Representative List
ICH-02 – Form

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

A. State(s) Party(ies)

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

Iran (Islamic Republic of), Afghanistan (Islamic Republic of)

B. Name of the element

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

Indicate the official name of the element that will appear in published material.

Yaldā/Chella

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).

In I.R. Iran: پلدا / چله
In I.R. Afghanistan: پلدا / چله

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.

Iran:
(Central Iran): Shab-e Yaldā, Jashn-e Yaldā, Shab-e Chelle
(North of Iran): Show Chelle
(North West of Iran): Chilla Gejasi, Chelle Gijasi
(West of Iran): Shew vi Yeldā
(South and South West of Iran): Sho-e Chelle, Sho-e Yeldā
(South East, East and North East of Iran): Shaw-e Chella, Shab-e Yaldā

Afghanistan:
Shaw-e Yaldā
Shaw-e Cellā
Shab-e Yaldā

C. Name of the communities, groups or, if applicable, individuals concerned

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

Not to exceed 150 words

Iran and Afghanistan

All people from Iran and Afghanistan celebrate this ritual festivity. However, those Iranians and Afghans who, due to a variety of reasons have to live far away from their homelands, also uphold “Yaldā/Chella” based on their homeland calendars, exactly as it is practiced by their own family members and indigenous individuals back home.

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

This element extends on the longitude from the west of the Indian Sub-continent to Mesopotamia as well as the latitude from the Caucasus Mountains to the eastern shores of the Caspian Sea and to the Persian Gulf and Oman Sea. Both Iran and Afghanisatn fall within this geographical limits.

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 State(s) Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Mr.
Family name: Shaban
Given name: Mirshokraei
Institution/position: Cultural Heritage Researcher & ICH Expert
Address: No.8, Darya Street, Saadatabad, Tehran, Iran
Telephone number: +98-912-149-3263
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Other relevant information:

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.

Title (Ms/Mr, etc): Mr.
Family Name: Sharq
Given Name: Shafiq
Institution/position: Cultural attache at Embassy of the Islamic Republic of Afghanistan in Tehran
Adress: No2, S(4) Alley, Pakistan St., Dr. Beheshti Ave, Tehran, Iran
Telephone number: (+9821) 88737050
Email Address: Shafiq.Sharq@gmail.com

1. Identification and definition of the element

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

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick ‘other(s)’, specify the domain(s) in brackets.

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

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

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

The Committee should receive sufficient information to determine:

a. that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith’;
b. ‘that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;
c. that it is being ‘transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history’;
d. that it provides the communities and groups involved with ‘a sense of identity and continuity’; and
e. that it is not incompatible with ‘existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development’.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

(i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.
“Yaldā/Chella” is an ancient celebration whereby the brilliance of the sun along with the warmth of life are cherished.

This event coincides with an increase in day-length in the region.

The winter solstice in the Northern Hemisphere corresponds to Dey 1st (December 22<sup>nd</sup>) in the Iranian calendar and Ghovs 30<sup>th</sup> (December 21<sup>st</sup>) in the Afghans calendar.

On the occasion of the last night of autumn, families get together. This family reunion often takes place at the houses of elders where people meet around a table called “Yaldā/Chella Night Sofrah”.

“Yaldā/Chella Night Sofrah” consists of a lamp that symbolizes light, water that represents cleanliness, red fruits such as pomegranates, watermelons, beetroot, jujube and red and green grapes that demonstrate warmth along with serving broth (Ash), sweets, dried fruits and nuts special to this occasion, all set on “Yaldā/Chella Night Sofrah” and consumed during the nightly gathering. The Sofrah usually comes in red and is traditionally spread on the floor or on Korsi/chairs. The red color used in various components of the Sofrah refer to the reddish sky after the dusk and before the dawn. This feature showcases the relationship between this celebration with the ancient rituals of a Mithraism, i.e. worshiping the goddess of the sun.

In Afghanistan, people believe that the devil invades houses at this night and they set fire at their houses to prevent entrance of evil and ugliness (embodied as the devil) to their houses.

The type of activities in this celebration ranges from reciting poems, storytelling, reciting Hafiz’s poems or referring to them for pleasane omens, reciting verses from the epic poetic masterpiece of Shahnameh, listening to or playing music, singing and giving gifts to new in-laws/brides and children, indoor games and enjoying “Yaldā/Chella Night Sofrah” goodies and items.

Women play a key role in this ceremony. Children are also considered as the future bearers/practitioners of the element. The elders are valued as its bearers.

While observing “Yaldā/Chella” items such as cultural identity, attention to nature, and respect for women, friendship, hospitality, cultural diversity and peaceful coexistence are manifested and respected.

(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?

“Yaldā/Chella” is celebrated by all Iranians and Afghans regardless of gender, age and ethnicity. This occasion is mainly held indoors, together with the elders, relatives, family members and neighbors. Considering modern lifestyles, the element is occasionally practiced in public gatherings and home parties. Regardless of location, “Yaldā/Chella” enjoys common grounds and components typically accompanied with cheerful performances.

