PROGRAMMES, PROJECTS AND ACTIVITIES
BEST REFLECTING THE PRINCIPLES AND OBJECTIVES
OF THE CONVENTION

Deadline 31 March 2022
for possible selection in 2023

Instructions for completing the proposal form are available at: https://ich.unesco.org/en/forms
Proposals not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

A. State(s) Party(ies)
For multinational proposals, States Parties should be listed in the order on which they have mutually agreed.

Iran (Islamic Republic of)

B. Contact person for correspondence
B.1. Designated contact person
Provide the name, address and other contact information of a single person responsible for correspondence concerning the proposal. For multinational proposals, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the proposal.

Title (Ms/Mr, etc.): Mr
Family name: Mohammad
Given name: Mokari
Institution/position: The Research Center for Anthropology, The Research Institute of Cultural Heritage & Tourism
Address: No. 2, Prof. Rolin St., 30 Tir St., Tehran, Iran.
Telephone number: +98(0)9124103286
Email address: Mmokari12@gmail.com
Other relevant information: Shmg.richt@gmail.com

B.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.
C. Title

Indicate the official title of the programme, project or activity, in English or French, that will appear in published material.

Not more than 200 characters

Good Safeguarding Practices to Improve Hospitality Services for Razavi Pilgrims, in Order to Promote Mutual Respect among Differing Communities and Groups of People.

D. Geographic scope

Tick one box to identify whether the geographic scope of the programme, project or activity is essentially national, subregional, regional or international (the last category includes projects carried out in geographically non-continuous areas).

- [ ] national (within a single country)
- [ ] subregional (more than one country)
- [ ] regional (more than one country)
- [ ] international (including geographically non-continuous areas)

E. Geographical location

Indicate the locations in which the programme, project or activity was or is being carried out.

Not more than 150 words

The programme will be delivered at the “Astan-e Quds Razavi” complex, located in the northeastern, Iranian, city of Mashhad, capital of the South Khorasan province. The Complex includes main halls, guest houses (hotels), special (hostels) for the pilgrims, restaurants and/or places to eat, central library, Astan-e Quds Research Foundation, Archives and museum complex, fire-fighters, clinics and hospitals. All of the described, are designed to host the programme subject of this proposal in an attempt to strengthen mutual respect between the pilgrims.

F. Status

Tick one box to identify whether the programme, project or activity is completed or in progress at the time the proposal is submitted.

- [ ] completed
- [x] in progress

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

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the proposed programme, project or activity.

Not more than 150 words

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Service-providers:
1. Security personnel: they guarantee the security of the pilgrims;
2. Guides: they offer related touristic information and information about available facilities;
3. Transport personnel: they serve the elderly and the disabled pilgrims, offering wheelchair and electric car assistance services;
4. Medical services personnel: they see to pilgrims' health problems;
5. Fire-fighters: help to avoid accidents and put-out possible fires;
6. Cooks and hospitality (hotel) personnel: they serve to offer free food to the pilgrims;
7. Donors: they offer the Complex financial support, as well as moveable and immoveable property;
8. Research and promotion services: research personnel respond to cultural, religious and inter-religious questions/issues to establish peace and proximity between religiously differing communities and ethnic groups;
9. Museum curators: people in charge of protecting showcased items and guiding visitors;
10. Library and archives personnel: they are in charge of repairing, documenting, classifying and publishing relevant historical documents.

H. Domain(s)

Tick one or more boxes to identify the domain(s) of intangible cultural heritage covered by the programme, project or activity, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'others', 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) ( )

1. Description

Criterion P.1 requires that "the programme, project or activity involves safeguarding, as defined in Article 2.3 of the Convention". Article 2.3 states that "Safeguarding" means measures aimed at ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such heritage".

For sections 1.a and 1.b together, provide succinct descriptions of the programme, project or activity and its main components, describing what actually happened or is underway.

1.a. Background, rationale and objectives

Describe the context in which the programme, project or activity was created – what safeguarding needs were identified and by whom, and how the priorities were identified and established. Identify the primary objectives of the programme, project or activity.

