# REPRESENTATIVE LIST OF
THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2021**
for possible inscription in 2022

Instructions for completing the nomination form are available at: [HTTPS://ICH.UNESCO.ORG/EN/FORMS](https://ich.unesco.org/en/forms)

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

## A. State(s) Party(ies)

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

| Kingdom of Cambodia |

## 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.*

| Kun Lbokator, Cambodian Traditional Martial Arts |

**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).*

| គុនលបុកកេǂ |

**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.*

| Kun Khmer, Kbach Kun Khmer, Kun Bokator, Bokator |
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

There are some 7,000 individual practitioners of Kun Lbokator or the Cambodian Traditional Martial Arts in Cambodia and beyond, and there are twelve dedicated grand masters, who are committed to safeguarding and transmitting the element: Masters Ith Pen, Sen Sam Ath, San Kimsean, Ros Serei, Am Yom, Suong Neng, Ponh Keun, Voeng Sophal, Ke Sam On, Kim Chiev, Chet Ay and Kao Kob. There are Kun Lbokator community schools in thirteen provinces in Cambodia, and the grand masters teach in several schools. The communities in which these schools are located support the viability of the element. In a concerted effort to further promote and safeguard Kun Lbokator, the Cambodia Kun Bokator Federation was formed, under the auspices of the National Olympic Committee of Cambodia, with the support of Ministry of Education, Youth and Sports, to enable masters and apprentices from across the country to continue practicing Kun Lbokator.

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

Kun Lbokator is actively practiced in thirteen provinces, namely in Kampot, Ta Keo, Kampong Chhnang, Kampong Thom, Siem Reap, Pailin, Posat, Koh Kong, Banteay Meanchey, Svay Rieng, Prei Veng, Tbong Khmom, and Kandal. It is also practiced outside of Cambodia such as in the United States of America, Europe and Australia as these countries and regions are home to a significant number of the Cambodian diasporas, who vigorously support the transmission and preservation of this traditional martial art.

There are similar styles and practices to Kun Lbokator that can be observed in the neighboring countries of Cambodia (that used to part of the Khmer empire during the Angkorian period which lasted from the 9th to 15th centuries CE), namely Muay Thai in Thailand and Muay Laos in Laos, which were developed respectively in conformity with their own environment and their interaction with nature and their history.

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>Mr.</th>
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</thead>
<tbody>
<tr>
<td>Family name:</td>
<td>SIYONN</td>
</tr>
<tr>
<td>Given name:</td>
<td>Sophearith</td>
</tr>
<tr>
<td>Institution/position:</td>
<td>Ministry of Culture and Fine Arts/Director-General</td>
</tr>
<tr>
<td>Address:</td>
<td>#277, Preah Norodom Blvd., Phnom Penh (Kingdom of Cambodia)</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>+855 17 674 905</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:sophearths@yahoo.com">sophearths@yahoo.com</a></td>
</tr>
<tr>
<td>Other relevant information:</td>
<td>N/A</td>
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</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.

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.

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

Kun Lbokator is an ancient Khmer martial arts dating back to at least the Angkorian period, which aims to inculcate and develop mental and physical strength and discipline in its practitioners, by mastering self-defense techniques, while promoting the philosophy of non-violence. It is characterized and distinguished not only a martial arts form, but also embodies certain cultural aspects. For instance, the rituals and social practices observed in Kun Lbokator requires that the practitioner possesses knowledge about nature and the universe.

Practitioners are required to train and master striking and defense techniques relying on their bare arms and legs, and only once a student can demonstrate proficiency are weapons training
introduced. Another essential aspect of Kun Lbokator is that it is to be practiced with an ensemble of elements including dance, music, natural medicine, sacred objects and/or amulets, tattoos, and weapons. Masters play a crucial role in the performing aspect of Kun Lbokator because they serve as mediators between the apprentices and the guardian spirits, and thus are responsible for introducing new apprentices to them and the surrounding nature, asking for the apprentices’ protection and safety in training. In return, practitioners are required to show respect to others and take a pledge to become good citizens.

Presently, Kun Lbokator is still actively performed as part of ritual offerings to local protective deities, Neak Ta as well as in other festive events. Kun Lbokator is an intangible tradition widely practiced among Cambodians, regardless of their age, gender and educational backgrounds or statuses.

(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?

Practitioners of Kun Lbokator consist of masters, assistant teachers and apprentices who can join local Kun Lbokator training schools or clubs and groups in their vicinity. They are responsible for maintaining the practice and honoring the philosophy behind Kun Lbokator.