The major performers, especially grandparents, directly and indirectly attempt to teach the values of life conveyed by this event, particularly to kids and the youth through oral literature. It is worth mentioning that among children and adolescents, the latter try to function as the elders for the younger ones.

Everybody as bearers and/or practitioners plays a role in the event, especially women and children. Women and/or mothers have a definitive role in the “Yaldā/Chella” celebration by creating a warm, merry and amicable setting for family reunions. On the other hand, thanks to their direct and influential relationship with children, women leave a strong and lasting impact on the whole process and the quality of intergenerational transmission.

The remarkable point about the participation of children is the fact that while performing the ceremonial stages of this festive event such as storytelling, reading books, reciting poetry and preparation of festive dishes and table of “Yaldā/Chella” all in all could enhance the kids’ self-esteem and internalize their learning.
(iii) How are the knowledge and skills related to the element transmitted today?

Not fewer than 150 or more than 250 words

So far, this intangible cultural element has transmitted itself both in Afghanistan and Iran through this event as non-formal transmission from one generation to the next. Given the advancement in modern communication and technology, the transmission opportunities for “Yaldâ/Chella” presumably have become more available, and inclusive.

Radio and television programs at different levels have been one of the most influential factors in transmitting the element over the last fifty years in Iran and over recent years in Afghanistan.

Trainings that are aimed at awareness-raising about “Yaldâ/Chella” are provided to individuals at different levels of education from kindergarten to university levels. Accordingly, the element is of long lasting effects.

Newspapers, journals, publications on rituals and ceremonies of “Yaldâ/Chella”, educational materials published in virtual multimedia and social networks, as well as other similar sources literature play an effective role in the proper dissemination of this element.

Technical events, conferences, trainings or workshops, public awareness-raising and similar activities carried out by research centers as well as educational and cultural institutes are among other measures that have a significant impact on the proper transmission of the element to future generations.

Likewise would be true about any initiatives or measures organized and performed by NGOs, cultural organizations, artistic and dramatic activities, public performances, visual arts or plays, cinematic films since they play a crucial role in the transmission process.

The quality and nature of its transmission will be promoted through organizing pre-Yaldâ/Chella programs in public places, neighborhoods and localities like market places by bearers and practitioners. In this way, the element is indirectly transmitted to the next generations.

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

Not fewer than 150 or more than 250 words

“Yaldâ/Chella” is regarded as one of the deeply-rooted and festive rituals amongst its bearers and practitioners both in Iran and Afghanistan, which depict many concepts, historical backgrounds and resources in view of its bearers and practitioners, most noticeable of which could be the following:

- Due to its nature-based characteristics, human creativity has been formed and diversified through centuries among generations.
- Respecting the diversity of expressions among communities, groups and individuals within its territory.
- Dominance of light over darkness symbolized by the rising of Sun on the day following Yaldê/Chella, to defeat the devil (darkness).
- Yaldâ/Chella further reshapes mindset of local communities/groups and individuals in appreciating the beauty (positive aspect: Sun, light and warmth) hidden in a seemingly unpleasant condition (negative aspect: coldness of winter and darkness).
- Promoting a culture of peace, friendship, kindness and tolerance, fulfillment of promises and commitments are all celebrated in “Yaldâ/Chella” celebration.
- Solidarity in public participation in this celebration irrespective of gender, age, religion and ethnic differences.
- Promoting a culture of reading literary works and storytelling as well as listening to traditional music among the youth as executed by the elders.
- Paying more attention to shared rituals as ICH elements of the region, such as “Nowrouz” and Yaldâ/Chella would result in the establishment of mutual respect and peace amongst different
ethnic groups, communities and individuals in the region.
- Paying attention to the spirit of the element, which enjoys abundance, light and warmth of life leads to more hope and increasing life expectancy amongst the bearers and practitioners.

(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

“Yaldâ/Chella” is neither conflicting nor opposing the principles and regulations enshrined in the Human Rights Declaration, and other international instruments which include sustainable development, safeguarding of natural and cultural heritage. However, in both countries of Iran and Afghanistan for various following reasons, throughout the entire ceremony, the steps before and during the ritual demonstrate features with direct impact on the strengthening of the above mentioned factors:
- “Yaldâ/Chella” emphasizes on light, life expectancy and importance of fulfillment of commitments. These values are precisely in line with the Human Rights Declaration.
- “Yaldâ/Chella” accentuates on mutual respect among communities, groups and individuals, which will result in social justice, solidarity, equality.
- By strengthening the cultural foundations and solidarity among communities, groups and individuals, “Yaldâ/Chella” facilitates the sustainable development.
- The significant participation by women and the children alongside with their grandparents at Yaldâ/Chella ceremonies would create safe and healthy learning setting between generations to learn about their sustainable future.
- Thanks to creating cultural and ethnic solidarity, each with its own language, beliefs and customs, “Yaldâ/Chella” acts as a powerful tool to ensure respect for nature, cultural diversity, human rights, peace and sustainable development in Afghanistan and Iran.