Not fewer than 300 or more than 500 words

Hosting Razavi pilgrims is a centuries-old activity. Astan-e Quds Razavi hosts pilgrims from different parts of Iran and the world to observe the "Razavi pilgrimage rite". This holy shrine hosts the tomb of a most revered Shi'ite Imam, a grandchild of the Prophet Mohammed. Among the Muslims, he is known by different titles, including: saviour of the deer (for saving wildlife from hunters) and Imam of Dialogue (for promoting peace and dialogue between religions and faiths).
The past decades have been witnessed to various issues, including: increasing number of pilgrims, lack of sufficient space, low quality and quantity of security, leisure, medical, touristic and research services offered, especially at certain times of the year including Nowruz, Ta'ziyeh, and other national and/or religious rituals. All of the above as well as the fact that Iran is located in a strategic, sensitive and tension-prone territory, and the varying backgrounds of the pilgrims, set the grounds for the development and implementation of the "Best safeguarding practices to improve hospitality services for Razavi pilgrims, in order to promote mutual respect among differing communities and groups of people."

The programme is developed by the Astan-e Quds Razavi Complex, in cooperation with various national and local communities. It was initiated and implemented in 1983 and is in progress since. Although it will be finalised in 2025, but its safeguarding measures will be continuously implemented. It includes short-, mid-, and long-term activities that are aimed at improving hospitality services in various action areas related to security, medicine, research, tourism, etc., to establish peace, friendship and proximity between different faiths and religions.

Short-term activities:
- Improving security issues and fire-fighting;
- Establishing temporary medical centres, offering standard stand-on medical services by medical professionals;
- Establishing water fountains for children/adults and building modern public toilets;
- Meeting the needs of the elderly and the disabled;

Mid-term activities:
- Building hospitals and cliniques and offering standard medical services by professional medical staff;
- Offering round-the-clock medical services to over 2000 pilgrims;
- Equipping the Complex with modern electronic devices to improve security services;
- Building new hotels and kitchens that guarantee appropriate services;
- Building new 50000-car parking lots;
- Improving transportation facilities;
- Enabling online access to the library;
- Establishing a specialised university and a cultural and religious research foundation.

Long-term activities:
- Building new welfare facilities (i.e. Increasing the numbers of prayer arenas from 3 to 9);
- Increasing the built surface area of structured facilities to over 1 millionm2;
- Improving means of transportation;
- Building an archives centre, and providing means for displaying manuscripts of historical value;
- Improving transportation services and building parking lots capable of hosting over 200000 vehicles;
- Building a library with a surface area of over 300000m2, to meet the needs of planning and programme professionals, overcome shortage of cultural atmospheres and enable pilgrims' access to informed awareness-raising programmes in an enabling environment;
- Building and equipping 16 specialised museums with a surface area of 17500m2 and showcasing various priceless objects in line with international standards.
1.b. Safeguarding measures involved

Describe the specific safeguarding measures that the programme, project or activity includes and why they were adopted. Identify what innovative methods or modalities were involved, if any.

Not fewer than 300 or more than 500 words

The programme is:

1. Popular and non-profit:

Being an NGO, Astan-e Quds Razavi planned the programme in contribution with the local communities. The programme runs under the management of Astan-e Quds Razavi, in cooperation with the locals.

2. Promoting mutual respect between differing faiths and communities:

As referred to earlier, the fact that the IR of Iran is located in a strategically sensitive and tension-prone region led to the development of the Programme, which maintains to establish, peace, friendship and proximity between faiths.

3. Offering services free of charge:

All services offered by the personnel in the framework of the Programme are free of charge.

4. Financed from the place of endowed benefits:

Endowment is a long-held tradition among the peoples of West-Asia. It is a charity-raising mechanism whereby moveable and immovable properties are endowed for humanitarian purposes. The properties thus endowed by doners are used by the management of the Astan-e Quds Razavi to meet the financial requirements of various humanitarian activities including that of the Programme.

5. Innovative in applying the state-of-the-art for rendering services:

As explained earlier, the Programme adopts most advanced means to improve the quality of medical, welfare, security, tourism and research services offered.

6. Highly focused on medical and security services:

Tradition has it that the most prioritised needs in big religious premises include medical and security requirements, which are emphasised by the Programme.

