REPORT ON THE IMPLEMENTATION OF THE CONVENTION
AND
ON THE STATUS OF ELEMENTS INSCRIBED ON THE
REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL
HERITAGE OF HUMANITY

DEADLINE 15 DECEMBER 2020
FOR EXAMINATION IN 2021

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<th>A. General information</th>
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<td><strong>Name of the State Party</strong></td>
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This report presents only Section C of the Form ICH-10, as it concerns information provided by a State non party, the Russian Federation, on the current status of its two elements inscribed on the Representative List.
C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State’s territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at https://ich.unesco.org or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
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<td>CULTURAL SPACE AND ORAL CULTURE OF THE SEMEISKIE</td>
<td>2008</td>
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C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 (‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’).

Between 150 and 250 words

The Transbaikalian Old-Believers are an ethno-confessional group of the Russian people with certain specific elements of culture and a self-name and self-consciousness (consciousness of their community). The Old-Believers of Transbaikalia have been living in Buryatia since the second half of the XVIII century, when due to the Catherine’s II order the forcible expulsion of dissenters from Poland, Belarus and Ukraine happened. They settled down in whole families (semeia – in Russian), so in Buryatia they were later called Semeiskie.

The ethnic identity of one of the most flamboyant branches of the Russian people reveals in the language, in the peculiarities of the religion and everyday life, in clothing, in architecture, in ritual poetry, and in musical and singing creativity. Adherence of the Semeiskie to the old belief, old rites, and also their living densely beyond the Baikal helped them to safeguard many features of the ancient Russian culture.

They live all over Buryatia, densely – in Tarbagataysky, Bichursky, Mukhorshibirsky, Zaigraevsky districts and Ulan-Ude city, dispersedly – on the territory of Kizhinginsky, Selenginsky, Kyakhtinsky and Khorinsky districts.

The culture of the Semeiskie Old-Believers is an integral part of the heritage of Buryatia, one of the "brands" of the Republic forming the cultural, tourist recreational
potential of the region. Significant events and celebrations of anniversaries in the history of the Transbaikalian Old-Believers are given the status of all-republican events.

For many years culture and art figures, public activists of the Republic, leaders and members of the Semeiskie folklore groups, masters of arts and crafts make a great contribution to the safeguarding and promotion of traditional culture of the Transbaikalian Semeiskie.

A special contribution was made by Firs F. Bolonev (1935-2018), a scientist, a Doctor of Historical Sciences, Chief Researcher of the Institute of Archaeology and Ethnography of SB RAS (Siberian Branch of the Russian Academy of Sciences), Honored Scientist of the Russian Federation and the Republic of Buryatia, the Honored Worker of Culture of the Republic of Buryatia, corresponding member of the Petrovsky Academy of Sciences and Arts, a member of 26 ethnographic expeditions, the author of 23 books and 200 articles on the Old-Believers; his works are published in Russia, USA, Romania, Mongolia, Ukraine.

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element’s continued transmission and enactment and describe the severity and immediacy of such threats.

Between 150 and 250 words

The culture of the Semeiskie, represented by unique singing chants, architecture, clothing, and ritual poetry, has great artistic, historical, and scientific value. The Semeiskie song, carefully carried by the people through the centuries – is a product of a highly developed musical system having safeguarded features of old Russian melodics, the art of free improvisational variation, polyphonic voiceferous texture, a distinctive fret base, and genre diversity. The skill of folk craftsmen, based on a deep knowledge of the traditions of previous epochs, allows them to create works of arts and crafts, best examples of which are veritable works of folk art.

There are about 200 thousand people who consider themselves the Semeiskie living on the territory of Buryatia. It is more than 20% of the population of the Republic. Folklore groups are the keepers of the traditions of folk song creativity of the Semeiskie. There are 43 creative groups in the Republic that safeguard and develop the artistic culture of the Transbaikalian Semeiskie, and 16 among them are children groups.

State support for activities aimed at safeguarding and developing the culture of the Transbaikalian Old-Believers is also important much in ensuring the viability of the element.