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

- Inscription of “Yaldâ/Chellas” on the Representative List of the Intangible Cultural Heritage of Humanity would raise awareness among communities, groups and individuals who celebrate it only at a local and/or family level and have no knowledge of its wider social scope of functions.
- Inscription of this element would reveal its commonalities among all communities, groups and individuals within the region.
- Drawing the attention of international institutions to “Yaldâ/Chella” due to its world inscription would make the local communities more attentive to nature and other dimensions of intangible cultural heritage associated with nature and universe. The inscription would also enhance visibility of intangible cultural heritage, in its broader sense.
- Registration of Yaldâ/Chella on the ICH Representative List of Humanity could pave the ground for paying more attention to values of this element and even to some other items of ICH that would in turn contribute to increasing and strengthening visibility of these elements and consequently promoting their safeguarding measures in these regions. These effects are valid both in Afghanistan and Iran.

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

Not fewer than 100 or more than 150 words

- The inscription of “Yaldâ/Chella” on the Representative List of the ICH of Humanity could promote dialogue among different social classes by highlighting the importance of identity through cultural diversity.

- Highlighting the role of women, girls and children in celebrating the element, and paving the grounds for the element’s international recognition, would boost their self-confidence and further enhance their social participation in the ICH transmission and safeguarding.

- Being a tradition practiced by different ethnic groups, the inscription of the element would increase its visibility and highlight diverse cultural expressions of a single cultural phenomenon; hence, increasing respect for the diversity of cultural expressions and the need for public participation in safeguarding the nature.

- Resulting from peoples’ creativity in understanding their living environment and celebrating the accompanied astrological changes with joy, inscription of the element would contribute to public awareness raising and highlight creativity in observing natural phenomena.

These explanations are valid both in Afghanistan and Iran.

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

Not fewer than 100 or more than 150 words

- The inscription of the element would not only enhance the visibility of “Yaldâ/Chella”, but also would contribute to greater awareness-raising on the logic and correct celebration of this natural phenomenon in a world that is subject to globalisation and consequently the greater application of non-local methods.

- The inscription of the element would increase the need to foster and safeguard cultural diversity, in general, and the diversity of cultural expressions, in particular.

- Creativity and dialogue would be enhanced among the local communities and the grounds would be set for international dialogue, in view of the nature-based spirit of the element.

- By introducing the influential and determining role of women, girls and children in fostering the element, the international community would understand the significant role that women, girls and children play in the safeguarding of ICH and in sustainable development.

This is valid both in Afghanistan and Iran.

(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 inscription of the element could bring together communities of diverse ethnic groups and religious classes that celebrate this event, through increased visibility and viability.

- The world inscription of the element on the national ICH Inventory List would bring about greater awareness for the local communities and a sense of pride in relation to their cultural
identity and commonalities and would enhance cultural dialogue that could be similarly
generalized to the global context.

- Focusing on cultural commonalities, increases the possibility of dialogue among all classes of
the society, strengthening ties among them. The world inscription of the element will enhance
this effect.

Inscription of some elements such as Yaldā/Chella would set the ground for dialogue amon
t various religious and ethnic groups that live in the cultural geography of the element and pave
the ground for regional peace through cultural commonalities as it has been the case for
Nowrouz which has been inscribed under the number of 01161 on the ICH Representative List of
Humanity since these elements are completely based on the nature, they do not contravene any
religions, sects, beliefs and/or social groups, and their promotion goes beyond political and
religious borders.

These explanations are applicable for both Afghanistan and Iran.

(ii) 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 inscription of the element would highlight creativity of its diverse bearers/practitioners in
the way(s) they celebrate a natural phenomenon by raising their awareness of the different ways
that natural phenomena are venerated, thus enhancing creativity.

- The inscription of “Yaldā/Chella” would present women and girls as the main pillars of
intergenerational transfer. It introduces children as the builders of the future, placing them in the
path of creativity through enhanced awareness-raising practices.

- The atmosphere of multilateral dialogue created by the inscription of the element, would pave
the way for greater creativity.

- The different stages of the element’s inscription from preparation of the nomination file
onwards, would double public creativity levels, through enhancing respect for the diversity of
cultural expressions by local communities, and would draw their attention to the variety of
creative methods adopted by different communities in celebrating “Yaldā/Chella”.

These explanations are valid both in Afghanistan and Iran.

3. Safeguarding measures

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

3.a. Past and current efforts to safeguard the element

(i) How is the viability of the element being ensured by the communities, groups or, if applicable, individuals
concerned? What past and current initiatives have they taken in this regard?
Not fewer than 150 or more than 250 words

The past and current initiatives adopted to safeguard the element by public and private
organizations as well as different communities and groups in Iran and Afghanistan are manifold
as follows:

1. The sense of commitment of community members to visit the elders is an influential and
instinctive factor that contributes to safeguarding the element (Afghanistan and Iran).

2. Women play an influential role in building joy among children for the celebrations (Afghanistan
and Iran).

3. The elders play an influential role in encouraging children to learn and to celebrate the
element (Afghanistan and Iran).

