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 these 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.

Republic of Cuba

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.

The Knowledge of the Light Rum Masters

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).

Saberes de los Maestros del Ron Ligero

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.

The Knowledge of Cuban Rum Masters; The Knowledge of Rum Masters
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

The element is borne by the Cuban Light Rum Masters: men and women who for decades have been involved with the trade of the artisanal creation and manufacture of light rum. This community is the repository, keeper and transmitter of the knowledge of a tradition over 155 years old, whose origin was marked by the agro-industrial sugar boom in the 19th century, which determined the island's socio-economic and cultural destiny. Light Rum Masters work in the Cuban rum factories (distilleries, natural aging cellars, mixing rooms). They are the protagonists of these successive creation processes combining tradition and innovation, associated with the manufacture of this traditional spirits drink derived from sugar cane production. From the experience and knowledge accumulated, the Light Rum Masters transmit their knowledge and art of creation to those aspiring to become Rum Masters in a lengthy process of assimilation and commitment to rum culture. They make up a community known as the Cuban Light Rum Masters' Movement, whose members participated in the writing of the dossier. They are considered the guarantors of an identity cultural heritage; they enjoy the recognition of the manufacturers' guild as well as that of the communities, associations and sectors linked with the rum culture in the national and international arena.

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 centered. 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

Sugar cane was introduced in 1493 and it is throughout the historical evolution of over three centuries that in 1862 the Cuban light rum is born in the Eastern region of Santiago de Cuba. Its development was associated with the introduction in Cuba of scientific-technical breakthroughs; namely, the steam engine, the railroad, distillation systems, among others that promoted the boom and growth of the sugar agro-industrial complex in 19th century Cuba. The element has been present ever since, by the hand of its bearers, in the factories, the aging cellars, and distilleries established in the areas with the greatest sugar-making tradition on the island:
Cuba's Western Region (in Pinar del Rio, in Santa Cruz del Norte, in San José de las Lajas and in en Cárdenas, in the Matanzas province)
Cuba's Central Region (in Villa Clara)
The Eastern Region (in Santiago de Cuba)
The bearers make up the Cuban Light Rum Masters' Movement, and they are characterized by their fraternal, joint work aimed at preserving and transmitting their shared knowledge, cultural tradition and heritage, without distinguishing brands or personal recognition. In other countries with a rum-manufacturing tradition, we find the figure of the Light Rum Master often linked with a given brand.

E. Contact person for correspondence

E.1 Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Ms
Identify 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, artifacts and cultural spaces associated therewith — that communities, groups and, in some cases, individuals recognize [to] as part of their cultural heritage’

b. 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;

c. that it provides the communities and groups involved with ‘a sense of identity and continuity’ and

d. that it is one of the elements that together constitute ‘the diversity of cultural expressions and identities of all humankind’.
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.

Clearly 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

The Light Rum Masters’ knowledge is a set of traditional, scientific, sensory, innovation and transmission knowledge and techniques that ensure the safeguard of the Cuban light rum manufacture, based on continuous mixture processes and successive natural aging. The element makes it possible to preserve and safeguard an identity cultural product, which has high sociocultural symbolism, far beyond its commercial nature. That knowledge is a way of life that includes an ethical code: unwritten guidelines of public and private behavior centered in the respect for Cuban rum culture, its history and good practices, which transcends brands and the market. A Master is the bearer of knowledge that combines science, tradition and sensitivity, whose creations begin with the idea, the meaning that it will convey and they end just like works of art. It entails knowledge passed down from generation to generation, which goes from protecting aging cellars, knowing their contents and characteristics, the history of each and every barrel to knowing which mixtures result in a given appearance, aroma, taste and texture.

Each generation of Cuban Light Rum Masters transmits the art of manufacturing light rum to those aspiring to Masters by means of the design, selection, innovation and creation of a natural, autochthonous product that enjoys widespread international recognition. The process for the inclusion, preparation and category promotion in the movement is conditioned by the aptitudes and attitudes displayed by the candidates and the materialization of their commitment to the Cuban Light Rum culture.

(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?