1. The Masters, whose names appear in section C, are responsible for training apprentices by transmitting its values and tenets to them. Some of them run and manage their own Kun Lbokator training schools to share their knowledge and skills of Kun Lbokator with younger generations. While serving as masters, they work in different occupations as rice farmers, local business owners, retired civil servants, musicians, actors, film directors, former professional boxers or military veterans. Their dedication to Kun Lbokator and their determination to safeguard this ICH are the driving force that leads them to continue training apprentices for free or for a symbolic fee.

2. Assistant Teachers are talented apprentices, selected among themselves, who can assist their masters in training new apprentices.

3. Apprentices are local school students or villagers within the vicinities of Kun Lbokator training schools who want to study and learn Kun Lbokator. Despite the fact that some customary roles from which women play less active in certain rituals and festive events, Kun Lbokator provides an equal opportunity for female practitioners to be trained.

4. Other advocates are individuals who possess some Kun Lbokator skills, but are not formal representatives, yet they actively advocate for widespread recognition of this traditional martial arts form.

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

Not fewer than 150 or more than 250 words

The masters, who have fully apprehended the history, knowledge, techniques and skills of Kun Lbokator through many years of practice (at least 5 years), transmit their knowledge and skills of Kun Lbokator to new generations through training with encouragement and support from host communities.

Today, a few masters have established Kun Lbokator training schools in their homes where the training spaces were secured. The training time is flexible to the availability of their apprentices who are generally students at local public schools. Male and female practitioners are trained together, usually several times a week.

Tournaments take place at the regional and national level, sometimes with coordination of the Cambodia Kunbokator Federation (CKBF) and with the active participation of masters. The CKBF also supports the organization of performances, trainings and documentation activities to ensure the viability and continuity of the element. In 2020, to ensure a closer collaboration in preservation of this traditional martial arts and to share experience and practices, the masters from different
provinces formed an inter-provincial network.

Government institutions, in particular the Cambodian Ministry of Education, Youth and Sports (MoEYS), Ministry of Interior, Ministry of Defense, National Olympic Committee of Cambodia through CKBF, and Ministry of Culture and Fine Arts (MoCFA) are also involved in ensuring the transmission of the element by integrating Kun Lbokator trainings into school curricula, as well as conducting training programs for soldiers and police and raising public awareness.

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

Not fewer than 150 or more than 250 words

Kun Lbokator contains elements of customs, knowledge and history inherited and transmitted for generations since the Angkor period. A number of bas-reliefs of temples of the Angkor World Heritage site depicts the performance of the martial arts during festivals or social gatherings. Just like in the past, nowadays, the Kun Lbokator demonstrates significant social and cultural values to Cambodians. It is performed as a part of ritual offerings to the gods and nature at local gatherings and at major festivity events.

Its practices also demonstrate a profound religious aspect of worshipping Spiritual Masters, especially God Vessovon, by the practitioners. New apprentices need to be introduced by his Human Master to the Spiritual Masters by making offerings of traditional tokens (including white cloth, betel nut, cigarettes, and money) to them so as to “officially” recognize and protect new apprentices. Some human masters, with help of the Spiritual Master, are believed to have the power of healing diseases and being able to protect others from dangers.

The training of Kun Lbokator is not only about physical techniques and skills, but also about mental disciplines on how to behave with decorum in society and respect nature. Masters always lecture their apprentices about morals, their roles and responsibility in society so that once they have mastered the necessary skills, they can protect the weak, protect the natural environment and stand up for justice and peace. The training also encourages individuals to develop self-confidence and pride of this centuries-old martial arts.

(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 part of Kun Lbokator that is not compatible with the international human rights instruments or with the requirement of mutual respect among communities, groups and individuals or with sustainable development. It is the spirit and knowledge of Kun Lbokator which were transmitted for generations that respecting people, the Gods and nature are of uppermost importance regardless of one’s gender, age, status or race. For centuries, Kun Lbokator has taught to practitioners and ordinary people (non-practitioners) alike how to protect themselves, their communities and their homeland, while advocating for equality and freedom from discrimination. Today Kun Lbokator continues to play an important role by promoting respect, solidarity and social cohesion among practitioners and society as a whole.; at its core, Kun Lbokator serves as a foundation for serenity and peace. At the end of the training and before leaving training centers, each student pledges in front of their living masters and Spiritual Masters to uphold the spirit of Kun Lbokator: to protect the weak and nature, stand for justice and peace, and to never use to inflict violence onto others.