4. All the members of the society play an important role in keeping this element alive. This
element has been transmitted across generations by its practical observance for which usually the elders would pioneer (Afghanistan).

5. Farmers oplay an important role in keeping the element alive since after this night, days get longer and a nice opportunity is provided for farmers (Afghanistan).

6. The sense of excitement, happiness and friendship that is created in urban and local areas prior to the celebrations (Afghanistan and Iran).

7. Various TV and radio programmes, with educational content for children and grownups, with special emphasis on the importance of promoting cultural diversity and the diversity of cultural expressions (Afghanistan and Iran).

8. Broadcasting specially TV and radio programs dramatically contributes to this process (Afghanistan).

9. Publication of books, journals, articles, educational materials and literature on Yaldā, addressing a wide range of the population, leads to the study of connected sciences, hence to the safeguarding and promotion of the “Yaldā/Chella” ritual (Afghanistan and Iran).

10. Awareness-raising on “Yaldā/Chella” by creating websites, networking, social media, etc (Afghanistan and Iran).

11. Encouraging the young generations to respect and practice Yaldā/Chella by providing the means of nation-wide celebrations (Iran and Afghanistan).

12. Exchanging congratulatory messages through communication means (Afghanistan and Iran).

13. Collective participation of all classes of the society, especially cultural activists, in the preparation of the nomination file signifies the importance of safeguarding and fostering the intergenerational promotion of Yaldā/Chella.

14. Cultural NGOs and associations mark this night every year (Afghanistan and Iran).

15. Educational and research seminars and conferences are organized to increase public awareness (Afghanistan and Iran).

16. Documentaries and theatrical dramas on Yaldā/Chella are produced and played in governmental and public circles (Afghanistan).

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:

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

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

Not fewer than 150 or more than 250 words

The items mentioned in 3 a (i) have been implemented by the following Governmental organisations as segmented for Iran and Afghanistan:

A. Iran

1. Ministry of Cultural Heritage, Tourism and Handicrafts (MCTH): 6, 9, 19, 11, 13, 14, 15, 16
2. Iranian Research Institute for Cultural Heritage and Tourism: 9, 13, 15, 16
3. Ministry of Science, Research and Technology (in cooperation with state universities such as the University of Tehran, the University of Shiraz, and the like): 9, 10
4. Islamic Republic of Iran Broadcasting (IRIB): 1, 2, 3, 6, 7, 10, 11, 16
5. Ministry of Education: 9, 10
6. Cultural Deputyship of the Presidential Office: 7, 10, 11, 14

B. Afghanistan
1. Ministry of Information and Culture: 1, 2, 4, 9, 10, 11, 12, 13, 16
2. Ministry of Agriculture and Livestock Affairs: 5
3. Heads of Information and Culture Departments in the provinces affiliated to the Ministry of Culture and Information: 1, 2, 4, 5, 6, 9, 10, 11, 12, 13, 14, 16
4. Academy of Sciences: 1, 4, 9, 16
5. National Radio Television of Afghanistan: 8

However, in view of the popularity of Yaldæ/Chella, as a nation-wide practice, almost all governmental organisations have had a share in its safeguarding and promotion. This is not limited to Governments, but it is a practice that has also been promoted by the local and urban communities, too.

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

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

3.b. Safeguarding measures proposed

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

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

Not fewer than 500 or more than 750 words

The measures proposed, to ensure the viability of the element could be classified into six separate categories as follows:

1 - Research and Identification
1.1 Networking between research institutes and related specialised research centers in order to study the challenges and potentials of “Yaldæ/Chella” by researchers and cultural professionals.
1.2 Establishing a documented, dynamic, and user-friendly, research-driven database, on especially “Yaldæ/Chella”.
1.3 Organising national/regional, scientific and research seminars to seek up-to-date solutions for the safeguarding of “Yaldæ/Chella”.
1.4 Organising national, regional and specialised academic meetings on "Yaldæ/Chella" with the participation of civil society ans NGOs.
1.5 Networking between countries celebrating Yaldæ/Chella.
1.6 Researching on various communities celebrating Yaldæ/Chella.
2. Awareness-Raising
2.1 Infrastructural, targeted awareness-raising activities, for cultural diversity and ethnic solidarity.
2.2 Establishing a multi-lingual informative website, to highlight and promote the linguistic diversity of this practice.
2.3 Establishing a permanent secretariat at the relevant governmental institutions with a supervisory role over all related national activities.
2.4 Fostering environmental conservation by emphasising the nature-based aspect of the element.
2.5 Publishing enjoyable educational materials for children, including DVD materials, illustrated training books, etc.

3. Inter-generational Transmission
3.1 Organising on-service training courses for teachers and educators on ICH and ways of its transmission in educational environments.
3.2 Preparing informative documents for families, with special emphasis on training in ICH transmission.
3.3 Fostering effective interactions between schools and families.
3.4 Highlighting the role of women and girls as the most important and most influential bearers, practitioners and transmitters of the elements.
3.5 Promoting the element at kindergartens for pre-school children, who are accustomed to modern lifestyles.