7. Focused on research for proximity of faiths and religions:

To meet humanitarian and awareness-raising purposes for pilgrims from different backgrounds, the Research Foundation and Razavi University is established within the framework of the Programme. In addition, the Programme has seen to enhancing the central library’s space, establishing an archive and accepting donating manuscripts by which means it sees to the research priorities and needs of the pilgrims, at large.

8. Focused on cooperation with international NGOs:

Astan-e Quds Razavi Complex includes 16 specialised museums in an area of over 17000m². These museums are run under the professional supervision of ICOM.

1.c. Competent body(ies) involved

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), responsible for the local management of the programme, project or activity.

Name of the body: Ministry of Cultural Heritage, Tourism and Handicrafts Razavi Khorasan

Provincial Office

Name and title of Seyyed Javad Moussavi: General Director

the contact person:

Address: Nos., 23 & 25, Shahid Sadegh Blvd., Mashhad, Iran
Telephone number: 00989151612168
Email address: Info_khorasanrazavi@mch.ir
Other relevant information: www.razavichto.ir

Name of the Body: Manager of Press and Document center of Astan Quds Complex
Name and title of the Contact person: Dr. Abolfazl Hassanabadi
Address: Research Centre of Astane Quds Razavi, Mashhad, Iran.
Telephone number: 00989153215331
Email address: Ahassanabady@yahoo.com
Other relevant information: www.aqlibrary.org

Name of the Body: Organization of Libraries, Museums and Document Centers in Astan Quds Complex
Name and title of the Contact person: Hojjat-ol-Eslam Hosseini/Director General Library and Museums Organization, Astane Quds-e Razavi, Mashhad, Iran.
Telephone number: 00985132224821
Email address: Info.lib@aqr.ir
Other relevant information: www.razavichto.ir

Name of the Body: Name and title of the Contact person: Dr. Faramarz Sabermoghadam/ Archaeologist
Address: No: 52, Al Ahmad Blvd, Mashhad, Iran
Telephone number: 00989369906380
Email address: sabermoghadam@iran.ir
Other relevant information: www.razavichto.ir

Name of the Body: Municipality of City of Mashhad
Name and title of the Contact person: Mohammad Mohsen Moshafi/ Deputy Mayor and Director of Social-Cultural Department
Address: No: 21, Ave: Svojinia, Blvd: Shahid Beheshli, Tehran, Iran.
Telephone number: +98 9124103286
Email address: m.m.moshafi@yahoo.com
Other relevant information: www.farhangi.mashhad.ir

2. Coordination at the regional, subregional and/or international levels

Criterion P.2 requires that 'the programme, project or activity promotes the coordination of efforts for safeguarding intangible cultural heritage on regional, subregional and/or international levels'. Explain, if applicable, how the programme, project or activity has promoted such coordination. If the programme was or is conducted exclusively at the national level and has not involved such coordination, state so clearly

Not more than 500 words
As explained earlier, the Programme seeks to increase respect for the pilgrims and strengthen peace and friendship among them. This means that the pilgrims can have access to equal services offered by the Programme regardless of gender, religion, faith, and ethnic origin. As such, the programme was established to meet the needs of the varying groups of pilgrims that observe the Razavi pilgrimage ritual not only from Iran, but also from West and Central-Asian countries and the Indian subcontinent.

Local communities’ cooperation:

The locals involved are the Mashhad Governorate General, Municipality, Urban Transportation, University of Medical Sciences, Ferdowsi University, as well as the Cultural Heritage, Tourism and Handicrafts Organization of Khorasan Razavi Province, the Organization for Islamic Culture and Guidance, the Islamic Development Organization, the Seminary of Khorasan Razavi province, and the Islamic Culture and Relations Organization of Khorasan Razavi province.

Nation-wide cooperation:

Nation-wide partners include: Iran University of Medical Sciences, the Ministry of Interior, the Ministry of Culture and Islamic Guidance, the Ministry of Intelligence, the Ministry of Cultural Heritage, Tourism and Handicrafts, the Ministry of Foreign Affairs, Provisional Seminaries, the Shah-e-Cheragh Mausoleum in Shiraz, the Abdul-Azim Mausoleum in Ray of Tehran, the Holy Shrine of Saint Masoumeh in Qom, the General Directorate of Endowments and Charity Affairs in Tehran, and the Ministry of Culture and Islamic Guidance of Iran.