Not fewer than 150 or more than 250 words

The Master community has a guild-like character and people can join it once they start working in the rum industry. Cuban Light Rum Masters emerge from very high demands that start from the processes for the identification and selection of raw and auxiliary materials; they design equipment and introduce technological improvements by means of research. They interpret the results obtained from the modernization of instrumental analysis, while in each action maintaining the historical quality of traditional Cuban rum without flavorings or artifices. They work on the basis of the eco-culture principle, in harmony with the environment and the natural resources. They have aptitudes for sensory evaluation. They have vast knowledge on the physicochemical and sensory qualities of the spirits and rums inherited from previous generations of Masters; they are preserved over time and with their stamp, ensure continuity for future generations. They recreate the transcultural and mestizo sociocultural identity in their creations, on whose foundation the Cuban nation was forged. Training a Cuban Light Rum Master takes the time necessary to assimilate all the above elements. Once this has been achieved, it lasts for a life time. It is not just about learning to attain an academic degree; it means interpreting and recreating a people’s cultural essence by means of aromas, flavors and colors: “the liquid taste of cubanness”.

The Movement is made up of five women and nine men.

Two first Masters. They have the highest level of expertise, knowledge and experience required to perform this activity with quality and efficiency. They are the leaders of the entire Masters’ team, the coordinators and guides during the technological process of rum making. They design strategic plans for the development of the product at the national and international levels. At present, in addition to their category, they hold the degree of Doctor of Sciences.
Seven Masters. They have the suitable level of expertise and knowledge to perform this activity with quality and efficiency; they are the decision-makers and leaders of new product manufacture and of production in general. They develop scientific and technical works to delve in the cultural elements that define Cuban rum culture. They are constantly interacting with the First Masters and participating in the training of aspiring Cuban Light Rum Masters.

In addition, 5 aspirants, who work in technical positions as they hone their skills, develop knowledge, attitudes and aptitudes necessary to apply for the category of Cuban Light Rum Master under a Master’s supervision. Failure to perform in accordance with the Movement’s demands causes an apprentice to lose this condition.

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

Before the emergence of the Cuban light rum, there had been accumulated experiences and knowhow in the manufacture of alcoholic distillates from sugar cane for over 300 years. The origin of the Cuban light rum dates back to 1862 in the city of Santiago de Cuba as the result of the talent and innovation of a group of men who contributed new knowledge to create this product. From that moment on, there occurs an uninterrupted succession of the Cuban Light Rum Masters’ knowledge, whose most tangible expression is in the aging cellars, mixture areas, laboratories where the successive generations of Masters leave their mark in the spirits and rums stored in oak barrels. Successive generations of Masters gradually developed the Cuban Light Rum knowledge until it became a complex (technological and social) manufacturing culture that sets it apart from the rest of the light rums that are made outside the Republic of Cuba. Each of these generations made their own contribution to the development of the technology without changing what they had inherited from the previous generations and in turn, each of them took it upon themselves to train the next generation of Masters. Today, there is the Cuban Light Rum Masters’ Movement that ensures continuity of the transmission of this knowledge.

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

Rum culture is an essential part of the Masters’ day-to-day, that is why their knowledge covers their entire everyday lives. Their code of ethics is applicable to all the aspects of their lives. Cuban Light Rum Masters are so committed to culture that it is an integral part of their being to the point that it is a lifestyle.

The Cuban Light Rum Masters’ Knowledge is the guarantee of the product’s quality as well as of respect for tradition and the environment. To this end they make use of good practices in each of the stages of the process, thus turning it into a cultural expression that identifies the Cuban nation, so the knowledge and industrial spaces where it is transmitted constitute the Nation’s Cultural Heritage and an essential element in the CUBA Designation of Origin for rum. Because of the above, the Cuban Light Rum represents an important source of income for the country and an intangible contribution to national culture.

On the other hand, Cuban Light Rum Masters with their knowledge are the most prestigious figures in a rum factory’s macro community. They act as a paradigm of honesty, modesty, wisdom, discipline, patriotism and dedication to work. Moreover, the Masters act as a cultural bridge between our country’s and the world’s regions, and they advocate responsible consumption in society.

The Masters with their Knowledge interact directly with society, transmitting the cultural essence of the Cuban Light Rum through exchanges in academic and scholarly spaces, cultural and social institutions, and with guilds of trades akin to them such as the Bartender Association, the Culinary Association and other institutions connected with tourism, retirees’ associations, etc.
There is no aspect of the element or part of it that is incompatible with existing human rights instruments. The Knowledge of the Masters of Light Rum is based on the tradition of good work and responsible consumption of rum. This implies that there are no distinctions regarding racial issues, gender or religion among the members of this community. Rum Masters are spokespersons for the precepts of good education and health. The process of training apprentices includes a strict monitoring of their behavior and their observance of respect and solidarity towards all human groups with whom they interact, inside and outside the cultural space where this expression of intangible heritage occurs. Masters collaborate and transmit to their aspirants respect for the environment by effectively influencing what is poured into nature as a result of industrial practice.