4. Promotional Measures
4.1 Organizing Yaldâ/Chella celebrations at the elderly houses (in Iran), safe houses for women (in Afghanistan) and prisons.
4.2 Including educational materials on safeguarding ICH to textbooks particularly the content related to Yaldâ/Chella.
4.3 Holding visual arts exhibitions on the element at educational, cultural and public institutions.
4.4 Using communication and information technologies to promote the element in an innovative manner.
4.5 Setting up related markets to sell decorative commodities as well as food items related to the celebration of “Yaldâ/Chella”.
4.6 Organising street art performances from 15 to 25 December each year, to further safeguard and transmit the element at national level especially in smaller towns.
4.7 Organising the element in Houses of Iran affiliated with the embassies of the Islamic Republic of Iran and Afghanistan in various countries.

5. Investment
5.1 Budgetary allocations for related research and educational activities.
5.2 Establishing and managing support funds for “Yaldâ/Chella” using public and private contributions.

6. Supervisory Role
6.1 Preparing periodic reports on the progress of studies carried out on the safeguarding of
intangible cultural heritage, especially “Yaldā”, with the participation of NGOs, research groups and relevant organisations.

6.2 Controlling and monitoring the performance of the cases mentioned in the above five paragraphs on “Yaldā/Chella”, which will be carried out by governmental and non-governmental organisations as cases require.

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

Not fewer than 150 or more than 250 words

Iran:
The Government of the Islamic Republic of Iran has dedicated USD 20,000 annually for the protection, promotion and safeguarding “Yaldā/Chella”. Following the plan for its globalization, another budget line for USD 10,000 a year would be there available up to 2022 to strengthen regional relations and infrastructure studies. Based on the items in paragraph 3: R3 (b): (i) The description of the responsibilities of each government institution and department is as follows:

1. Ministry of Cultural Heritage, Handicrafts and Tourism:
   1.3 / 1.4 / 1.5 / 1.6 / 2.2 / 2.3 / 2.6 / 4.9 / 6.1 / 6.2
2. Research Institute of Cultural Heritage and Tourism: 1.1 / 1.2 / 1.3 / 1.4
3. Ministry of Science, Research and Technology: 4.5
4. Islamic Republic of Iran Broadcasting (IRIB): 4.7 / 4.8 5.1
5. Ministry of Education: 3.1 / 3.2 / 3.3 / 3.5
6. Cultural Deputyship of the Presidential Office: 3.4 / 5.1
7. Ministry of Culture and Islamic Guidance: 1.6 / 2.5 / 4.4 / 4.8
8. Ministry of Foreign Affairs: 1.5 / 4.8
9. State Welfare Organization of Iran: 4.1 / 4.2
10. Planning and Budget Organization: 5.1
11. UNESCO National Commission of Iran: 1.5 / 4.8

Afghanistan:
The government of Afghanistan has allocated USD 8,000 for the cultural heritage of Yaldā/Chella in its annual budget for the new year beginning in March 2021 (Afghan’s calender). According to items incorporated in paragraph 3: R3 b: (i), responsibilities of each governmental bodies are as follows:

1. Ministry of Information and Culture: 1.1/ 1.2/ 1.3/ 1.4/ 1.5/ 1.6/ 2.1/ 2.3/ 3.4/ 4.3/ 4.4/ 4.6/ 4.7/ 5.1/ 5.2/ 6.1
2. Ministry of Agriculture and Livestock Affairs: 2.4
3. Heads of Information and Culture Departments in the provinces affiliated to the Ministry of Culture and Information: 1.1/ 1.2/ 1.3/ 1.6 / 3.4/ 4.3/ 4.5/ 4.6/ 5.1/ 6.1
4. Academy of Sciences: 1.1/ 1.2/ 1.3/ 1.4/ 1.6/ 2.5/ 3.1/ 3.2/ 4.2/ 4.3/ 4.4/ 5.1
5. National Radio Television of Afghanistan: 2.5/ 4.3/ 4.4
6. Ministry of Women Affairs: 3.4/ 4.1
7. Ministry of Education: 2.5/ 3.1/ 3.2/ 3.3/ 3.5/ 4.2/ 4.3

(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
Considering the fact that in all sectors of governmental activities, private sectors participation also play a decisive role and influence, in accordance with the provisions of paragraph 3: R3 (b): (i) the description of the responsibilities of each of the private entities are given as follows:

A. Iran
1- The National Council of Iranian Museums (ICOM Iran): 6.2
2- Haft-Gonbad International Cultural research Periodical: 2.4 / 2.5
3- Deaf Center of Iran: 4.1 / 6.2
4- Nowruz Jamshidi International Center: 2.4 / 6.2
5- Music House of Iran: 1.6
6- Farabi Cinema Foundation: 2.5
7. Free Researchers: 1.2 / 1.6 / 6.2
8. Municipalities: 2.5 / 3.6 / 4.3 / 4.6 / 4.7 / 4.8 / 5.2 / 5.3
9. The Regional Research Centre for Safeguarding of Intangible Cultural Heritage in West and Central Asia, Under the Auspices of UNESCO (Category 2): 1.1 / 2.1
10. Pishin Pajouh Cultural and Art Institute: 2.5
11. Private publishers such as Nashr-e Ney, Nashr-e Markaz: 2.5
12. Association of Hafiz Studies: 1.1 / 1.2 / 1.3 / 1.4 / 1.5 / 1.6