Regional cooperation:


International cooperation:

International partners of the Programme are the UNESCO Memory of the World Programme, ICOM, and ICOMOS.

It is noteworthy that each year within the timeframe of 1 to 10 Dhu al-Qa’dah - Eleventh month of the Islamic Lunar Calendar- a special 10-day event, the Decade of Dignity, is organised, marking the (importance of the) proximity of Islamic faiths. This opportune event, creates an enabling environment whereby peace, friendship and mutual respect are promoted among pilgrims from over thirty countries. The Event is host to Christians, Jews, Zoroastrians and attendees with other religious backgrounds. The ministries of Interior; Islamic Culture and Guidance; Foreign Affairs; and Culture, Tourism and Handicrafts, cooperate with their international counterparts to organise this event.

3. Reflection of the principles and objectives of the Convention

Criterion P.3 requires that the programme, project or activity reflects the principles and objectives of the Convention. Identify the specific principles and objectives of the Convention that are addressed by the programme, project or activity and explain how it reflects those principles and objectives in its conception, design and implementation.

Not fewer than 300 or more than 500 words

The Programme Pursues the objectives stipulated in Article 1 of the 2003 Convention. As explained earlier, the Programme most significantly strives to improve mutual respect, peace, conciliation and cooperation among different nations visiting the Aslan-e Quds Razavi, to observe the Razavi Pilgrimage rite, at national, regional and international levels. In addition, activities carried out by the Central Library and Archives as well as the Research Foundation and Razavi University are well in line with paragraph 3 of Article 2 of the 2003 Convention.

The Programme places special emphasis on the organisation of cultural events in an attempt to promote dialogue between faiths and varying religious communities. In this trend, religious scholars are identified and invited to integrate faiths and religious communities and for awareness-raising purposes. The establishment of a centre to monitor the needs of international pilgrims, brings about the better interaction of different nations with the Programme by offering
(written) translation services into Urdu, English, Arabic, Turkish and French. Within the framework of the Programme and in line with the objectives of the 2003 Convention, the management of the Astan-e Quds Razavi, having obtained the approval of the Government, has identified and nominated a number of related elements of Intangible Cultural Heritage for inscription on the national heritage list.

The Programme not only functions within the framework of the 2003 Convention, but it has also contributed to the Memory of the World Programme by promoting related objectives. In this trend, reference is made to the inscription, in 2009, of the “Administrative Documents of Astan-e Quds Razavi in the Safavid Era” on UNESCO’s Memory of the World Register. At national level, activities were also undertaken to update and improve protection measures adopted in regard to documentary heritage. As a result, presently, over 13 million pages of ownership deed and 110000 manuscripts are identified, inscribed on the national register and thus preserved.

The Astan-e Quds Razavi historical complex also bears architectural and cultural significance. Therefore, the Government of the Islamic Republic of Iran wishes to have the core of this historical monument nominated for inscription on the World Heritage list (in the framework of the 1972 Convention). It is noteworthy that the said historical complex is presently on the Tentative List of the World Heritage Centre.

4. Effectiveness

Criterion P.4 requires that ‘the programme, project or activity has demonstrated effectiveness in contributing to the viability of the intangible cultural heritage concerned’. Describe how the programme, project or activity has demonstrated such effectiveness and how it has contributed concretely to the strengthened viability of the heritage.

Guaranteeing the sustainability and dynamism of the intangible cultural heritage elements related to the Razavi Pilgrimage Rite through implementation of the Programme:

In its capacity as an element of intangible cultural heritage, within the framework of the 2003 Convention, the Razavi Pilgrimage Rite sustainably promotes and contributes to strengthening peace and conciliation between nations.

Sustaining the dynamism of the Programme through local participation:

A most important feature of the Programme is its full dependence on voluntary local/public partnerships. For this, the Programme has proven more influential than centralised and dictated governmental activities. Considering the important role of communities, groups and individuals in the development and implementation of the Programme, the Programme has proven more influential than expected, thus contributing significantly to its dynamism and sustainability.

