REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

Deadline 31 March 2022 for possible inscription in 2023

Instructions for completing the nomination form are available at: https://ich.unesco.org/en/forms

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

A. State(s) Party(ies)

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

Iraq

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. Not to exceed 200 characters

Traditional Craft Skills and Arts of Al-Mudhif Building

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). Not to exceed 200 characters

المضيف

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.

Guesthouse

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 communities concerned with the nominated element consist of: most of the Iraqi inhabitants in the middle and southern parts of Iraq from all ages and sexes, sheikhs tribes, craftsmen, nongovernmental organizations, local communities, Ministry of Culture, Tourism & Antiquities represented by the Cultural Relations Directorate which has the major role with the nomination through setting up the safeguarding measures to preserve the traditional handicrafts as a form of defining aspects of humanity in the state and to ensure that the element's viability is not jeopardized in the future.

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

Al-Mudhif is widely spread in the southern provinces of Iraq such as; (Thi-Qar, Maysan, Al-Basrah) where the reed is essentially grown in and near the Marshes, as it is a main material in Al-Mudhif's establishment.

The element is also extended in Al-Forat Al-Awsat provinces as; (Al-Qadisiya, Al-Mothana Al-Najaf, Karbala’a, and Babylon), as well as in the several areas in the middle parts of Iraq as; (Baghdad and Al-Mahmodiya). The element is also found in; (Al-Anbar province and Al-Thirthar district) in the western part of Iraq.

As for the north of Iraq, Al-Mudhif building is also found in Erbil province essentially in Al Sinarah village.

E. Contact person for correspondence

E.1. Designated contact person

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

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.):</th>
<th>Ms</th>
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</thead>
<tbody>
<tr>
<td>Family name:</td>
<td>Suhail</td>
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<td>Given name:</td>
<td>Shaymaa Mahmood</td>
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<td>Institution/position:</td>
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</tbody>
</table>

E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.
1. Identification and definition of the element

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

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

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

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

a. an explanation of its social functions and cultural meanings today, within and for its community;

b. the characteristics of the bearers and practitioners of the element;

c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and

d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';

b. 'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';

c. that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';

d. that it provides the communities and groups involved with 'a sense of identity and continuity'; and

e. that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.

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

(i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not fewer than 150 or more than 250 words

Al-Mudhif is a large arched building, similar in design to the normal house, being built mainly from reed and papyrus which are growing naturally in the marshes of the southern Iraq.

The marshland inhabitants have derived the idea of Al-Mudhif's construction of reed from the architectural arts whose origins dated back to the Sumerian Civilization, especially after founding in that area and during archaeological excavations on clay plates and cylindrical seals related back for more than 3,000 years ago, which are shown clearly from the drawings and inscriptions on them, the art of building that at time is exactly similar in all its details to Al-Mudhif's construction nowadays.

The process of Al-Mudhif's construction is done by a group of specialized and skilled workers naming (Ustas) and most of the relevant communities people are also involved; (elders, youths, from both genders and even the children, so as to ensure its completion in the given period of time for its construction.

It is undoubtly that Al-Mudhif has a major role in all aspects of the concerned community life. Firstly; it is taken by sheikhs and the community people as a place to discuss and resolving the
whole problems and the tribals' conflicts away from the governmental courts. It is also considered as a gathering place, where the population exchange dialogues, life experiences, historical tales as well as practicing social rituals such as; setting up their weddings, national celebrations and religious ceremonies regardless of social, national and sectarian affiliations.

It is worth mentioning that the tribal sheikhs are keened on the continuation of Al-Mudhif creation, as it is an important aspect of their human heritage and social tradition that inherited from their ancestors related in its origin to the Sumerian Civilization.

(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?

- Tribal Sheiks are considered as the main bearers of the element; that they are responsible for allocation funds and all the necessary facilities to construct Al-Mudhif.
- Craftsmen and Ustas; they are specialized individuals in Al-Mudhif building, and now they are trying to work on developing their skills to keep up with the modernity of Al-Mudhif's art construction.
- Marshlands' men and women; who have the major role with the element through;
  1. collecting the suitable reeds that are usually used in Al-Mudhif building from the surrounding areas of marshes, and they are also keeping to make their children accompanying them to carrying out the task, aiming to transmit the practice to the coming generations.
  2. Weaving mats and rugs that are usually used as Al-Mudhif mattresses.
- Non-governmental organizations; through organizing several workshops to raise awareness of the significance of the element among the concerned communities, holding many cultural activities in Al-Mudhif and in most cases, they are involved with the concerned communities in some stages of the element construction.
- Mayoralty of Al Chibayesh district; through providing the relevant groups and individuals all its supports to maintain the element as steps of encouragements to make the concerned communities keeping their ancient traditions related to the Sumerian Civilization.