But in terms of urbanization and global unification the gradual destruction of the traditional way of life of the Semeiskie happens. Along with it, the natural for traditional society ways of passing oral folklore – from bearer to bearer - are also interrupted. Traditional culture bearers are passing away. The rarest song samples, traditions, rituals, dialect can disappear forever with passing of their carriers away. Houses of the Semeiskie with their unique architecture and paintings lose their individuality due to the use of modern construction technologies. A survey of young people and children showed that many people who call themselves the Semeiskie do not know their history and traditions.
C.3. Contribution to the goals of the List

*Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.*

Between 150 and 250 words

The ethnic culture of the Semeiskie Old-Believers of Transbaikalia is a part of the cultural potential of Buryatia – one of the most multi-ethnic and multi-confessional regions of Russia, where representatives of more than 150 nationalities live. Deeply rooted into this land, the Old-Believers assimilated many traditions and customs of the peoples inhabiting it, having safeguarded their unique culture, and added the brightest colors to the multicolored carpet of the national culture of Buryatia.

Participation of groups of the Semeiskie in All-Union events contributed to the wide popularity of the song of the Semeiskie and to the recognition of the artistic significance of the culture of the Semeiskie throughout the country. The first one was participation of the Bolsheknaleisky Semeisky Choir in the first and second Decades of Buryat Art in Moscow. In the mid-60s songs of the Semeiskie attracted the attention at the Union of Composers of the RSFSR (Russian Soviet Federative Socialist Republic). A male group of singers from Bolshoy Kunalei was invited to Moscow for the All-Union showcase of folklore groups.

World recognition of universal value of culture of the Semeiskie was the announcement by the Commission of UNESCO in 2001, the Cultural Space and Oral Culture of the Semeiskie a "Masterpiece of the Oral and Intangible Heritage of Humanity".

This gave a powerful message to the implementation of activities aimed at safeguarding and development of the culture of the Old-Believers of Transbaikalia. For the first time in 2001-2006, the Republic established and implemented the nationwide target programme "Studying, Safeguarding and Development the Culture of the Semeiskie". In the framework of the Federal target program "Culture of Russia", from 2000, the Republic has been hosting the international festival-competition of folklore of the artistic groups of the Old-Believers "Razdaisya, Korogod!".

Today, in the region, throughout the country, and all over the world, there is a huge interest in the culture of the Semeiskie Old-Believers. In the conditions of total unification, the world cultural community turns to the Old-Believers as to a source of spiritual and moral values. The unique culture of the Semeiskie has safeguarded and brought to our days the spiritual experience and traditions of the old Russian pre-Petrine world, erased by time in other local traditions.

C.4. Efforts to promote or reinforce the element

*Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.*

Between 150 and 250 words

Support for the Old-Believers’ culture is part of the state policy of the Republic of Buryatia in the field of culture. Events dedicated to the Old-Believers’ culture are included
in the list of socially significant events of the Republic of Buryatia, financed from the national budget.

Safeguarding and promoting of the traditional culture of the Semeiskie is held by the Centers of Culture of the Republic districts, public organizations and the Republic Center of Folk Arts (RCNT). RCNT carries out creative workshops, methodological consultations for the heads of folklore groups, exhibitions of folk arts and crafts as well as decorative and applied arts. The list of festival events is presented by the republican, interregional and international festivals and competitions: meeting of the Old-Believers of the world "The Way of Avvakum", folklore festivals of the Old-Believers' artistic groups "Razdaisyya, Korogod!", of the children folklore groups "The Four Consents," of the Russian culture "Baikal Round Dance", “Russian Song”, the showcase-competition of the culture and way of life of the Semeiskie "The Keepers of Paternal Traditions."

In the funds of the National Museum of the Republic of Buryatia, municipal museums and manor museums there are kept collections of Old-Believers' icons, manuscripts and ethnographic items, as well as a traditional dwelling is recreated. The collection of Old-Believers’ book culture is being enriched in the rare books fund of the National library of the Republic of Buryatia.

