, related culinary practices, including communal festivities, and other associated ICH elements and promoting values of hospitality, social solidarity and peace in a global sustainable-development milieu that allows people to draw on the symbolic significance that their traditions and local products imply to affirm their identities.

(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 nomination has already generated a dialogue among communities consulted, and illuminated the trans-communal character of the element, establishing a shared responsibility for safeguarding. The inscription will secure Al-Mansaf's presence as an important shared socio-cultural symbol, which is related to commensal and communal joyful and sad events, which cannot be carried out without it. Its registration on the RL is a recognition of its capacity for unifying people hailing from different regions and communities to convene at one spot for an event to exchange beneficial ideas and thoughts in an inter-cultural dialogue that enables more collaboration. The inscription will promote dialogue between Jordanian home and diasporic communities. Inscription will stimulate debate on the protection of traditional seasonal pastureland and production techniques, e.g., Jameed, that promote environmental sustainability and encourage discourse in the field of gender and the changing role of women.
(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*

| A transcultural manifestation influenced by cultural hybridity and ingeniously adapted by diverse communities in Jordan, Al-Mansaf, if inscribed, will promote multiculturalism among communities of great ethnic, cultural and religious diversity, uniting them functionally while they retain the characteristics of their own heritage and identity.

Communities' constant and spontaneous adjustments and additions to the functions, shapes, designs, minor ingredients, presentation and preparation of the element testify its transformative power and denote the uninterrupted exchange of creativity within the communities' natural and social environment. The inscription would augment the awareness of the role of human creativity in the transmitting and safeguarding ICH, realize maximal reciprocal recognition and respect of cultural diversity, including embedded expressions, and celebrate rather than just tolerate the differences among communities. The inscription will promote the element's and similar traditions by renewing appreciation of the construction of identity within multi and transcultural contexts. |

### 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*

| Familiarity engendered across communities and groups towards Al-Mansaf by repeated practice, use and enculturation, its multi-dimensional and overlapping dynamic nature and mutual socio-cultural context contribute to its vitality. Its pivotal function and wide application in various occasions makes it highly resonant.

NGOs, e.g., Ladies of Al-Tafila Association and Princess Rahma Association for Reviving Heritage organize training sessions to demonstrate the cooking and traditions of Al Mansaf. The Bani Hamida Project has sought to support household production of Jameed and Shraak. The Hashemite Fund for the Development of Jordan Badia in cooperation with Maan’s Future Makers holds activities to display Jameed products. The Path of Civilization Association organizes regularly Al-Mansaf Festival in Northern Jordan. 'Al-Mansaf in a Plate' and 'The Folklore Event in Al-Karak' initiatives aimed at reducing food waste by distributing the contents of Al-Mansaf platter into separate dishes at the same gathering. This received public support recently to minimize Covid19 spread.

Publications have accumulated on Al-Mansaf for nearly two hundred years. Jordanians (and non-Jordanians) continue to search its forms, social, cultural and economic functions, practices, modes of transmission, rituals, etc. Community audio-visual-media and documentation are evident; it is extolled by individuals in novels, poetry and prose as a token of Karam "generosity". |
New cultural arenas are being created by individuals; e.g., a Jordanian chef and artist (Mr. Sartawi) carved an edible replica of a Jordanian archaeological statue using Jameed as a carving material.

**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**

Ministry of Culture (=MoC) and other governmental sectors develop, in cooperation with communities and groups, including community associations (3.C.; 4.D), measures for safeguarding Al-Mansaf, and foster community festivals on performing arts and traditional food products that center on it; MoC celebrates cultural diversity exhibiting traditional food including Al-Mansaf with an annual spending of USD10.000.

‘Al-Mansaf Day’ is celebrated at schools (e.g., Al-Kramah School), mentioned in school curricula e.g., in Action-Pack 5 p.42, and in university courses. The Jordan Museum offers an interactive site on Al-Mansaf, its tools and social function. Its material culture is exhibited in several Jordanian museums. During the carnivals, Al-Mansaf is served to children to nurture cultural identity e.g., ‘Hikayat Mamlaka’ organized by the Children Museum.