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.

(vi) 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.

First and foremost, the inscription of Kun Lbokator on the Representative List will encourage other adepts of Kun Lbokator (especially in the provinces of Cambodia not hitherto represented by the current set of masters) to take pride and to raise awareness of the spirit and knowledge within their communities and nation at large, especially for those focus on physical training only. Kun Lbokator will benefit from inscription on the List by encouraging deeper recognition within the community of the importance of its social functions and profound cultural meanings. The inscription will also contribute to the recognition of it among younger generations.

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

The inscription of Kun Lbokator on the representative list will trigger the interest of Cambodians and enhance efforts from the community to safeguard the element. The efforts put in place to ensure visibility and awareness of Kun Lbokator, because of their community-centric character, are suitable for use by other ICH elements of Kun Lbokator, as physical disciplines. For instance, during the National Cultural Day and Khmer New Year, Kun Lbokator is performed by practitioners. Once it is inscribed on the List, people would show their interest in observing it, who would understand practitioners’ styles equipped with traditional attires and tools which are important elements for Kun Lbokator. The inscription will also strengthen cooperation and dialogue between the representatives of Kun Lbokator, the masters from different provinces and encourage the sharing of knowledge and practices of Kun Lbokator at the national level through wider support for inter-provincial networks.

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

The inscription of Kun Lbokator on the Representative List will enhance not only the visibility of Kun Lbokator and martial arts disciplines around the world but also the spirit and knowledge of Kun Lbokator behind physical disciplines. This will also promote dialogue and a multi-cultural examination of shared values with practitioners of other forms of martial arts in Asia and elsewhere. While encouraging dialogue with other martial arts and highlighting the values and significance of Kun Lbokator on the international scenes, the inscription will underline its characteristics and complexity, therefore promoting cultural diversity. The Inscription will also promote the safeguarding of similar martial arts in Asia and in the world, thereby stimulating multi-national nominations to the ICH lists. The recognition furthermore will invite researchers in understanding the expressions and knowledge of Kun Lbokator and developing comparative studies on the value of other martial arts practice as well as social customs.

(vii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?

The inscription will contribute to strengthening dialogue among all relevant stakeholders including Kun Lbokator masters, clubs, institutions and people for sustainability of the element. The inscription will enhance the participation of different levels of all stakeholders to organize activities
such as workshops, performances and any sort of gatherings with different schools of martial arts and studies, where researchers shall share their knowledge on martial arts and all relevant elements concerning Kun Lbokator, e.g., dance, performing arts, religion, morality, etc. It will also encourage international dialogue between stakeholders from different ethnic, historical, religious, and gender backgrounds at the level of practitioners, researchers and representatives of the national authorities. Because Kun Lbokator is inclusive by definition, with practitioners aged 7-50 years old, from all backgrounds regardless of gender, age and religion, the inscription would therefore serve as a model of openness and dialogue between community members to promote inter-generational and inter-cultural dialogue.

(viii) 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

The style and knowledge of Kun Lbokator are slightly different in each region in the country, which include physical techniques, tools, terminology used for each practice, and favored skills. Kun Lbokator represents one form of human creativity in martial arts. It is also skillfully adopted in other performing arts such as in Chhay Yam musical dance and Lkhon Bassac, a kind of Khmer-style theatrical performance. The meanings and symbolism found in the practice of Kun Lbokator are also suited for the subject matter for and creative treatment by performing and creative arts, including theatre, literature, poetry and ballads, story-telling, the gamut of imagery such as painting, photography and murals. Its inscription while acknowledging what the martial arts have in common would highlight its specificities and the variety of practices and creativity involved beyond regions, lineages, and even borders.

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

Historically, the development of the element was ensured by the masters who trained individuals interested in Kun Lbokator within their communities, especially family members and close friends. During the Khmer Rouge regime, known adepts of Kun Lbokator were executed as they were considered dangerous to the new order. After the Khmer Rouge, surviving masters, who cared about their Kun Lbokator heritage, started training younger people within their communities. They set up Kun Lbokator training schools in their communities, which are still very active today. These places include Meanrith Keila in Kampot, Ta Dambong Dek School in Kampong Chhnang, Cambodia Bokator Academy and Kun Lbokator Angkor Meanrith in Siem Reap, Kun Kok Thlok, Camworld and Nokor Koh Kok Thlok in Takeo province.