In 2015 the Republic celebrated the 250th anniversary of the arrival of the first Old-Believers to Buryatia. International, interregional cultural and educational events were held: the ethnic forum "All-Round Old-Believers Congress", a scientific practical conference, the folklore festival of Old-Believers ethno-artistic groups "Razdaisyya, Korogod!" and others.

Within the organizational events dedicated to the 400th anniversary of the birth of Protopope Avvakum, in October 2020 in Ulan-Ude a scientific practical conference "Transbaikalian Old-Believers: Ethno-Confessional and Ethno-Cultural Particularities in the All-Russian Context" was held with the participation of Deputy Minister of culture of the Russian Federation Olga Yarilova and members of the regional organizing Committee for Preparation and Holding the Events Dedicated to the 400th Anniversary of the Birth of Protopope Avvakum. The speakers expressed deep concern about the losing process of Old-Believers’ traditional values, proposed new approaches and mechanisms for safeguarding and passing the intangible and tangible heritage of the Semeiskie.

In 2020, at the expenses of the Republic’s budget books dedicated to the history and culture of the Semeiskie were published. Repair and restoration works in the temples, public gardens, Russian Old-Believers’ Ethnographic Museum Complex of Transbaikalian Peoples are being carried out, pilgrim tourist routes "Living Street", "Living Museum" are worked out.

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Between 150 and 250 words

There are public organizations created and functioning in Buryatia: "Center of Culture of the Transbaikalian Semeiskie" (Village Tarbagatay of Tarbagatay Area); regional public organization "Society of Culture of the Semeiskie of the Republic of Buryatia" (Ulan-Ude city). Organization investigates, safeguards and develops ethnic culture of the Semeiskie. They cooperate to Old-Believers living in Novosibirsk Oblast, Krais of Transbaikal, Krasnoyarsk, Altai, the Republics of Tyva and Komi, the Nenets Okrug, as well as to communities in Europe (Switzerland, Germany, Romania), the Baltic
countries, America, etc.

A house of crafts "Gornitsa" was created at the Tarbagatay Culture Center. In the house, children are taught weaving, sewing, painting, making dolls. Representatives of the Tarbagatay Center are members of the international organization for folk arts UNESCO.

The Semeiskie culture society of Buryatia together with the Buryat Institute of Educational Policy published educational and methodical collections on the Semeiskie culture for preschool education.

A great contribution into safeguarding is made by public activists, to name a few.

Sergey P. Petrov - Chairman of the Council of the regional public organization "The Semeiskie Culture Society of the Republic of Buryatia", Chief Editor of the cultural and educational edition - newspaper of the Buryatian Semeiskie "Istoki Rusi".

Father Sergey Paliy, Clergyman of the Old Orthodox Church of the Holy Cross, founder and keeper of the ethnography Museum of the history and culture of the Old-Believers.

Leonid Y. Belykh, General Manager of JSC "Ulan-Ude Aircraft Factory", President of the regional public organization "The Semeiskie Culture Society", Maecenas.

Anatoly G. Kushnarev, Deputy of the People's Hural of the Republic of Buryatia.

Vera N. Dolzhenko, Head of the Russian Folklore Sector of the State Autonomous Culture Institution of the Republic of Buryatia "Republican Center of Folk Arts", Artistic Director of the Transbaikalian Semeiskie Folk Choir "Istoki", Laureate of the State Prize of Buryatia.

Galina Y. Chebunina, Honored Worker of Culture of Buryatia and Russia, Honorary Professor of the East Siberian State Academy of Culture and Arts.

Ivan S. Chebunin, Honored Worker of Culture of Buryatia, full member of the International Organization IOV, Honorary Professor of the East Siberian State Academy of Culture and Arts.

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- the competent body(ies) involved in its management and/or safeguarding;
- the organization(s) of the community or group concerned with the element and its safeguarding.