MoC financially supports community members' publications, who research aspects of Al-Mansaf, including associated costumes, pastoral-rural life, rangeland and Jameed production in various media.

Governmental sectors facilitate unpretentious and non-commoditized home-based production for ordinary consumption; women produce Jameed, Shraak and herbs to turn sufficient profit; households receive vocational license and exemption from mandatory participation in social security; and breeders receive barley with prices defined regularly. In semiarid areas, community-based projects are government-sponsored to improve the rangeland, sheep-cheese and Jameed production; and the Bedouin’s well-being. Ministry of Agriculture run programs of wheat productivity, as part of Al-Mansaf’s ingredients, gives awards and supplies and celebrate Al-Mansaf during the ‘Olive Festival’ held yearly.

Jordan TV-Radio promotes Al-Mansaf and its related customs through the programs Wain and Mien, al-Showmat, Sahtain wa Afiah and regularly fixed shows.

**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
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

Communities represented by the 'Coordination Group' (=CG; 4.a), in cooperation with government agencies, have proposed a bottom-up, sustainable, comprehensive safeguarding Five-Year-Plan that aims at promoting transmission and viability of the element in line with the principles of sustainable development, and requested concerned governmental sectors to support the implementation (3.b.ii).

I. Transmission and education:
1) MoC, in cooperation with the Ministry of Education (MoE), and JoNatCom will apply educational measures to increase awareness of AL-Mansaf's social functions, values and diversity by:
   a) Organizing two-hour monthly workshops for school children and adolescents of all grades and from both sexes through an intersectoral module tailored for this purpose.
   b) Supporting students of the 10th-12th grades in conducting field research and organizing exhibitions in their own areas, which entails a national annual competition, prizes, and the publication of results through the media.
2) During school and scout camps, MoC and MoE will encourage activities and practical sessions facilitated by community members targeting school boys and girls (over 8th grade) on AL-Mansaf preparation, serving and related practices showing its diversity.
3) Universities will enhance their courses, in an intersectoral approach, to tackle AL-Mansaf under different disciplines i.e., Biology, Chemistry, Public Health, Media, Anthropology, etc.

II. Identification, documentation, and research:
1) MoC will (a) continue community-based identification of AL-Mansaf diversity by updating, inventorying and making more audio-visual recordings, (b) implement digital applications thereon documenting and disseminating oral traditions, narratives from different Jordanian regions, and (c) sponsor researchers to run more community-based research projects on Al-Mansaf's sociocultural functions, practices, modes of transmission and gender dynamics.
2) Department of the National Library will (a) launch documentation and archiving program of AL-Mansaf related materials preserved in Jordanian libraries, archives or...
websites, including holdings of communities and groups, and (b) support innovative community self-documentation efforts and programs to embolden continued creativity.

3) Princess Basma Center for ICH will train community members in southern Jordan and contribute to conducting community-based inventorying (CBI), documentation and research on food traditions, including Al-Mansaf.

III. Promotion and enhancement

1) Ministry of Health:
Establishing a quarterly public awareness program through different media outlets to disseminate the best hygienic practices and protocols for preparing, serving and eating Al-Mansaf during related events.

2) Ministries of Agriculture, Environment and Social Affairs:
Promoting the sustainable traditional capacities of Bedouin and pastoral communities on the basis of their traditional knowledge about the element or certain aspects of it by managing the pastureland and resources systems, including livestock and traditional dairy products, i.e. Jameed, especially on the family level. This will proceed by organizing quarterly workshops facilitated by community members, and producing awareness raising printed and audio-video materials.

3) Museums and the Ministry of Tourism and Antiquities
Designing educational packages on Al-Mansaf for youth, organize displays for Al-Mansaf material culture accompanied by storytelling by community members, and allow museums to use their external yards for performing occasional Al-Mansaf related practices.

4) Jordan TV & Radio:
Intensifying once-monthly community-based programs, films and documentaries on Al-Mansaf, provided that communities are represented respectfully.

5) Ministry of Communications and Information Technology:
   a) Furnishing portals to disseminate awareness programs and activities for Al-Mansaf, as described above, and publishing community-enabled accessible resources in a simplified data format.
   b) Providing an interchangeable data structure for the related websites.