B. Afghanistan
1. Poets and Authors Association of Afghanistan: 1.3/ 1.6
2. Foundation for Culture and Civil Sociey of Afghanistan: 1.1/ 1.3/ 1.4/ 1.6/ 2.1/ 4.3/ 4.6/ 5.1
3. Azadi Culture House: 1.3/ 1.6
4. Pamir Youth Social Association: 4.6/ 5.1

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

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

<table>
<thead>
<tr>
<th>Name of the body:</th>
<th>The Ministry of Cultural Heritage, Tourism and Handicrafts of I.R.Iran (MCTH)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name and title of</td>
<td>Mohammad Hassan Talebian, Deputy for Cultural Heritage</td>
</tr>
<tr>
<td>the contact person:</td>
<td></td>
</tr>
<tr>
<td>Address:</td>
<td>Azadi Ave and Yadegar-e Emam Exp.way cross-roads, Tehran, Iran</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>+98-21-66084577</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:mh.talibian@gmail.com">mh.talibian@gmail.com</a></td>
</tr>
<tr>
<td>Fax No:</td>
<td>+98-21-66027418</td>
</tr>
<tr>
<td>Website:</td>
<td><a href="http://www.MCTH.ir">www.MCTH.ir</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name of the body:</th>
<th>The Ministry of Information and Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name and title of</td>
<td>Sayed Hakim Arya, Culture Magazine</td>
</tr>
</tbody>
</table>
4. Community participation and consent in the nomination process

For Criterion R.4, States shall demonstrate that ‘the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent’.

4. a. Participation of communities, groups and individuals concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.

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

Not fewer than 300 or more than 500 words

Initially, the Anthropological Research Center which is affiliated with the Research institute of Cultural Heritage & Tourism (RICHT) of Iran received a number of requests from NGOs to inscribe “the Ceremony of Yaldā/Chella Night” on the Iranian National Inventory List. This element was officially inscribed on December 19, 2008 on the List.

Since “Yaldā/Chella” is regarded as one of the most important ritual ceremonies in the Islamic Republic of Iran, the cultural activists and related organizations came up with this proposal to nominate “Yaldā/Chella” to get enlisted on the UNESCO Backlog Nomination List via Iranian Ministry of Cultural Heritage, Tourism and Handicrafts.

During the 5-day final meeting of the Nowrouz-Territory countries which was held on March 2-6, 2015, the proposal for the preparation of the multinational nomination file of “Yaldā/Chella” was presented to the participants of the meeting by the General Office for Inscription, Protection and Restoration of ICH affiliated to Iranian Ministry of Cultural Heritage, Tourism and Handicrafts. This item was uploaded at section related to the ICH at the UNESCO site: https://ich.unesco.org/en/mechanism-to-encourage-multinational-files-00560

The Anthropological Research Centre of the Research Institute of Cultural Heritage and Tourism provided archival and scientific data about the element. The elderly narrated their memories of the past and sang their songs of festivity to the interviewers, translating the parts that were sung in local languages into Persian to be understood by all and finally the Iranian file was prepared.

In 2021 some cultural interactions took place between cultural experts of Afghanistan and Iran. Additionally, some formal correspondence were made between two countries. This element was registered on the national ICH List of Afghanistan on February 23, 2021. Then, it was decided to send the nomination file as a multinational file to the UNESCO secretariat to be registered on the world list. To prepare this file, some researchers, cultural groups and local communities of two countries have cooperated in a perfect manner.
4.b. Free, prior and informed consent to the nomination

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

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

Not fewer than 150 or more than 250 words

For Iran and Afghanistan, the list of letters of consent that have been signed up by public organizations, groups and individuals due to their interest, communication or direct or indirect cooperation with the preparation of the Nomination File of “Yaldä/Chella”. The original documents enclosed herewith together with their translations ad the annexes to the file sent as described below: (a five (5) letters of consents for every country that make ten (10) in total):

A. Iran

1. A letter of consent signed by the man in charge at Haft-Gonbad International Cultural Reasearch Quarterly (The translator of English translation of the article "Yaldä/Chella" is a woman.)

2. A letter of consent signed by the students of “Azadegan Girl Conserveatory”. The sudents were very enthusiastic about the nomination file. They felt that this could lead to remarkable effects on their artworks.

3. A letter of consent signed by the coalition of nut and confectionary sellers of Tabriz

4. A letter of consent signed by Khane-ye-Farhang” social group (House of Culture) in the Alborz province. (Head of the group is a woman.)