The interrelation of the community of Cuban light rum Masters with other social groups such as students, tourists, merchants, workers from other factories and the people in general is always marked by respect for the Cuban rum culture, for the community itself and for the national identity.

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.

The Masters include in their knowledge a wealth of knowledge about the local and national history related with the rum culture in Cuba and with other expressions of the intangible cultural heritage of the towns and cities where each of the members of this community is. The inscription of the Cuban Light Rum Masters' Knowledge on the Representative List would increase their commitment to their mission as the trainers of the new generations of apprentices but also the workers in the industrial spaces where they interact. In turn, cultural and educational institutions as well as associations based in these areas will increasingly integrate the members of that community in their projects and plans, regarding them as another distinctive feature of culture, which is mixed with the rest of the local culture and make up local identities.

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

The inscription will encourage the increase of cultural projects linked with other worker groups to lend visibility to the national intangible heritage which in turn will redound to the greater knowledge of the people involved. Bearers, researchers, journalists, writers, opinion leaders and artists in general moved by the inscription, will exchange more directly with the original form derived from and associated with the element and others that will be incorporated as they reinforce the national and state institutions' duty of accompanying the Masters in the
processes that ensure the safekeeping of this and other manifestations of the Cuban cultural heritage. It will contribute to the awareness raising of the value and importance of intangible cultural heritage as an identifying element of national and local identity element of national and local culture and to responsible consumption, instilling in young people the cultural, historical and heritage values. It will allow to strengthen the relationship between the intangible heritage and the industrial heritage associated with the sugar agro-industrial complex, located in Cuban sites declared by UNESCO as a cultural and natural UNESCO cultural and natural heritage, whose exceptional universal value is associated with the development of the sugar industry. To the development of the sugar industry and its derivatives.

(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 Cuban Light Rum Masters' Knowledge on the Representative List would highlight the diversity of the Cuban intangible cultural heritage at the international level. The visibility of this element at the universal level may highlight other fields and expressions of Cuban culture such as the Cubans' spirituality that is so closely intertwined with the rum culture, traditional, family and popular parties and even culinary traditions and traditional medicine. The inscription would lend worldwide prominence to the Cuban Rum Masters' knowledge for this community that has learned and transmitted for a century and a half, through eight generations, the values and techniques to attain their goal. This inscription will consolidate understanding and cultural collaboration among other communities of rum Masters in the world and groups of bearers of other universal expressions of heritage with the Cuban Light Rum Masters. Moreover, it will reinforce shared values of this heritage that lies on sustainability, brotherhood and assuming rum culture as an expression. It would make the values of the Convention's intangible heritage visible through the creations of rum masters: Convention on Intangible Heritage through the creations of the Cuban light rum masters, who have great prestige and international recognition. From the process of preparing the dossier, it can be seen how the masters have been able to the principles and values of the Convention, raising awareness and educating the wider community associated with the community associated with the rum culture about the role of intangible heritage in sustainable development. It will make visible the historical, social and cultural dimension of a cultural and identity element, through which the world comes to identify the Cuban nation. It will make it possible to transmit the values of a light rum culture based on the knowledge of the history, traditions, heritage values, solidarity, which promotes responsible consumption, in harmony with nature and the social environment.

(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 knowledge of the Master of the Cuban light rum will contribute to the knowledge of the Cuban rum culture: This will mean a better access to this national culture expression, which is related to countless manifestations of cultural heritage, in Cuba and abroad. A wider Knowledge of the Rum Masters expertise guarantees an openness between bearers of many other expressions, such as the Cuban and the International community of bartenders. The inscription will facilitate a conscious appreciation that will recognize their bond with significant cultural processes valuing the contribution of the community. The inscription would represent a greater commitment on the part of the bearers in their mission of transmitting the real values of the Cuban rum culture, with which other communities, groups and individuals would have more extensive opportunities to understand and manage for their own personal benefit and social this complex cultural phenomenon.
The inscription of the Masters of the Cuban Light Rum Knowledge promotes the interaction of this community with various cultural manifestations of the Cuban nation. In addition to respecting the different identities, it promotes their development. This is evidenced in the collaboration with educational institutions in the training of students, also with civil associations such as the Association of Bartenders of Cuba, the Federation of Culinary Associations, the Association of Artists and Writers of Cuba among others who, by collaborating with each other, promote the development of all as a whole.