6) The community associations Ar-Ramtha Cultural Crafts Society in Irbid, Balaq Youth Committee, Basira Heritage Foundation in At-Tafilah and Nabataean Sons will provide training courses to local community members of both sexes in preparing tradi-
tional cuisine and in their social functions and values with special focus on Al-
Mansaf.

7) MoC and Al-Tafila Women Association will establish the first edition of Al-Mansaf
Festival in 2021 focusing on its diversity within communities of Jordan.

8) MoC and the Ministry of Higher Education will cooperate with the Jordanian Universi-
ties to organize annual Al-Mansaf Festivals for tertiary level students.

IV. Preservation and protection
The 'Plan' will be implemented and managed by bearer communities as well as
governmental agencies, thereupon a 'Promotion and Support Committee' (= PSC), which
contain community members of the CG and governmental agencies was established in
December 2019 for implementation and monitoring. The PSC will ensure community
access to resources, preventing misappropriation, derogatory use, over-commercialization
or actions that would interfere with its viability, e.g. folklorization and the negative impact of
mass tourism etc., by holding quarterly community-based targeted awareness workshops
and recurrent meetings through media, and producing printed and audiovisual materials
dedicated to bearers concerning the importance of the safeguarding process.

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

Not fewer than 150 or more than 250 words

In cooperation with governmental and civil bodies, MoC and the PSC, authorized by the
communities, are accountable for facilitating the implementation and monitoring the
proposed safeguarding plan. Provided that it meets expectations to promote the element's
viability in line with sustainable development principles, the Cabinet of Jordan, as per its
decision in October 2020, upon the request of communities, represented by the CG, will
fully support financially and logistically the Five-Year safeguarding plan in a constructive
manner. As portrayed under 3.B.i., each governmental sector has pledged to implement
and financially support a community based set of measures. This 'Plan' and its scheduled
support are renewable and extendable depending on the requirements of the communities.

Prior to the October-Cabinet-Decision, MoC has allocated yearly budgets to support the
following civil NGOs in implementing certain measures indicated in the Five-Year-Plan as
follows:
- Al-Hoffaz International Academy – (Amman) (\$0.000 USD), 3.b.i.I.2.
- Path of Civilizations Association and Center for Strategic Studies (\$0.000USD), 3.b.
I.II.1.a.
- Al-Ramtha Cultural Crafts Society (Irbid), Al-Balaq Youth Committee, Basira Herit-
age Foundation - (Al-Tafila), and Nabataean Sons - (Wadi Mousa) (3\$0.000USD),
3.b.i.III.6.
- Al-Tafila Women Association - (Al-Tafila) (\$0.000USD), 3.b.i.III.7.
- The Princess Basma Center for Intangible Cultural Heritage (Al-Hussein Bin Talal
University), as a governmental organization, has allocated 7,000 USD annually to assist the implementation of 3.b.i, II.3.

MoC will cooperate with local municipalities and NGOs to fund further potential and emerging measures proposed by the communities.

(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.

Since the implementations of the UNESCO-managed MedLiHer project (2010), which aimed to strengthen communities’ effective safeguarding of ICH in Jordan, a new community-based inventorying approach was introduced to the communities. It was firstly applied in Madaba Governorate (2012) and continued later in other governorates. Al-Mansaf was further discussed by community members, and safeguarding measures were spontaneously proposed during all workshops, meetings and practicums that took place within the community-based safeguarding projects. More than 70 inventorying sheets resulted from the practicums, constituting a significant source for establishment of Al-Mansaf’s safeguarding measures.

Soon after communities asked the MoC (12.11.2018,) to inscribe Al-Mansaf on the RL, the established CG started to organize, classify and analyze the accumulated measures since 2012. Later, measures were enriched via further female and male participation, more interviews and meetings with experts, researchers, anthropologists, and governmental agencies.

A reviewed package of measures has been discussed in a meeting by the CG on 16.02.2020 to avoid the negative consequences of safeguarding plans and enhanced visibility through the inscription, and the best effective modalities to implement the safeguarding measures by the bodies involved in safeguarding (3.c) and their roles, e.g. the designation of certain measures to 'Path of Civilizations Association' in arranging summer camps for schoolchildren, and Al-Tafila Women Association' for organizing the first Al-Mansaf Festival etc.