5. A letter of consent signed by General manager of Studio Rasaa which produces cultural documentary.

B. Afghanistan:

1. A letter of consent signed by the Foundation for Culture and Civil Socieity of Afghanistan that contributes to promotion and supporting institutions active in the field of elevating culture and art.

2. A letter of consent signed by Poets and Authors Association of Afghanistan that support publication of various literary works, reserches, stories and poems by Afghan poets and writers about their culture and literature.

3. A letter of consent signed by Dr. Moheballah Zaghm who is a famous novelist and writer.

4. A letter of consent signed by a group of grocery owners in the city of Kabul.

5. A letter of consent signed by teachers of Manoochehry girls' school in the city of Kabul.

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
Iran and Afghanistan:
As mentioned in the text of the nomination file and its relating video and supporting documents which are attached to the file, this element is practiced at homes, in private and public gardens, public spaces such as parks and restaurants, and cultural centres. Everyone regardless of age, gender, ethnic and/or religious background could take part in this ceremony and almost all of its parts are accessible. Many TV programmes are produced each year whereby many stages of the ceremony are depicted.

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.

Iran:
Name of the entity: Haft-Gonbad International Cultural Research Quarterly
Name and Title of the Contact Person: Mohammad Mirshokraei
Address: No. 8, 2nd Sahel alley, Motahhari Str, Darya Boulevard, Sa'adat Abad, Tehran, Iran
Telephone Number: +98-21-88696613, +98-912-3450830
E-mail: m_mirshokraei@yahoo.com

Name of the entity: ICOM IRAN
Name and Title of the Contact Person: Mir Seyyed Ahmad Mohit Tabatabaei, President
Address: No. 7, Saray-e Parvin, Shahid Komeili Alley, Mostafa Khomeini Ave., Tehran, Iran
Telephone: 98-21-33124562
E-mail: icom.iran@gmail.com

Name of the entity: Nowrouz International Association
Name and Title of the Contact Person: Niloofar Parzivand
Address: 5th Western Floor, No. 23, West 52 St., Jahanara St., Yousefabad Ave., Tehran, Iran
Telephone: +98-21-88049637, +98-912-2718353
E-mail: niloofar.parzivand@gmail.com

Name of the entity: Pishin Pajouh Cultural and Art Institute
Name and Title of the Contact Person: Mohammad Reza Miri
Address: No. 61, South-eastern side, Salmas Sq., Fathi Shaqahi Ave, Tehran, Iran
Telephone: 98-21-88001089, +98-912-1267425
E-mail: pishinpajouh@yahoo.com
Name of the entity: Studio Rasaa
Name and Title of the Contact Person: Farshid Salimi
Address: Unit 5 East, Sepid Building, No.73, Bahar St., Tehranpars, Tehran, Iran
Telephone: 98-21-77727544
E-mail: Farshiurlich@gmail.com

Afghanistan:
Name of the entity: Independent poet, and freelance Journalist
Name and Title of the Contact Person: Aziz Asooda
Telephone Number: +93(0)799216413
Address: 1st Macroryan, Kabul, Afghanistan

Name of the entity: Poets and Authors Association of Afghanistan
Name and Title of the Contact Person: Director: Hayatullah Bakhshi
Telephone Number: +93799313682
Address: Ministry of Information and Culture, Kabul, Afghanistan

Name of the entity: Author and Literary Critic
Name and Title of the Contact Person: Frozan Amiri
Telephone Number: +93(0)794806420 ; +93(0)706168979
Address: Ministry of Education

Name of the entity: Foundation for Culture and Civil Society of Afghanistan
Name and Title of the Contact Person: Director; Timur shah Hakimyar
Email: sayed.z.haidari@gmail.com
Telephone Number: 0708198319
Address: Salang Watt 839, Opposite of National Archives

Name of the entity: Azadi Culture House
Name and Title of the Contact Person: President: Ekrami Fandoghestani
Telephone Number: 0093766323219
Address: Carte 3, Kabul, Afghanistan

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:

<table>
<thead>
<tr>
<th>Country</th>
<th>Inventory Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iran</td>
<td>National Representative Inventory of ICH of the Islamic Republic of Iran</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>Afghanistan ICH National Inventory List</td>
</tr>
</tbody>
</table>

(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:

<table>
<thead>
<tr>
<th>Country</th>
<th>Office/Agency/Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iran</td>
<td>Ministry of Cultural Heritage, Tourism and Handicrafts (MCTH)</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>Ministry of Information and Culture</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Country</th>
<th>Reference Number</th>
<th>Inventory Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iran</td>
<td>8</td>
<td>on the National Representative List</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>009</td>
<td>on the National Representative List</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Country</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iran</td>
<td>December 19, 2008</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>February 23, 2021</td>
</tr>
</tbody>
</table>

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

The Inscription of Yaldâ/Chella on the National ICH Inventory is based on the Articles 11(b) and 12 of the 2003 Convention. There are two inventories, one is the Inventory of ICH in Need of Urgent Safeguarding and the other is the Representative Inventory of ICH. The Yaldâ has already been inscribed in the Representative Inventory of ICH.