Guaranteeing sustainability of the Programme by observing tolerance in the practice of the Ritual:

The cornerstone of the Programme and its management and implementation is based on promoting tolerance in the pilgrimage rite. The Razavi pilgrims have different nationalities and come from differing religious communities and ethnic groups. Additionally, as already mentioned, Iran is located at the core of a tension-prone region. As such, the management of Astan-e Quds Razavi has decided to make the most of public participation with humanitarian purposes in order to sustain peace and reduce tensions.

Guaranteeing the sustainability of the Programme by means of the endowment mechanism and public obligations:

Considering its vast scope, the Programme is financially demanding. Thus, to guarantee its sustainability, different short-, mid-, and long-term stages are considered in the implementation process of the Programme. As such, special mechanisms were required to meet the financial requirements of the various stages. Therefore, the management resorted to the well-recognised and highly popular running tradition among the local populations that had proven dynamic and successful through time; the endowment and obligations mechanism.
5. Community participation and consent

Criterion P.5 requires that "the programme, project or activity is or has been implemented with the participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent."

5.a. Participation of the community, group or individuals

Describe how the community, group or, if applicable, individuals concerned have participated in the programme, project or activity at all stages of its planning and implementation, including the role of gendar.

Not fewer than 300 or more than 500 words

1. Security personnel:
Considering the growing number of pilgrims and the growing tensions in the region, the public placed proposals with the management of the Astan-e Quds Razavi to enhance security measures to guarantee the safety of the pilgrims. Installing CCTVs, mobilizing the public, installing security gates, and establishing voluntary groups of security guards from among men and women in cooperation with the urban police, the Ministry of Interior and Intelligence.

2. Guides:
To avoid over-population and to ensure easy access to services, a group are appointed to guide the pilgrims and provide them with any required information.

3. Caretakers for the elderly and the disabled:
Given the different age ranges of the pilgrims and their varying physical conditions, the benevolent endowed special equipment to provide required services to those in need. Additionally, a group of caretakers is established to offer them any assistance required.

4. Medical professionals:
In view of the lack of sufficient medical facilities in case of unexpected accidents, the necessity was felt to appoint a special group of medical professionals to offer appropriate services to the pilgrims when needed. Accordingly, numbers of benevolent medical doctors and nurses undertook to cover for all medical requirements of the pilgrims.

5. Fire-fighting personnel:
Indeed, the possibility of fires and explosions in religious premises, including Astan-e Quds Razavi, is not to be undermined. Additionally, guaranteeing the safety of the pilgrims at times of grand celebrations including Nowrouz is a priority of the Programme. Therefore, a special fire brigade was established.

6. Cooks and hospitality personnel:
Offering free food (for God's satisfaction) and feeding the pilgrims is a recognized worldwide tradition in all religions. As such, providing healthy food following international standards is another priority of the Programme. Some benefactors have provided the space and others have provided the required equipment.

7. Donors:
Implementing a big project in a 4-decade time span calls for considerable financial resources. For this, assistance received from a number of wealthy benefactors and part of the public obligations is allocated to fulfilling the Programme. Additionally, there are some who have generously donated all their wealth for the purpose of the Programme.

8. Promotion and research personnel:
Awareness raising about the importance of cultural diversity, mutual respect and the establishment and strengthening of peace and conciliation among various faith communities is a prerequisite for de-escalating tension in the region. Accordingly, numbers of researchers suggested projects which are either implemented or in progress.

9. Museum curators and personnel:
To improve activities undertaken under number 8 above, some 10 specialised museums with varying contents were established. It is to be noted that an additional 4 museums will be established by the termination of the Programme.

10. Archives and documentation centre personnel:
This group assists researchers in identification, documentation and classification of cultural and historical documents. An example is their cooperation in the preparation of the nomination file of the "Administrative Documents of Astan-e Qods Razavi in the Safavid Era" for inscription on the Memory of the World Register.

5.b. Free, prior and Informed consent to this proposal and involvement in its preparation

Submitting States Parties shall involve the community, group or, if applicable, individuals whose intangible cultural heritage is concerned in the preparation of the proposal. Describe below how they have participated actively in preparing the proposal at all stages, including in terms of the role of gender. States Parties are reminded that the communities 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.