The knowledge of the Rum Masters is constantly growing; they are nourished by the historical and cultural development of the people: each generation of Masters makes its contributions, providing mixtures in the aging cellars, procedures, behaviors, finished rums, which are creative processes inspired by cultural references respectful of the diversity of Cubans and other peoples.

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?

The Rum Masters community ensures the viability of its tradition mainly through the constant process of capturing and training its Candidates, who are recognized as "candidates to Rum Masters". This is a process of years that occurs in any area of the manufacturing space. The uptake begins practically in secret. Masters do their searches by observing slowly and consciously the attitudes and aptitudes of men and women in the different stages of rum making. They establish informal interviews with the "candidates" without them knowing with certainty that they are being received in the bosom of the Masters. Once the one whose behavior and performance is excellent is selected, it is already understood as part of the community at an early stage. Then the transmission of that knowledge not learned in universities or in any other formal study center begins. Each Master can have one or more Candidates, and these are constantly evaluated while being impregnated with the wisdom of community leaders. The rest of the Masters also contribute to this process by participating in some moments in the formation of a certain candidate.

The Masters have organized themselves in the Rum Masters Movement, which allows them to promote their teachings in other circles beyond their manufacturing spaces. Very general audiences, from academics to bearers of other traditions, receive certain teachings regarding what it means to be a Light Rum Master.

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

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

(ii) What past and current efforts have the States Parties concerned made to safeguard the element? Specify any...
The Cuban State has protected the Cuban Light Rum Masters' knowledge, firstly by supporting this intangible cultural heritage manifestation with the Ministry of Food Industry (MINAL) regulations. The creation of the Cuban Light Rum Masters' Movement was promoted by the main rum producer in the country to protect and provide visibility for the community. Through this movement collaboration among the members of the community is encouraged; in addition, national and international events are announced and held with state support. The MINAL accompanied the Masters in the implementation of its Regulations as an official document. The largest rum producing company, belonging to MINAL, sponsors the Cuban Light Rum Technical Scientific Symposium and the Rum Festival. It also supports and encourages the Masters’ participation in events other branches and cultural expressions within Cuba and abroad. In addition to the above, the Masters’ knowhow is reflected in the official standards that regulate rum production such as Decree Law 184 from 1968, MINAL Resolutions 343/2013 and 12/2019 and Cuban Standard 113: 2019 that establish respectively protection of export Cuban rum, the technological requirements, the requisites for Protected Designation of Origin and the general quality specifications of Cuban Light Rum.

Moreover, Cuban Light Rum Masters’ knowledge and the industrial spaces understood as the cultural spaces par excellence where inter generation transmission occurs, were declared Cultural Heritage of the Nation by Resolution No 9 from 2016, under Law 1 on the Protection of Cultural Heritage of the Republic of Cuba.

| ✓ | 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 viability and future permanence of the Cuban Light Rum Masters’ knowhow will be ensured by the following measures:

- Providing the Rum Masters Movement with legal personality, a request that has been voiced by the members of the community.
- Ensuring that the interests of the brand owners do not distort the essence of the community by turning them into brand Masters.
- Regulating and controlling the rights to using the image, name, firm, pronouncements and other elements of the personality of the members of the community supported by the bearers’ documented consent.
- Systematic review of the regulatory technical documents of rum production in a way so that they reflect the new knowledge that is produced by the Masters’ community.
- Review of the current Cuban Light Rum Masters’ Regulations to adapt it to the demands of the
Light Rum Masters' community.

Maintaining the Masters' systematic, indispensable participation in events related to the communication of Cuban rum culture, both at the national and international levels to continue spreading knowledge among the different communities.

Promoting participation of Light Rum Masters in national events on community culture and cultural heritage.

Maintaining rigor in the selection and preparation of aspirants to joining the community, without yielding to corporate, business or institutional interests.

Ensuring that the development of the products aimed at expanding the markets is not carried out behind the backs of the members of the community.

Ensuring that the communication codes of advertising campaigns launched by the producers and distributors of Cuban light rum are undertaken with the bearers' consultancy as a way to avoid the promotion of values that are alien to the Cuban rum community and culture.

Including in the crisis action plan of the main Cuban light rum producers vigilance of the information circulating on the social networks that may affect the values of Cuban rum culture and may be detrimental to the image of the members of the community and their ethical codes that promote responsible consumption.

Updating the Light Rum Masters' knowledge inventory systematically.

Maintaining collaboration of the members of the community with educational institutions to train students.