Up to 150 words

Many structures are involved into the process of safeguarding, studying, protecting and promoting the culture of the Semeiskie:

- Ministry of Culture of the Russian Federation;
- Polenov State Russian House of Folk Arts;
- Government of the Republic of Buryatia;
- Ministry of Culture of the Republic of Buryatia;
- Ministry of Education and Science of the Republic of Buryatia;
- Republican Center of Folk Arts;
- Administrations, culture management institutions of municipalities of the Republic of Buryatia (Bichursky, Mukhorshibirsky, Tarbagataysky, Zaigraevsky, Khorinsky, Selenginsky, Kizhinginsky);
- East Siberian State Institute of Culture;
- Dorji Banzarov Buryat State University;
C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report. 

The Report was prepared by

Galina Y. Chebunina, Honored Worker of Culture of Buryatia and Russian Federation, Honorary Professor of the East Siberian State Academy of Culture and Arts (ESSACA), Artistic Director of the Municipal Budget Culture Institution (MBCI) "Cultural and Leisure Center" of the Municipality "Tarbagataysky District", Artistic Director of the folk ethnographic Semeiskie ensemble "Sudbinushka", speaker of applying for the title "Masterpiece of the Oral and Intangible Heritage of Humanity" (2000);

Sergey D. Dorzhiev, Deputy Director of the State Autonomous Culture Institution of the Republic of Buryatia (SACIRB) "Republican Center of Folk Arts", Honored Worker of Culture of the Republic of Buryatia;

Vera N. Dolzhenko, Head of the Russian Folklore Sector of the SACIRB "Republican Center of Folk Arts", Artistic Director of the Transbaikalian Semeiskie folk choir "Istoki", Laureate of the State Prize of Buryatia.

While preparing the report, information was collected and the activities of various social institutions working in the field of safeguarding and developing Semeiskie culture were monitored. Representatives of cultural institutions of the Republic’s municipalities and public organizations, including the Semeiskie Culture Society of the Republic of Buryatia and the Semeiskie Culture Center of Transbaikalia, provided information and participated in the preparation of the report.

C. Status of elements inscribed on the Representative List

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C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 (‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’).

In the changed conditions, the nature of the social and cultural functions of the element that was originally traditional required the search for expansion and deepening of these functions on the part of the local communities in the following directions:

I. Revival of the tradition of oral storytelling (performance) for all categories of the population by local communities: studios, groups of oral performance for preschool-age children (3-6 years), schoolchildren (1-11 grades of secondary school). In 8 districts schools of oral performance have been existing for more than 15-20 years. A children's camp for epic performers during the winter holidays (Sosnovy Bor Center of Rest and Recovery of Children, Yakutsk) has been functioning since 2013. For adults and young people oral storytelling is taught individually and in studios. The goal is to find and educate talented young people for the revival of traditional oral storytelling.

II. Popularization of the element in the annual traditional republican festivals and competitions: a) "I am a Child of the Land of Olonkho" (23 years), annual number of participants – 800-1000 preschool-age children and schoolchildren. b) "Olonkho in Winter Fish Catch" for the youth (15 years, up to 40 participants); c) "Let us Glorify Great Olonkho!" for adults (15 years, up to 90 participants); d) the annual holding of the Republic Ysyakh Olonkho (since 2006, held 14 ysyakhs) in the districts where it was practiced in the past, and where the final competition of storytellers and performers of Olonkho is held (students, youth, adults).

III. Systematic organization of seminars, training courses, master classes, forums, scientific and practice conferences, etc. on oral storytelling. According to the gender composition of the participants, the female gender prevails, despite that traditionally in the past the storytellers were men.

IV. Informal ways to passing knowledge on the element: animated films for children based on Olonkho stories (Olonkho Theater, Museum of Music and Folklore); computer games "Olonkho World", puppet shows (Young Spectator Theatre); Olonkho performances (Olonkho Theater, Young Spectator Theatre, Zverev National Dance Theater, Makarova Republic College of Culture, Folk Theaters, Olonkho Houses).