The free, prior and informed consent to the submission of the proposal from 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 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

-- Dr. Hosein Azad, (the medical staffs) asndr37307@yahoo.com
-- H. abbedavood, (Pilgrim Guides) Phone: 009891502397431
-- Abdolhossein Malek Jafariyan, (Museum Servant) Phone: 00989158338687-Malek@gmail.com
- Sadegh Aghaie Pashaeie, (Servants of Document Center) Phone: 00989155103929-Sadeghpa@yahoo.com
- Hassan Zamani, (wheelchair companions) Phone: 00989159004724
Maryam Mojahedin Yazdi, (benefactor servant), phone 00989151592707
- Dr. Hassan Akhavan Mahdi, (the medical staffs) dr51679@gmail.com
- Hadi Ghaferiyan Atarodi, (cook and waiter) Phone: 00989153080159
- hamid.Azghandi, (research and promotion servants) Phone. 00989158990414
- Mohammad Mahdi Farahdel, (Pilgrim Guides) Phone: 00989159111320-smsmelli@yahoo.com
- Reza Nouri, (operator and driver of electric vehicles) Phone: 00989153127721-R.nouri@gmail.com
- Mahdi Gheysari Nik, (Museum Servant) Phone: 00989151199480-gheysarink@gmail.com
-Hamidreza Tabriziyan, (Museum Servant) Phone: 00989150051907-hamidtabliziyan@gmail.com
-Mohammad Hossein Yazdinejad, (Museum Servant) Phone: 00989150051907-agmstamps@yahoo.com
Hadi Moghianian, (Museum Servant) Phone: 00989153124494-maafianhadi@gmail.com
- Seyed Abolfazl Hassani, (wheelchair companions) Phone: 00989399563555-Mousa Sharbatdar, (benefactor servant) Phone: 00989151110874-Sharbatdar@gmail.com
5.c. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

a. Name of the entity
b. Name and title of the contact person
c. Address
d. Telephone number
e. Email
f. Other relevant information

Name of the body: Municipality of City of Mashhad

Name and title of Mohammad Mohsen Moshafi/ Deputy Mayor and Director of Social-Cultural

the contact person: Department

Address: No. 7, Khajeh Rabi Blvd., Mashhad, Iran

Telephone number: +98-51-37429200

Email address: Shalchian2000@gmail.com

Other relevant information: www.farhangi.mashhad.ir

Name of the body: Astan Quds Razavi Architectural and Urbanism Consultant Engineers

Name and title of Masoud Alavian Sadr/Director General

the contact person:

Address: Central Office: No. 21, Shahid Savoji Alley, Pakistan St., Shahid Beheshti St., Tehran, Iran,

Telephone number: +98-21-88538955 & 60,

Email address: moshaverquds@yahoo.com

Other relevant information: www.moshaverquds.com

Fax: +98-2188505864

6. Regional, subregional and/or international model

Criterion P.6 requires that the programme, project or activity may serve as a subregional, regional or international model, as the case may be, for safeguarding activities. Describe how the programme, project or activity may serve as such a model for safeguarding activities, identifying the particular components, methods or practices that would be relevant in other contexts.

Not fewer than 300 or more than 500 words

The "Best Safeguarding Practices to Improve Hospitality Services for Razavi Pilgrims" programme is clearly based on highly-popular, well-recognised religious traditions at local and regional levels and it is in line with peace-seeking humanitarian objectives. For this, it is adaptable to and able to be implemented in all similar religious settings. In order to facilitate cooperation and exchange of experiences with similar religious settings at national and regional levels, the Programme has set up a special council that is in close cooperation with religious complexes in Qom, the Shah-e Cheragh in Shiraz, and Abdul-azim in Ray of Tehran as well as with the religious complexes in Najaf, Karbala and Samara of Iraq, and the Saint Zaynab...
complex in Damascus, Syria. The Council's main thrusts of activity are based on the same coefficients as those which the Programme itself focuses on. Model coefficients of the Programme include:

Popular management:
The previous paragraphs bore reference to public, service-provider groups. The important point here is that these people become guardians of the various ICH-related elements of the Razavi Pilgrimage Rite in their own right. Public participation thus serves as a practical, flexible and functional as well as sustainable and economical model for implementation in similar settings.