In 2020, Masters from different provinces in Cambodia formed an interprovincial network to share unique experiences and practice and training techniques among themselves as well to prepare written documents about knowledge and techniques known by each master. Kun Lbokator was recently added as a new discipline for the Southeast Asian (SEA) Games. The next edition will take place in 2023, in Cambodia, ensuring viability and visibility of the element.

Finally, the World Martial Arts Union located in Korea helped develop the element abroad which led to an increase of Kun Lbokator trainings.

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:
(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 Cambodia Kunbokator Federation (CKBF) which was founded in 2004 under the auspices of the National Olympic Committee of Cambodia, with the support of MoEYS, plays very important role in facilitating trainings, workshops, seminars at a national level and documenting various techniques and skills of Kun Lbokator. CKBF also provide a platform where the masters can exchange information and knowledge of the element. Since 2020 the MoEYS is in the process of integrating the practice of Kun Lbokator into formal and non-formal education curricula to ensure the visibility and transmission of knowledge of Kun Lbokator, whereas it has already been introduced in a training program of the police department and the military forces. Similarly, since 2019, a series of workshops were also organized by MoCFA and the National Olympic Committee of Cambodia in close collaboration with the Kun Lbokator Masters to learn and share knowledge and experience about Kun Lbokator. For the past two years, the MoCFA has conducted a comprehensive mapping of masters, local training schools, communities and potential apprentices to better understand how MoCFA can be of an assistance to the practitioners in safeguarding the element.

Despite the efforts made by the various public institutions, there is a shortage number of Kun Lbokator trainers to teach children at school. Adequate equipment and space for local training schools in remote provinces has not been sufficiently supplied. Many of the grand Masters are quite elderly; some are in their 70s or 80s.

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

“Knowing it, Loving it and Protecting it” is a driving philosophy in Cambodia. The current state of Kun Lbokator derived from tremendous efforts of those determined masters to safeguard their knowledge, as well as involvement from both public and private sectors in helping to protect and to promote the element for future generations. The inscription of the element will also help ensure
greater support and exposure of the element in and outside of Cambodia. The following concrete safeguarding measures are proposed:

1. Increasing opportunities of training and awareness through formal and non-formal education:
   While fervent support and encouragement are provided to local clubs run by Masters, the objective is to support transmission activities and knowledge of Kun Lbokator for advocacy in the provinces and within the capital. Through education curricula, skills of not just physical and technical factor of Kun Lbokator but also its spirit, history and social knowledge will be taught to younger generations. This would help enhance to improve training environment and conditions in community level, and provide support to Kun Lbokator local clubs. One of the proposed measures is also to open training to more students, especially middle school, high school and university students with the integration of the element in the curricula of higher education. Furthermore, the CKBF, in collaboration with MoEYS, will encourage high schools and universities to establish their own Kun Lbokator clubs, and recruit Kun Lbokator trainers to be assigned to the clubs.

2. Promotion:
   Media communication campaigns on the events on a national TV showcasing Kun Lbokator will be implemented. Kun Lbokator program will be supported, with presentation of the local communities, while the history and significance of the martial arts will be introduced on TV. The National Culture Day and Khmer New Year will also draw the attention of the public on Kun Lbokator elements. The Kun Lbokator festival and competitions during the national Olympic games will be organized every year. CKBF, in collaboration with international martial arts clubs, especially Cambodian clubs and associations overseas, will hold Kun Lbokator festivals, competitions and performances overseas where large Khmer communities reside.

   The skill grand master will be put forward for consideration by MoCFA as the Living Human Treasure of Cambodia as recognition of their steadfast in preserving this important element as well as to encourage the transmission of the element.

3. Capacity-building:
   The Masters will continue taking part in a training organized locally in a daily basis to provide necessary skills, knowledge and spirit for trainees to become trainers and/or fully-fledged civil servants to teach in public schools. At the same time, CKBF, in close cooperation with all communities, especially the masters, will set up programs for capacity building for future master trainers.

4. Research and Documentation:
   The MoCFA and CKBF, in close collaboration with Kun Lbokator Masters, practitioners and the custodian communities, shall conduct more in-depth research to build a comprehensive data on the element, including: comparative studies on knowledge and techniques (both regional similarity and differences); history of Kun Lbokator; an inventory of custodian communities and individuals; illustrated training methods from level 1 to level 12; and teaching guides for instructors. The preliminary study will be completed by 2021. In 2022, the roster about trainers and clubs will be published for the public.