The CG, including the PSC, convened again on 20.03.2020 to adjust the package considering the Covid-19 circumstances; it has and finally approved the entire nomination file via Zoom-workshop on 04.07.2020.

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 entity: Civilizations’ Path Forum
Name of the contact person: Nayef Abdullah al-Nawaiseh.
Address: Al-Marg AlKarek
Telephone Number: 0795512095
Email Address: Nayef_nawy47@hotmail.com

Name of the entity: Princess Rahmeh Association
Name of the contact person: Basma Buqbeta
Address: Alqasaba- Ma’an
Telephone Number: 0775276899

Name of the entity: Ibn Khaldoun Cultural Forum
Name of the contact person: Mohammed Sael Alnasser
Address: Hamra town _ Northern Badia _ Al Mafraq
Telephone Number: 0777259843
Email Address: Moh.alnaserollo@gmail.com

Name of the entity: Iraq Al Amir Women Association
Name of the contact person: Yosra Al-Hosami
Address: Wadi Al-Seer - Iraq Al-Amir – Amman
Telephone Number: 0775931563
065481385
Email Address: Iraq_ameer95@yahoo.com

Name of the entity: Khattab Cultural Association
Name of the contact person: Melad Falah Khalaf Alkhazaaleh
Address: King Abdullah Street- Alqasaba- Al Mafraq
Telephone Number: 0779282944
Email Address: Melad1200404173@yahoo.com

Name of the entity: Al-Ramtha Cultural Crafts Society (Irbid)
Name of the contact person: Samera Mohammad Alzhrawi
Address: AlHai AlShamali- Al-Ramtha
Telephone Number:00962788703649

Name of the entity: Al-Tafila Women Association
Name of the contact person: Faiza ALshoul
Address: ALFarz -Al-Tafila.

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

On 12.11.2018, MoC received the first written request from the central Jordan based 'Path of Civilizations Association' to inscribe Al-Mansaf, followed by active NGOs, e.g. Al-Ramtha Cultural Crafts Society (Irbid) and Al-Tafila Women Association - (Al-Tafila), which represent the northern and southern regions, and various social and ethnic backgrounds. A "Coordination Group" (CG) was established from communities representing different regions, NGOs, governmental entities, researchers and tribal leaders, who are supportive to the nomination.

On 08.02.2019, the CG held a one-day kick-off workshop (20 women and 15 men) in Amman in cooperation with the MoC and the presence of ICH expert facilitators to explain the nomination stages. Conceptual rationales behind the inscription were elaborated, i.e., promoting the element's viability and awareness-raising of the importance of ICH. Participants declared their consent to the process and expressed their willingness to explore further information and facts for producing the dossier in consultation with NGOs and bearers. The 'Path of Civilizations Association' joined efforts in defining the element, its description, social functions and transmission. 'Princess Rahmeh Association' suggested safeguarding measures gathered through its own research. The film scriptwriter and director, as community members, contemplated the variety of the element, its scope and how it could be reflected in the film while maintaining respect towards communities.

The CG held a two-day workshop (13-14.04.2019) in Al-Karak including new members from Al-Karak, Al-Salt, Mahes, Amman, Al-Zarqa and Al-Tafila to review the materials gathered. It discovered that certain information was still missing concerning the viability of the element among specific communities (Aqaba area), modes of transmission in some urban centers and safeguarding modalities in other areas. CG intensified its work through visits, meetings and interviews with bearers, experts and researchers, and reviewed hundreds of CBI sheets (archived at the MoC) to extract materials on Al-Mansaf.

In December 2019, the SPC (3.b.i.4), composed of representatives of the 'CG' and of other civil and governmental entities, was established to monitor the implementation of the safeguarding measures and related matters.
Meanwhile, representatives from the ‘CG’ started to consult governmental entities regarding possible administrative, logistic and financial support to the proposed safeguarding measures. They were able to get the approval of the Ministers’ Cabinet in October 2020 to support the entire safeguarding package (3.b.i,§1,ii).