Awareness-raising:
Awareness-raising for mutual respect among various faith and religious communities is of considerable significance. For this, the Programme takes a step forward in proposing establishing libraries, universities, specialised museums, research centres and providing for publications (including books, magazines, newspapers and digital media), organising conferences, and expert and training workshops as a model for enhancing inter-community interactions. In this trend, the Astan-e Quds Razavi has created the means for offering all required services and facilities and/or is in the process of providing for them.

Security:
Psychological and physical safety is of prime importance in the Programme model. The different types of safety are offered by the security personnel. The psychological safety of the pilgrims is guaranteed by performing diverse rituals as well as musical, spiritual programmes such as the call to prayer (Azun), Playing the kettledrum (Naghar-e zani), recitation of the Holy Quran, performing Ta'ziyeh and or singing in praise of the revered Imams and spiritual personalities of religious significance (Madih-e sarayee). In order for this model to be applicable in similar settings, local languages must be taken into consideration.

Endowment and obligation:
Endowments and oblations are traditional mechanisms and fully dependent on the financial means of the individuals who attempt at such activities. This mechanism is the sole means adopted by the Programme to meet its financial requirements for activity implementation. Considering the long-standing tradition of endowment and oblation in different religions, applying this mechanism to similar settings is, therefore, suggested.

7. Willingness to cooperate in the dissemination of best safeguarding practices

Criterion P.7 requires that 'the submitting State(s) Party(ies), implementing body(ies), and community, group or, if applicable, individuals concerned are willing to cooperate in the dissemination of best practices, if their programme, project or activity is selected'. Describe their willingness to cooperate in such dissemination.

If you attach supporting evidence demonstrating such willingness, especially expressed by the community, group or, if applicable, individuals concerned, indicate below what evidence you are providing and what form it takes. Such evidence, if any, 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

Not fewer than 300 or more than 500 words

Any programme is naturally improved with the assistance of user-provided outputs. In the case of this project, the users are the pilgrims. Each of the sections so far explained, have their special evaluation forms for the users. These forms are designed to help improve the Programme. Various methods are adopted to obtain user information. These methods include: questionnaire, phone conversation, online consultation, using mobile apps of Telegram, WhatsApp, Soroush (national app.), and Instagram, as well as face-to-face interviewing. In addition, progress assessment workshops are held every three months with the presence of service providers and pilgrims. Considering the interactive nature of these workshops, the service providers have the opportunity of being made aware of the users' viewpoints, enabling them to adopt corrective measures and/or respond to questions on the spot.

Outputs so far received have proven considerably useful. An interesting suggestion is children's
request for specially-designed water fountains that better suits them. Locating places for installation of modern water fountains; facilitating driving and on-foot access to the premises; and 24-hour central library for pilgrims, researchers, visitors and university professors, are altogether enabled by means of the positive outputs received from the users. In addition, as advised and requested by non-Persian-speakers, Arabic- and English-speaking guides were employed. It is interesting to note that the management of the complex had an official call for Arabic- and English-speaking guides published in local newspapers. In response to this request, Arabic and English interpreters and natives applied for voluntary assistance.

The outputs received from the users is published on an annual basis in different forms including: multi-volume titles and audio-visual interviews for further consideration. As such, part of the activities of the research personnel is focused on studying and analysing user outputs. It is envisaged in the Programme to continue this kind of information gathering from the users, in the future, to further improve the Programme.

8. Assessing the results

Criterion P.8 requires that the programme, project or activity features experiences that are susceptible to an assessment of their results. Provide concrete examples of assessments that have been or are being carried out.

Not fewer than 300 or more than 500 words

As mentioned earlier under number 7 above, evaluation and monitoring of obtained information is a principle of such type of programme development. Therefore, all activities envisaged to be undertaken under this Programme are assessable. All service-providing sections have a special unit whereby evaluations of undertaken activities are made possible. The reason for these evaluations must be sought in the nature of the Programme that is pilgrim-oriented. Further in the text examples are given regarding assessable activities:

1. Security services:

An instance of security services is collecting pilgrims’ data with special focus on time, day, month, year, age range and gender classification. This activity is undertaken without impeaching privacy and beliefs.