(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 Royal Government of Cambodia will establish the necessary legal provisions for concerned institutions and ministries such as the MoCFA to include the Kun Lbokator in their performance programs to show case of Kun Lbokator for public awareness; the MoEYS to open Kun Lbokator clubs at universities; the National Olympic Committee of Cambodia (NOCC) to integrate the Kun
Lbokator as a new discipline.

The Royal Government of Cambodia will provide official approval to the Ministry of Economy and Finance (MoEF) to allocate the requested budget to local clubs and CKBF, National Olympic Committee of Cambodia and their partners to support the implementation of the proposed measures. Other financial sources can be granted through the National Funds for Culture and Arts.

To facilitate and elevate financial burden for Masters who are running or aiming to run new training clubs The CKBF together with NOCC, MoCFA and MoEYS, will provide the necessary equipment and facilities for training by the request from Kun Lbokator clubs or masters.

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

While the government fully respects and acknowledges the community-centric character of Kun Lbokator, research and discussions were conducted in 2016, 2018 and 2020 with active participations of the Masters and apprentices, Kun Lbokator communities as well as CKBF, MoCFA, MoEYS, NOCC, Ministry of Tourism in order to understand and also develop safeguarding measures which can meet the needs of each individual masters or clubs. The proposed safeguarding measures thus are in full supports from these concerned stakeholders for their implementations. The concerned stakeholders such as MoCFA, MoEYS, MoT, NOCC, CKBF, Ministry of Defense (MoD), Ministry of Interior (MoI), through various meeting discussed the proposed safeguarding measures define their role in the implementation of the measures and agreed that: The development of the infrastructure will be supported by the local authority; and the MoEYS will be responsible for the introduction of Kun Lbokator in school curricula; MoD and MoI will encourage the training programs for military and police academies; MoEF will provide necessary requested budgets for implementation of activities to ensure the viability of the element.

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

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

Name of the body: National Olympic Committee of Cambodia/Cambodian Kun Bokator Federation

Name and title of the contact person: H.E. Mr. VATH Chamroeun, Secretary General

Address: Building 1, St. 163, Sangkat Veal Vong, Khan 7 Makara, Phnom Penh, Cambodia

Telephone number: +(855) 12 974 258

Email address: chamroeunvath@gmail.com

Other relevant information: N/A

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.

For the preparation of this nomination dossier, a research team appointed by MoCFA and CKBF worked closely with Kun Lbokator masters and apprentices, communities, local authorities and researchers in all concerned provinces since 2017. By visiting each community, the research team invited the inhabitants of the community to be involved in the workshops to explain the purpose of their mission and the principles of ICH Convention. A nomination dossier was submitted in 2019 for the Intergovernmental Committee’s consideration in 2020 for its inscription on the Representative List of the Intangible Cultural Heritage of Humanity. However, the dossier was recommended to refer and encourage to resubmit in the next cycle by the Inter-governmental Committee’s Evaluation Bodies in 2020; the nomination dossier was withdrawn by the MoCFA for resubmission to next cycle for possible inscription in 2022. Beside a number of informal discussions with various stakeholders and especially the Masters and communities after the withdrawal decision in 2020, a workshop was organized in February 2021 by MoCFA with assistance from UNESCO Office in Phnom Penh by bringing together all possible grand masters, masters and apprentices from thirteen provinces who helped identify the necessary criteria of the element and brainstormed the various advantages of the nomination of the element as well as recommendations of the evaluation bodies. These participants included not just practitioners but also government staff, related NGOs, public and private organizations, academia, media, and culture experts who explained the history, conventions, and requirements of the nomination. During the workshop, the masters explained in-depth philosophy and diversity of the element. The young practitioners and masters gave live performances and explained the basic techniques of Kun Lbokator, while showcasing how their styles are connected to nature and living environment. The results of the workshops and informal discussions provided valuable input into this nomination. The interest and active participation provided by the communities and their collaborative efforts showed importance of this nomination. The intensive sessions involving live performance and different community masters underpinned the importance of this nomination to the communities.

The drafting and completion of the nomination file went through many phases and was conducted in a consultative manner with Kun Lbokator practitioners throughout the entire process. Following the completion of the workshops the communities were invited to provide further feedback on the draft nomination. The feedback from this was fully taken into consideration in the final nomination ensuring the active participation and voices of all communities throughout the entire process.

In addition, during the last few years, the research team continued to work with masters, apprentices, communities, local authorities and government agencies to raise awareness and to ensure the visibility and viability of the element, while the nomination dossier was also updated.