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.
Since the middle of the XX century the Yakut epic has been critically endangered due to the complete loss of the epic environment, the presence of official bilingualism (Russian, Yakut) in society, led to a narrowing of the language environment, and the work on safeguarding the element in its traditional form has become much more complicated. The last authentic storytellers passed away: D. A. Tomskaya-Chaika (1913-2008, bearer of the Verkhoyansky local storytelling tradition); P. E. Reshetnikov (1935-2014, Tattinsky tradition); A. E. Solovyov (1935-2013, Olekminsk tradition); hereditary performer N. E. Baishev-Kyndyl (1958-2018, Megino-Kangalassky tradition). Concerned communities are particularly demanding on traditional way of performing in order to avoid its profanation. To extend the life of the element the term "Olonkho performer" was approved passing to the status of "storyteller" if it has a repertoire (up to 3 traditional texts self authoring Olonkho). For greater recognition of the element the Titles "Storyteller-Olonkhosut" were awarded to V. I. Ivanov-Chilla Baylai (born in 1950, Nyurbinsky ulus), K. N. Nikiforov-Likechen (born in 1938, Verkhne-Vilyusky ulus), V. G. Isakov (born in 1949, Yakutsk, Evensky nimkalan), D. M. Osenina (born in 1937, Tomponsky ulus, Evensky nimkamnga).

In 2013, annual Republican Awards were established for the best performers, popularizers of the epic; educators-masters on teaching oral storytelling; young performers of the epic. There are 49 folk theaters, 35 dance and 41 folklore groups with the inclusion of local Olonkho stories in their repertoire. The rural population prefers Olonkho performances. The material aspects of the element are taken into account in the stage design of Olonkho performances (scenography, costumes, character masks), adhering to the traditional canons described in the Olonkho text itself.

Current challenges are: 1) the risk of loss of communication among interested rural youth studying in cities with their epic local school; 2) the element is still poorly covered in the media (newspapers, magazines), although significant events are recorded by national and municipal TV media for current information and further archiving. There are info sites, YouTube channels, and Instagram pages in social networks that are used by interested parties, which have limited access.

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

Including an element to the Representative List has generated widespread interest and enthusiasm among the local population. There are many initiatives among local communities, which has led to creative, innovative artistic self-realization of creative people and teams. Questions are raised towards the integration of the element into the creative economy of the Republic, its branding at the regional and international levels. Awareness is being raised at the regional, federal, and international levels.


December. A theatrical performance based on "Elley Bootur". In frames of the
cultural program of the Days of the Republic of Sakha (Yakutia) RS (Ya) in Moscow and St. Petersburg, dedicated to the 385th anniversary of the entry of Yakutia into the Russian Federation, the 95th anniversary of the formation of the Yakut ASSR and the 25th anniversary of the Constitution (basic law) of RS (Ya). 2018. February 12-19. Theatrical productions based on the performances "Peony Pergola", "Udaganki", "Obstinate Kulun Kullustuur". Participation in the festival "Moscow Maslenitsa" in the frames of the project "Golden Mask in the City". Moscow city.


November 16-20. In frames of the anniversary events dedicated to the 125th anniversary of the outstanding state and public figure P. A. Oyunsky a joint tour of the Olonkho Theater and the Beijing Kunqu Opera with the performance "Tuyaaryma Kuo" based on the epics of P. A. Oyunsky were held. St. Petersburg and Moscow cities.