The whole CG, including further new community members and tribal sheikhs convened on 16.02.2020 at the MoC to examine the safeguarding plan; review the film, photos, and consents available; and issue the final draft of the dossier.

During the lockdown imposed from the middle of March 2020, the CG communicated internally and with community members and concerned parties virtually, i.e., its meeting on 20.03.2020.

The CG, including other community and governmental members, held a major full meeting via Zoom on 04.07.2020 to approve the final draft of the nomination. Until the official signature and submission of the dossier on 15.02.2021 to the UNESCO HQ., in the presence of some CG members of the file, MoC continued to receive community consents in support of the nomination.

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 regimen of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. 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.

During consultations that considered inclusivity and diversity, community members of both genders, NGOs, and other stakeholders have accumulated intelligible perception and appreciation of the implications of inscription and their role in the process. Local communities cherish their ICH and are keen to raise awareness about its importance. They were involved actively and freely, regardless of ethnic, religious or gender backgrounds. They have asserted that the goals of the RL are in harmony with their aspirations towards the transmission and viability of Al-Mansaf, and consequently, declared their free, prior and informed consent. Community members provided documentation and audio-visual materials, and, in certain cases, bore incurred transportation costs to participate in workshops and meetings. The statements can be classified as follows:

- fifteen letters of consents from representatives of civil associations, NGOs, forums, initiatives or research institutes.

- Three letters from universities or research, documentation and inventorying institutes.
- seven letters from individual community members.
- Nine letters from Tribal Shaikhs.
- Two governmental organizations; Jordan TV and Culture Directorate of Al-Tafila.

In addition to authors' self-description in the letters as tribal sheikhs, chefs, cooks, experts, researchers, media professionals, academics, faculty members, teachers, chairs of association, directors, writers, film directors, and artists, they all can be viewed as bearers of the element. Twelve statements are authored by women.

The Covid-19 restrictions delayed the arrival of some consents to the MoC, which explain why some letters are dated shortly prior to the submission of the file.

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

Al-Mansaf is a manifestation of sharing among the bearer communities and intersects with many ICH elements of communal and public nature. The element is not correlated to or restricted by any customary practices or secrecy concerning its preparation or use. There are no limits to access any related knowledge associated therewith, which maintain its inter-generational and trans-generation viability and transmission. Related knowledge is accessible through hundreds of internet sites and disseminated through social media posts reflecting its types, versions, preparation, social function, and associated traditions. The openness of the element and publicity keeps it evolving and dynamic, reflecting the creativity of successive generations and their adaptability to new social and economic conditions.

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.:

Name of the entity;
Name and title of the contact person;
Address;
Telephone number;
Email address;
Other relevant information.
Name of the entity: **Jordanian Guest house**
Name of the contact person: Fatima Alzoubi
Address: Alkhder Street - Salt - Balqa
Telephone Number: 0772606102

Name of the entity: **Civilizations’ Path Forum**
Name of the contact person: Nayef Abdullah al-Nawaiseh.
Address: Al-Marg AlKarek
Telephone Number: 0795512095
Email Address: Nayef_nawy47@hotmail.com

Name of the entity: **Princess Rahmeh Association**
Name of the contact person: Basma Buqbata
Address: Alqasaba- Ma’an
Telephone Number: 0775276899

Name of the entity: **Ibn Khaldoun Cultural Forum**
Name of the contact person: Mohammed Sael ALnasser
Address: Hamra town_ Northern Badia _ Al Mafraq
Telephone Number: 0777259843
Email Address: Moh.alnaserollo@gmail.com

Name of the entity: **Iraq Al Amir Women Association**
Name of the contact person: Yosra Al-Hosami
Address: Wadi Al-Seer - Iraq Al-Amir – Amman
Telephone Number: 0775931563
065481385
Email Address: Iraq_ameer95@yahoo.com

Name of the entity: **Khattab Cultural Association**
Name of the contact person: Melad Falah khalaf Alkhazaaleh
Address: King Abdullah Street- Alqasaba- Al Mafraq
Telephone Number: 0779282944
Email Address: Melad1200404173@yahoo.com