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

The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

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

Prior to the preparation for the nomination file, the MoCFA and CKBF had fully recognized the rights of the masters, bearers, and communities concerned with the nominated element. The
research team was able to widely consult with and inform Kun Lbokator masters, who are willing to be representatives for the nomination of the element on to the UNESCO Representative List of Intangible Cultural Heritage of Humanity. Since the inception of the nomination file preparation, the Kun Lbokator masters have been fully informed and have actively and proudly participated in the process.

12 Masters are willing to participate in nomination file and to be Kun Lbokator representatives are:

- Master Ith Pen and his Grandson, Master Sen Sam Ath
- Master San Kimsean
- Master Ros Serei
- Master Suong Neng
- Master Ponh Keun
- Master Voeng Sophal
- Master Am Yom
- Master Ke Sam On
- Master Kim Chhiev
- Master Chek Ay
- Master Kao Kob

All participants expressed their support of the nomination of Kun Lbokator onto the Representative List of Intangible Cultural Heritage of Humanity by providing their consents through a free written consent form along with their thumbprints.

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.

Except for an oral request followed by a written request for community, free, prior and informed consent, there are no customary practices governing access to the element. Kun Lbokator is accessible to all people within the local community, and it moves easily from one place to another. It does not discriminate, and moreover it gives opportunity to all people. The love of the communities toward Kun Lbokator shows their strong desires to embrace the element, and to integrate it into their living culture. Therefore, there are no restrictions that will prohibit 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.:

- Name of the entity;
- Name and title of the contact person;
- Address;
- Telephone number;
- Email address;
- Other relevant information.

<table>
<thead>
<tr>
<th>Kun Lbokator Representatives</th>
<th>Name of Master</th>
<th>Name of Kun Lbokator Clubs, if applicable</th>
<th>Address and Contact</th>
</tr>
</thead>
</table>
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:

Kun Lbokator was included in the **Inventory of Intangible Cultural Heritage of Cambodia** in 2017.

(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those)
Directorate-General of Techniques for Cultural Affairs of The Ministry of Culture and Fine Arts is responsible for maintaining and updating the inventory and its translation into English.

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

In the 2017 Inventory of the Intangible cultural heritage of Cambodia of the Ministry of Culture and Fine Arts, Kun Lbokator is listed in Chapter 3 (Social Practice, Ceremony, Beliefs and religious Practices), No.1.10. entitled “Kbach Kun Khmer.”

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

Kun Lbokator was included in the inventory in 2017.

(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).

Kun Lbokator was identified through reaches and consultation in close cooperation with local communities, masters and authorities. In close collaboration with UNESCO Phnom Penh Office, officials from Provincial Departments of Culture and Fine Arts documented and mapped bearers of Kun Lbokator and the element in 2012 and 2016. Consequently, the inventory team of the Ministry of Culture and Fine Arts’ Directorate General of Techniques for Cultural Affairs in close collaboration with National Olympic Committee of Cambodia, and most importantly Cambodia Kunbokator Federation has worked closely with Kun Lbokator masters, apprentices, communities and local authorities to document the element by visiting them in person in provinces, interviewing masters, bearers, students and local authorities; clarified and verified with them via telephones since 2016.

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

Since 2011, Directorate General of Techniques for Cultural Affairs of MoCFA has organized several capacity building workshops for updating ICH inventory in Cambodia with participation of staff of Provincial Departments of Culture and Fine Arts, community representatives and arts and culture NGOs. Participants were requested to fill out a preliminary questionnaire form with simple questions. Upon receiving the completed forms, the Directorate General processed the data and added them into the database. The updated 2016 inventory was compiled and published in hard copy in 2017. Ministry determines to regularly update the inventory every four years.

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

In 2021 the Ministry of Culture and Fine Arts (MCFA) is to conduct a comprehensive review of the existing inventory with participation of all Provincial Department of Culture and Fine Arts, together with local people, academia, NGOs, media and UNESCO Office in Phnom Penh. First, MoCFA requests each province to update its inventory review the existing information with actual elements by conducting field visits and collected information in according to inventory formed prepared by the MoCFA with a close consultation with its provincial Department as well as relevant local stakeholders together with UNESCO office in Phnom Penh. Moreover, MCFA would also like to conduct a workshop on communities-based inventory, setting a pilot project for
a wider campaign in conducting nation-wide community-based inventory as well as promoting community-driven approach.

(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:

See the annex for the inventory of the element.

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.


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: PHOEURNG Sackona
Title: Dr.
Date: March 29th, 2021
Signature: [Signature]

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

N/A