2. Medical services:

Prior to offering any kind of assistance, medical professionals record the pilgrims’ personal information in special forms. As such, pilgrims’ names and required services are saved and can be easily consulted later to identify and evaluate services rendered.

3. Hospitality services:

Restaurants and kitchens are all equipped with advanced storage and hospitality software. This software enables easy access to information regarding the type and amount(s) of alms received and the services provided.

4. Endowment services:

Considering that endowments are the main sources of income of Astan-e Quds Razavi, all deeds of endowment contain clear information on modality of expending, expenditure management, and supervisory activities and roles regarding the endowment taken place.

For centuries the deeds have thus contained appropriate data, enabling relevant analysis and considerations.

5. Research and promotion services:

All libraries, specialised museums, and the Razavi University and Research Foundation, can offer precise data on the amount of services offered to the pilgrims, for use by the supervisors and evaluators.

- The following entities are in charge of assessing relevant safeguarding activities:

- Office of the Supreme Leader of Iran
9. Model for developing countries

Criterion P.9 requires that 'the programme, project or activity is primarily applicable to the particular needs of developing countries'. Describe how the programme, project or activity may be relevant to the needs of developing countries and appropriate to their circumstances, identifying the particular components, methods or practices that would be relevant to them.

Not fewer than 300 or more than 500 words

As mentioned earlier under 8 above, all activities undertaken in the framework of the Programme are assessable. As such, the model is easily applicable for developing countries, especially countries of West Asia, where, in case of interest, lessons can be learnt and the Programme can be localised to meet national requirements. Additionally, as explained under 6 above, the International Advisory Council of the Programme serves to disseminate and exchange information to and with various countries. The Council is in a position to offer hard- and software assistance in this respect, as required.

Most certainly many religious premises face near-to-similar challenges in regard with security, hygiene, mobilising financial resources, welfare, leisure and tourism, hospitality, research, documentation, restoration, safeguarding and protection, renovation and awareness raising.

The Programme is clearly pilgrim-oriented. This approach is key to the improvement of the Programme. As such, all related activities are devised with a view to pilgrims' needs and are carried out by the people. This is the key to the Programme's success. Other countries can thus apply the localised Programme to meet their national, local and indigenous requirements. Indeed, programmes that are implemented in close cooperation with the public have proven more successful due to their reliance on collective wisdom. The mere fact that various strata of the society regardless of age, gender, ethnic and religious background participate in programme implementation, has promoted cultural diversity, innovation and creativity, contributing to the sustainability and dynamism of the Programme.

The Astan-e Quds Razavi in Iran, which hosts the Programme subject of this nomination, like Masjid Al-Haram in Saudi Arabia or the Vatican Church is normally flooded with regional and international pilgrims. It is for this reason that the Programme deems it necessary to respond to the requirements of the international pilgrims, who do not share similar languages and cultures. In this trend, the Programme seeks to facilitate awareness-raising, dissemination of information, improve the library and museum, also enable prayer for all faiths as a means to see to their needs. As such, this part of the Programme that is also very flexible can be easily localised and applied by countries with similar conditions.

10. Documentation

The documentation listed below is mandatory and will be used in the process of evaluating and examining the proposal. It will also be helpful for visibility activities if the programme, project or activity is selected. Tick the following boxes to confirm that related items are included with the proposal 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 community concerned is other than English or French
- ten recent photographs in high definition
- grant(s) of rights corresponding to the photographs (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 of rights corresponding to the video recording (Form ICH-07-video)

11. Signature(s) on behalf of the State(s) Party(ies)

The proposal should be signed by an official empowered to do so on behalf of the State Party, and should include his or her name, title and the date of submission.

In the case of multinational proposals, the document should contain the name, title and signature of an official of each State Party submitting the proposal.

<table>
<thead>
<tr>
<th>Name:</th>
<th>Dr Ali DARABI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title:</td>
<td>Vice Minister &amp; Deputy of Cultural Heritage of the Iranian Ministry of Cultural Heritage, Tourism and Handicrafts</td>
</tr>
<tr>
<td>Date:</td>
<td>27 Feb. 2022</td>
</tr>
<tr>
<td>Signature:</td>
<td></td>
</tr>
</tbody>
</table>

Name(s), title(s) and signature(s) of other official(s) (for multinational proposals only).

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