The following are the particulars of the inscription for "Yaldâ/Chella Night":

<table>
<thead>
<tr>
<th>Country</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iran</td>
<td>Name: Ceremony of Yaldâ/Chella Night</td>
</tr>
<tr>
<td></td>
<td>Date of inscription: 19 December, 2008</td>
</tr>
<tr>
<td></td>
<td>Reference: ICH Element No. 8</td>
</tr>
</tbody>
</table>
-Inventory: National Representative Inventory of ICH of the Islamic Republic of Iran
-Responsible Office: Office for Inscriptions, and Preservation and Revitalization of Intangible and Natural Heritage, affiliated to Deputy for Cultural Heritage, Ministry of Cultural Heritage, Tourism and Handicrafts (MCTH)

-Community Involvement: The Inventory has been drawn up with participation of local communities, groups, as bearers and practitioners, as well as individuals, with their definite contribution throughout the proposition, compilation, inscription and monitoring.

Afghanistan:
Name: Yaldā/Chella Night
-Date of inscription: February 23, 2021
-Reference: ICH Element No. 009
-Inventory: National Representative Inventory of ICH of the Islamic Republic of Afghanistan
-Responsible Office: Office for Identification, Inscription and Conservation of ICH, affiliated to the Deputy of Culture and Art, Ministry of Information and Culture

-Community Involvement: The Inventory has been drawn up with the participation of local communities, groups, as bearers and practitioners, as well as individuals, with their definite contribution throughout the proposition, compilation, inscription and monitoring.

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

Iran:
The National Council for Inscription of ICH holds meetings once in every two months. When elements are approved by the Council and the related minister, they are inscribed on the ICH National Inventory List. Some 2,579 elements have been inscribed on the List from 2007 to 2021.

Afghanistan:
The Council for Inscription of ICH holds meetings annually since 2010. When elements are approved by the Council and the related minister, they are inscribed on the ICH National Inventory List. 11 elements have been inscribed on the List by 2021.

(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 Inventory is updated by inscribing new, or updating the previously inscribed files. In either cases, the following process is applied:
a) Local community submits a request or a proposal.
b) Interactive sessions with local experts and community representatives are organized.
c) Decision is made on the need for updating.
d) The needed information is determined.
e) The adequacy and accuracy of updating is assessed.

In the course of updating the national inventory, two countries follow the same procedure. If an ICH element has been inscribed in the in Danger List and it has been vitalized by safeguarding measures, the Iranian National Council for Inscription of ICH and Afghan Council for Inscription
of ICH move the inscribed to the Representative List upon the approval of the relevant ministers. This process is undertaken by issuing a new decree. It is worth mentioning that in the course of updating for the elements inscribed on the Representativie List such as Yaldá/Chella celebrations, some efforts are made to assign reference codes to new identified elements that are related to the element at hand through the key word system for national inscription.

In Iran, all of the above-mentioned tasks are carried out in the Cultural Heritage Deputyship of the MCTH, the National Council for Inscription of ICH and related provincial departments.

In Afghanistan, the Cultural Deputyship of Ministry of Information and Culture as well as the National Council for Inscription of ICH undertook these activities.

The final inscription of an element in Iran and Afghanistan takes place when relevant ministers notify the inscription.

(vii) 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:

There exists no hyperlink but hard copies of certificate, extracts of National Inscription of the element and a summary of Inventory List of ICH of Iran together with the National Inventory List of ICH of Afghanistan in which the element has been listed (in Persian and English) are attached.

6. Documentation

6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(s) of rights corresponding to the video recording (Form ICH-07-video).
6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

Iran

-Mirshokraei, Mohammad 2018 “Yaldâ”. Haft-Gonbad International Cultural Research Quarterly Tehran, No 46 pp 6-7
-Hasan Taqizadeh 2010 Gâh-shorâri dar Iran-e qadîm 2nd ed., Rome, Italy
-Esmâ’îl b Mohammad Sa’îd Qâde’î, al-Foyûdât al-râbbâniyya Cairo n.d., pp 64-66

Afghanistan

- Shabe Yaldâ az Koja Miayad BBC Persian. 2016
- Tahghigh Sahavi, Yaddahsht va Bayanhaye Mardom be Bavarrye Mardom
- Ayeenâye Yaldâ/Chella Night Bolandtarin Shebe Sal Majale Parsi
- Hâşem Razi Gahshomar va Jashnhaye Iran Bastar
- Aeenhaye Shabe Yaldâ/Chella va Ertebate An ba Christmas
- Yaldâ Ayeen be Ghedmate Tarikh

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: Dr. Mohammad Hassan Talebian
Title: Deputy for Cultural Heritage Ministry of Cultural Heritage, Tourism and Handicrafts (MCHT) of Islamic Republic of Iran
Date: 30 March 2021
Signature: [Signature]
Name(s), title(s) and signature(s) of other official(s); (For multinational nominations only)

Name: Abdul Ghafoor Liwal

Title: Ambassador Extraordinary & Plenipotentiary of Afghanistan to Tehran

Date: 30 March 2021

Signature: [Signature]