Name of the entity: **Al-Ramtha Cultural Crafts Society (Irbid)**
Name of the contact person: Samera Mohammad Alzhrawi
Address: AlHai AlShamali- Al-Ramtha
Telephone Number: 00962788703649

Name of the entity: The training Association and the rehabilitation of the Jordanian Women’s Charity
Name of the contact person: Munifah Hadi Sumayhan al-Jazi,
Address: Tabrbour- Amman
Telephone Number: 96277306930
Email Address:

Name of the entity: Al-Tafila Women Association
Name of the contact person: Faiza ALshoul
Address: ALFarz -Al-Tafila.
Telephone Number: 00962795148774

Name of the entity: Ghawer al-Mazraah Cultural Forum
Name of the contact person: Dr. Auad Aayed al-Nawasarah,
Address: Southern Valley – AL Karak Governorate
Telephone Number: 00962795295143

Name of the entity: Marouf Forum of Jordan.
Name of the contact person: Dr. Mohamad Salman al-Brihi
Address: al-Mafraq, Um al-Quatian,
Telephone Number: 00962797549903
Email Address: braihinet@gmail.com

Name of the entity: Jordanian-Kurdish Association
Name of the contact person: Muhey al-Dein al-Kurdi.
Address: Amman
Telephone Number: 00962795009299
Email Address: info@jkcs.jo

Name of the entity: The Jordanian Chechen Folklore Society
Name of the contact person: Munira Sabri Sako
Address: Al Zrqaa- AlSokhna
Name of the entity: **Princess Basma Center for Intangible Cultural Heritage, Al-Hussein Bin Talal University**
Name of the contact person: Dr. Anwar al-Jazi.
Address: Ma'an.
Telephone Number: 00962772476636
Email Address: ahu@ahu.edu.jo

Name of the entity: **Cultural restaurant Jameeda Khanum**
Name of the contact person: Jamilah as-Samhoury.
Address: Down Town- Amman
Telephone Number: 00962796647547
Email Address: info.jameedakhanum@gmail.com

Name of the entity: **Jordan Press Association in the North**
Name of the contact person: Dr. Khalaf al-Tahat
Address: Irbid
Telephone Number: Tel 00962 6 5372005 –00962 6 5372006
Email Address: Info@Jpa.Jo

Name of the entity: **Diwan Al Qweisem Al Wafa Association**
Name of the contact person: Shamsy Salem Al Qweisem
Address: The northern Valleys/ Al Mashre PO Box (3) code (1200588)
Telephone Number: 00962 786482306

Name of the entity: **Diwan Al sarraj Association**
Name of the contact person: Ahmad Falah Sarraj
Address: Madaba Theiban
Eastern district- near education directorate
Telephone Number: 00962 772271300

Name of the entity: **Ayad sons forum Association**
Name of the contact person: Abd Al Haleem Al Olwan
Address: Balqa Governorate
Prince Hassan suburb near Al-gwanmah mosque
Telephone Number: 00962 772225779

Name of the entity: **Alawi clan Diwan Association**
Name of the contact person: Ismaeel Hassan Alawi
Address: Amman\k harebah near the Directorate of Public Security
Telephone Number: 00962 799058220

Name of the entity: **Brothers Association\ Al Ali forum- Al Odat Clan**
Name of the contact person: Emad Fayez Al Odat
Address: Al Tafeileh governorate Po Box (28) code (66111)
Telephone Number: 00962 797602616

Name of the entity: **Solidarity Association Diwan of Shabbat clan**
Name of the contact person: Saleh Mahmoud Al Shabatat
Address: Al Tafeileh governorate Po Box (5) code (61165)
Telephone Number: 00962 772078886

Name of the entity: **Diwan Al Jafreh Clan Association**
Name of the contact person: Ali Deif Allah Al Jaafreh
Address: Kerak Governorate -That rass
Telephone Number: 00962 795567697

Name of the entity: **Al Kheir Association Diwan the sons of Al Shawawreh Clan**
Name of the contact person: Bassam Meqbel Al Shawawreh
Address: Karak governorate Aay brigade Po Box Aay code (61176)
Telephone Number: 00962 795483746