Promoting the bearers' candidacy to obtain prizes and awards that encourage knowhow in the community.

Promoting that rum producers in Cuba may have in their employ a member of the community selected with the rigor characterizing the movement.

Updating the program aimed at raising awareness in the local government regarding their responsibility in safeguarding the element and the spaces where knowledge transmission occurs.

Ensuring participation of the members of the community in the development plans of the industrial spaces to make it possible for the Masters' knowledge to be always present in investment processes.

Promoting exchange of the members of the community with agro-industrial sugar producers regarding the importance of their results in safeguarding the Masters' knowledge and Cuban rum production.

Promoting professional development for the members of the community so that they can obtain science degrees and conduct research associated with the Cuban rum industry, as well as with specialists and members of other cultural manifestations.

Favoring the bearers' exchange with the different sections of the Academy of Sciences of Cuba.

Ensuring that there is not race and/or gender discrimination among the members of the community.

Promoting the bearers' participation in the CUBA Protected Designation of Origin Regulatory Council for Cuban rum.

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

Not fewer than 150 or more than 250 words.

The National Cultural Heritage Council of the Ministry of Culture is the governing body responsible for drawing up policies for the safeguarding of Cultural Heritage. In the case of the safeguarding of the Intangible Cultural Heritage, they are drawn up to ensure the viability of the element.
The state responsibility for the safeguarding of the Knowledge of the Rum Master also rests with the Ministries of the Food and Labor Industry and Social Security. Likewise, the plan of measures is supported by the local governments of the provinces where the manufacturing spaces are located where the transmission of the element occurs. The support of the Chamber of Commerce of the Republic of Cuba and the Corporación Cuba Ron S.A. will be fundamental. The Ministry of Science, Technology and Environment in its leading role of science in Cuba will collaborate with members of the community in professional development.

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

Not fewer than 150 or more than 250 words

The Light Rum Master community organized in regional work groups and then in a national group, has constantly assessed its needs, the possible risks of tradition and has proposed measures that guarantee the viability of the element. Women and men of the community give equal importance to the processes of information gathering and organization; both the female Masters and Candidates, as male Masters and candidates were active entities in the identification, definition and inventory of the tradition at the time of the declaration of Cultural Heritage of the Nation, as well as in the updating of said inventory from the Accompaniment request for the preparation of candidacy file. In these community inventory processes, part of the proposed measures plan was systematized.

For the implementation of this plan of measures, the community has the support of the Cubaron Business Group, local governments and the National Heritage Council, which through the Commission for the Safeguarding of Cultural Heritage in Cuba will be the body responsible for coordinating plans and actions with other entities belonging to the Ministry of Culture itself and others such as the Ministry of Education, the Ministry of Agriculture, the Ministry of Tourism.

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>Ministerio de Cultura (Ministry of Culture)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name and title of the contact person:</td>
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<tr>
<td>Other relevant information:</td>
<td>Consejo Nacional de Patrimonio Cultural (National Cultural Heritage Council)</td>
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<td><a href="mailto:presidencia@cnpc.cult.cu">presidencia@cnpc.cult.cu</a></td>
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4. Community participation and consent in the nomination process

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

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

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

States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned (including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others). States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures and are invited to devise creative measures to ensure that their widest possible participation is built in at
In 2015, the members of the community began the process of nominating a national declaration. In this national process, they related to the topics of the 2003 Convention and understood the importance of making an inventory of the elements that make up their tradition.

Once the status of Cultural Heritage of the Nation was reached, the Masters presented to the Commission for the Safeguarding of the Intangible Cultural Heritage the request for accompaniment for the preparation of the candidacy file for possible inclusion in the Representative List of the ICH of Humanity. The Masters agreed that this accompaniment should be headed by the Group for the Safeguarding of the Intangible Cultural Heritage of the National Heritage Council and the Cubaron Business Group; likewise, community leaders chose the group that would be dedicated to the realization of audiovisual material and photos.

The Masters coordinated a previous meeting of all the members of the community with the specialists of the Cubaron Business Group, other facilitating entities and the specialists of the National Heritage Council with the aim of understanding what a candidacy file is, and what are the instances, procedures and schedules for evaluation. From that said meeting, the Masters outlined their work schedule and distributed the specific responsibilities of each group. All the stages of preparation of each of the documents that make up the file have had the participation of one or more members of the community. In this way, the Masters approved the script for the audiovisual, validated the audiovisual material in stages of pre and postproduction; they arranged meetings between all the work groups for the selection of photos; and they have been themselves authors and reviewers of the sections of the form.