The element is actively translated into other languages of the world: Olonkho poem "Nyurgun Bootur the Swift" – from Russian into English (volume: 35,000 lines, 2017), Kyrgyz "Manas" – from Russian into Yakut (volume: 39 p. s., 2014), etc. The Institute for Humanitarian Research and Problems of Small Peoples of the North SB RAS dealing with archiving has completed the release of a 21-volume series of archival texts "Sakha Booturdara" in Yakut for the general reader. Federal State Budget Educational Institution of Higher Professional Education (FSBEI HPE) "Arctic State Institute of Culture and Arts" has a studio of oral performing among students of colleges and universities with access to regional and international levels. Olonkho Center for Scientific and Methodological Activities and International Relations at the Autonomous Institution (AI) "Olonkho Theater" is engaged in expert activities; creating an electronic analogue of the database of elements of the intangible cultural heritage of indigenous peoples of the RS (Ya); developing and promoting the Law of the RS (Ya) "On Intangible Cultural Heritage".
Links to other regions and countries. Olonkho Center in cooperation with the City House of Spirituality "House of Archy" had held two international epic festivals of storytellers "At the Call of the Land of Olonkho" (2015 – 27 storytellers, among them – 4 women; 2017 – 26 storytellers, among them – 7 women.) There as well participated storytellers of foreign countries (Republics of Mongolia, Azerbaijan and Kyrgyzstan, Inner Mongolia, China); regions of Russia (Republics of Altai, Bashkortostan, Buryatia, Kalmykia, Tuva, Khakassia). 56 storytellers, including Yakut ones, took part in both festivals.

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Between 150 and 250 words

A number of effective measures are being taken to strengthen the element:

I. Holding the annual (since 2008) final Republican Decade of Olonkho (November 25 – December 5), timed to the Day of Olonkho, covering all localities, institutions of culture, science, education with carrying out various events (forums, scientific and practical conferences, seminars, master classes, meetings with olonkhosuts, book presentations, exhibitions, etc.).

II. During the preparation of the Republican Ysyakh Olonkho, the local community of this municipality prefers to popularize creativity of its famous storytellers, countrymen of the past. The public, the municipality and the descendants of storytellers conduct searching and archival work to identify biographical data of storytellers, new handwritten texts to prepare them for release. For example, in Megino-Kangalassky and Namsky uluses.


C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Between 150 and 250 words

Today, there are four registered public organizations taking part in the safeguarding of the element, showing their dedication to continue this work.

I. Yakut Republican Public Organization (YRPO) for the safeguarding of the national epic "Olonkho Association" (1999) with branches in 18 districts (uluses);

II. YRPO of young storytellers "Young Olonkhosut" (2015), which unites 63 young Olonkho performers (18-35 years old). YRPO "Young Olonkhosut"
has activities of the following directions: "Traditional Olonkho Audition of Young Performers" (2016-2020, 24 artists performed in front of a youth audience); "Youth Singing is on the Air" - TV and radio program on national broadcasting company "Sakha" (19 programs); project "Olonkho During the Spring Ice Fishing with a Landing Net ("kuyuur")" - 4 annual events in rural uluses; "Following the Trail of the Great Olonkhosuts" - a creative project of a young storyteller, President of the Association for the Revival of Traditional Storytelling Art U. P. Borisov. Two stages of the project were carried out: Namsk Ulus (2019, covering 12 localities); Olekminsk Ulus (2020, covering 11 naslegs);

III. Republican Public Organization (RPO) of masters-educators "Iye-Kut" (2016), which unites masters-educators of oral storytelling (performance), heads of studios, groups, 8 schools of oral storytelling to exchange experience and information, to conduct cluster seminars and master classes;

IV. Public Organization (PO) "Ytyk Olankhohut" (2015), which unites storytellers, performers of Olonkho of the older generation.

10 Olonkho Houses act as multifunctional centers of safeguarding and development the element through socio-cultural and spiritual activities in the ulus.

Olonkho Center for scientific and methodological activities and international relations at the Al “Olonkho Theater” (organization and coordination of the activities of the YRPO, its branches, Olonkho Houses, municipal institutions; conducting scientific and methodological seminars, master classes, courses, scientific and practical conferences; release of scientific and methodological literature, Olonkho texts; regional and international cooperation; implementation of the long-term innovative project "Olonkho School").

Implementation of "Olonkho Pedagogics" in educational institutions of the Republic (programs for kindergartens, secondary schools, colleges, universities). Creation of educational and methodological kits on Olonkho texts (Ministry of Education RS (Ya)). Scientific Research Institute of national schools together with the Department of Literature Teaching of the Institute of Languages and Culture of Northern and Eastern Peoples of the Russian Federation at the Ammosov North- Eastern Federal University developed and implemented a program for studying Olonkho (within the program on Yakut literature, grades 1 - 10 of secondary school).