Name of the entity: **Diwan Assqour Clan Association**
Name of the contact person: Mohammad Muhsen Al Arajat
Address: Amman – Khada Medical city st.
Telephone Number: 00962 797083017

Name of the entity: **Fakher Association -Diwan Al Tanbour**
Name of the contact person: Ramy Esam Al Tanbour
Address: Amman
Telephone Number: 00962 795898945
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:

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

| National Inventories |

(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 Culture / Heritage Directorate |

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

| Oral traditions and expressions, including language—food traditions (1-1-8) |
| Oral traditions and expressions, including language—traditions, food traditions, food industries (1-1-8-3) |
| Social practices, rituals and festive events—traditional social Practices (3-1) |

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

| 2012-2021 |

(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,).

The UNESCO managed and co-funded EU MedLiHer project (2010-2012) laid the foundation for drawing up CBI inventories in line of the Convention. Back then, Madaba Governorate was nominated by community members (women and men) as a model for future CBI projects (e.g. Al-Zarqa, Al-Balqa, Al-Karak, Al-Mafraq, Jerash). Al-Mansaf appears individually, and in association with other ICH elements in the accumulated inventorying sheets filled out during the mentioned projects by community members and...
facilitators of both sexes, and related NGOs, provided therein with free, prior and informed consent; they furnished background information that assisted to further identify, describe, define, characterize, and distinguish it from other elements.

Upon request of communities to the MoC, Al-Mansaf was first registered in the National ICH Inventory in 2012. When communities initiated the nomination in 2018, the CG collected further information, as an additional updating process to the regular one (5.vi,vii), through consultations with community representatives from different parts of Jordan, NGOs, e.g. Al-Tafila Women Association, research institutes, e.g. Yarmouk and Al-Hussein universities, to complete the entry for Al-Mansaf within the inventory, and glean related materials and bibliography, e.g. from the Department -of the National Library.

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

The ICH Inventory in Jordan is updated biennially by the Directorate of ICH at MoC with the full involvement of communities, groups, individuals, experts, and NGOs, and upon the recommendations of the 'Management Board' (5.vii.§3 for definition). This biennial updating enables communities and the concerned governmental entities to determine the status of any element registered on the inventory and translate the monitoring results into improved ICH policies and strategies, particularly regarding safeguarding. Dates of changes occurring to the element, if any, are fixed to keep track of the element's evolution and change over time.

(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 National ICH Inventory in Jordan emphasizes 'diversity' and 'inclusivity'. Since the beginning of the ongoing CBI process (2010) in Jordan and the establishment of the systematic Inventory (2012), a dynamic and reciprocal updating mechanism was developed by the MoC in cooperation with the concerned communities in the areas/governorates where a CBI had been or will be conducted.

NGOs, community facilitators and members of the concerned areas/communities submit throughout the year reports and inventorying sheets along with consents to the MoC, containing data that enrich and/or reflect changes occurring to the elements registered, and propose new ICH elements from different areas/communities for inventorying. Such updates are sometimes sent directly to the MoC electronically or via the 'Directorates of Culture' spread all over the country.

The 'Management Board' composed of MoC, experts and community representatives (from the concerned areas—depending on the area from which data or sheets emanate) convene semiannually to examine existing information in the inventory against new data received, identify any threats that may affect the viability of the element e.g., commodification, folklorization etc., and recommend listing new elements on the inventory if they comply with the CBI ethics and guidelines.

(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.

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.

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:

http://www.ich.gov.jo/node/71431
http://www.ich.gov.jo/node/71430
http://www.ich.gov.jo/node/71429
http://www.ich.gov.jo/node/71419
http://www.ich.gov.jo/node/70439

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.

a) Jordanian authors:


- On Independence Day, jameed showcased as key element of Jordanian heritage


b) None-Jordanian authors:


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.

<table>
<thead>
<tr>
<th>Name:</th>
<th>Dr. Basim Tweissi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title:</td>
<td>Minister of culture</td>
</tr>
<tr>
<td>Date:</td>
<td>1/31/2021</td>
</tr>
<tr>
<td>Signature:</td>
<td>[Signature]</td>
</tr>
</tbody>
</table>

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

The Hashemite Kingdom of Jordan, by itself has nominated this file.