The community of bearers of the element worked directly in the process of elaborating the dossier and designed the different stages for its drafting and for its drafting and revision, between all the members of the community members. In the same way, the Rum Masters decided to participate in this process of making a candidate file for other groups and communities of bearers and to a more general public, which have been at their wish, included in the consent registration processes, specifically as spokespersons for the importance of the Knowledge of the Masters of Light Rum for Cuban, regional and all mankind culture.

<table>
<thead>
<tr>
<th>Every stage, as required by Article 15 of the Convention</th>
<th>Not fewer than 300 or more than 500 words</th>
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<td></td>
</tr>
</tbody>
</table>
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

The process of accompaniment by the National Council of Cultural Heritage to the community of Light Rum Masters began with an introduction to the 2003 Convention, with the explanation of the safeguarding processes in Cuba and the procedures for preparing both national applications and as for a possible inscription on the Representative List. Likewise, each Master and candidate for Master has expressed the interest and commitment both in relation to the daily safeguarding of traditions and in regard to that greater responsibility when being declared Cultural Heritage of the Nation and, if applicable, the registration on the Representative List of the Intangible Cultural Heritage of Humanity. The Masters decided to express their consent through notes of their authorship. Likewise, the Masters decided to involve in this consent managers and workers of the factories where they work, and other communities, as well as the general public, and have requested that the latter be expressed through social networks.

Listings of firms from various communities belonging to Cuban and international society are attached to this form.

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

Part of the Knowledge of the Light Rum Masters is disclosed both by its bearers and by cultural and academic entities and researchers. There are museums dedicated to rum culture in Cuba, in Santiago de Cuba and in Havana, and have among their functions the promotion and awareness of the public regarding the Knowledge of Light Rum Masters. The Masters themselves receive groups of visitors, with prior consultation, in the factory facilities and there they explain what their tradition is about. Also in the training of students of educational institutions they are given general knowledge about production technology. Certain sensitive aspects of knowledge are only patrimony of the members of the community as a safeguard and it’s for direct transmission between bearers only.

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, guides, steering committees, etc.: a) Name of the entity; b) Name and title of the contact person; c) Address; d) Telephone number.

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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 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/盘点.
Provide the following information:

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

The Knowledge of the Light Rum Masters is part of the Inventory System of the National Council of Cultural Heritage

(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:

National Council of Cultural Heritage

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

The inventory of the Knowledge of the Light Rum Masters includes updated interviews of all the bearers that make up the community, as well as photos and files with the information the members of the community have provided from their interviews.

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

The first stage of the inventory process of the Knowledge of the Light Rum Masters was in 2015-2018. Its most recent update was 2021.

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

The inventory process begins with the request of the Light Rum Masters to be declared Cultural Patrimony of the Nation, in 2015. Exchanges were made with the bearers of the tradition to bring them closer to the topic of the 2003 Convention, and the need to make an inventory and the ways of making such an inventory. The Masters chose the free interview, and approved the model file proposed by the National Heritage Council. They also accepted that the transcripts of their interviews, their photos and some photos of the manufacturing spaces were part of the inventory.

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

The community was fundamental in the registration and preservation of its inventory, which is housed in various spaces such as the rum museums and the National Council for Intangible Cultural Heritage. The inventory is updated every year, taking into account the proposals of the community bearers for coordination of dates.

(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 Group for the Safeguarding of the Intangible Heritage of the National Cultural Heritage Council has among its functions the responsibility of periodically updating the inventories. For this purpose, it carries out the methodological training for the specialists of the Provincial Centers of Cultural Heritage and Municipal Museums, who have the responsibility of developing the field work to accompany the community of bearers throughout the country. The system of locally represented Casas de Cultura and the provincial directorates of Culture that, in accordance with the Cuban Heritage Law 1 and 2, participate in the processes of elaboration...
and updating of the cultural heritage inventories, contribute to this process.

(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 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 hyperlinks. 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:

A copy of a summary of the inventory records is 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 viability of the elements 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)

This signature should be signed by the official empowered to do so on behalf of the State Party, together with his or her title, role 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: Sonia Virgen Pérez Mojena
Title: Chairman of the National Heritage Council
Date: March 24, 2021
Signature: [Signature]

Name(s), title(s) and signature(s) of other official(s) (For multi-national nominations only)

Zhenia Sofia Gutiérrez Ponce
Specialist of the Intangible Cultural Heritage group of the National Cultural Heritage Council