C.6. Institutional context

*Report on the institutional context for the element inscribed on the Representative List, including:*

- **the competent body(ies) involved in its management and/or safeguarding;**
- **the organization(s) of the community or group concerned with the element and its safeguarding.**

*Up to 150 words*

Government safeguard took legal and administrative measures in the Republic with the support of local communities in the first Decade of Olonkho (2006-2015). Competent authorities involved in its management and authorized to safeguard an element of the intangible cultural heritage are:

National Organizing Committee of the RS (Ya) for the Preparation and Holding the "Second Decade of Olonkho". Address: 677000, Yakutsk, Yaroslavsky street, 28, 8(4112) 43-53-33.

Ministry of Culture and Spiritual Development of the RS (Ya). Address: 677011,
Two international documents have been signed on the safeguarding of the ICH element at the national level:

1. Joint Communique on the results of the visit of the Director-General of UNESCO K. Matsuura to the Republic of Sakha (Yakutia) of the Russian Federation (24.07.2006 г.);
2. Joint Communique of the President of the RS (Ya) of the Russian Federation Mr. Yegor Borisov and the Director General of UNESCO Ms. Irina Bokova (21.04. 2014 г.).

In the first decade of Olonkho (2006-2015), two Laws on the element were adopted:
1. The Law of the RS (Ya) "On the State Target Program (STP) for the Safeguarding, Study and Dissemination of the Yakut Heroic Epic Olonkho (2007-2015)" (2007) and has fully started to work throughout the Republic in 5 directions.

3. STP for Olonkho was repealed by special decree of the President of the RS (Ya) on October 12, 2011 No. 956 "On the State Program of the RS (Ya) "Creating the Conditions for the Spiritual and Cultural Development of the Peoples of Yakutia for 2012-2016" with the subprogram "Support for Olonkho". As a result, some directions of the STP have stopped working for today.
4. Today the Law on ICH is being initiated.

Organizations and institutions related to the element and its safeguarding:

AI RS (Ya) "Olonkho Theater". Address: 677000, Yakutsk, Ordzhonikidze, 1, 8(4112) 340319. E-mail: theatre_olonho@mail.ru

YRPO for Safeguarding of the National Epic "Olonkho Association". Address: 677000, Yakutsk, Poyarkova str. 4, room 129. E-mail: centr-olonkho@mail.ru

Olonkho Center for Scientific and Methodological Activities and International Relations at the AI RS (Ya) "Olonkho Theater". Address: 677000, Yakutsk, Poyarkova str. 4, room 129. E-mail: centr-olonkho@mail.ru

Olonkho Scientific Research Institute at the Federal State Budget Educational Institution of Higher Professional Education Ammosov North-Eastern Federal University.

YRPO of Storytellers of the Olonkho Epic "Ychchat Olonkhosuts" ("Young Olonkhosuts"). Address: 677010, Republic of Sakha /Yakutia, Yakutsk, Kulakovsky street 42, office 102

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

Between 150 and 250 words

1. AI RS (Ya) "Olonkho Theater". Address: 677000, Yakutsk, Ordzhonikidze, 1, 8(4112) 340319. E-mail: theatre_olonho@mail.ru
2. YRPO for Safeguarding of the National Epic "Olonkho Association". Address: 677000, Yakutsk, Poyarkova str. 4, room 129. E-mail: centr-olonkho@mail.ru
3. Olonkho Center for Scientific and Methodological Activities and International Relations at the AI RS (Ya) "Olonkho Theater". Address: 677000, Yakutsk, Poyarkova str. 4, room 129. E-mail: centr-olonkho@mail.ru
5. YRPO of Storytellers of the Olonkho Epic "Ychchat Olonkhosut" ("Young Olonkosuts"). Address: 677010, Republic of Sakha /Yakutia, Yakutsk, Kulakovsky street 42, office 102

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The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.

| Name: |
| Title: |
| Date: |
| Signature: |