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

The knowledge and skills related to the element transmitted today by:
- Transmission of the traditional customs and handicrafts skills related to Al-Mudhif building from the old generations to the nowadays generation.
- Stories, narratives, ancient legends, myths, books, magazines, encyclopedias and lots of publications that documented many aspects of the element.
- Photographs, the guests' interviews, the scholars' searches and studies.
- Medias' channels, audio-visual channels and the journalism's reports which were issued relevant to the element.
- The clays' inscriptions and the drawings that had been found near the marshes during one of the Iraqi archaeological excavations, which reflected aside of the element's skills.
- Nature Iraq Organization (NGO). This organization has an active role in raising the people's awareness of Al-Mudhif importance as one of the marshlands identification.

Through official channels as; The Ministry of Culture, Tourism & Antiquities represented by the Cultural Relations Directorate and its Cultural Houses that are found in all Iraqi provinces, Educational institutions, the schools' curriculums, local governments and some relevant
authorities.

(iv) What social functions and cultural meanings does the element have for its community nowadays?
Not fewer than 150 or more than 250 words

Al-Mudhif has a major role at the social and cultural life of the Iraqi concerned communities, it is used to settle the tribal conflicts and solving lots of social problems among tribes that are living there. It is also considered as a gathering place for the local inhabitants to change their dialogues, informations and discussing the peoples' problems, concerning the internal & external affairs of the community members.

Al-Mudhif is also a place of welcoming visitors and guests who are coming to visit the Iraqi Marshes From in and outside Iraq, specially after the inscription of these marshes on the World Heritage List in 2016.

Moreover, Al-Mudhif is considered as a school for children and young adults to learn, knowledge, wisdom, justice, handicap skills, old customs and habits related to the elders.

It is worth mentioning that the concerned community members use Al-Mudhif to setting up their social rituals as; circumcision and wedding ceremonies as well as the religious practices. Therefore; the people's gathering expresses the spirit of closeness, unity, respect, cheerfulness and rapprochement among the whole people.

(v) Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?
Not fewer than 150 or more than 250 words

No, there isn't any part of the element that is not acompatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development.

According to the relevant community members, the process of Al-Mudhif construction is considered as one of a social occasion of a large gathering of people from all ages and different genders working together and overwhelming by a spirit of love, peace, cooperation and without any violence, despite their different tribal affiliations.

Since the element represents a sort of teamwork, hence; it spreads a spirit of brotherhood, social solidarity, equality and respecting each other. Consequently; the element fosters mutual respect among the whole community members.

The element also incorporates traditional concepts, objects and the related communities obtain its raw materials from the surrounding water areas, as a result; the element dose not incur any damage to sustainable development, however; it implants regularity among the general people on one hand, and between people and nature on the other hand, regardless of ages, genders and social differences.

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?

(ii.a) Please explain how this would be achieved at the local level.
The inscription of Al-Mudhif on the RL would have a positive impact on awareness rising of the ICH in general and increases the visibility of the element at local, national and international levels.

- At local level; the inscription will be part of process of promotion and self-recognition of the ICH for the relevant members and provide them with a sense of identity and continuity, thus promoting respect for cultural diversity and their human creativity.
- The element has a historical dimension. Since the Sumerian era, the building of Al-Mudhif is still standing and performs the same social function and has the connotations of hospitality, holding meetings, performing religious rituals and banquets. Therefore, the inscription Al-Mudhif will contribute to safeguarding the knowledge of the social fabric and its oral culture.
- Preserving an authentic architectural design of Al-Mudhif which depends, in its construction, on the local materials.
- The inscription will also contribute to encouraging the bearers and the practitioners of the element to transfer their practices, knowledge and intellectual creations associated with this craft.

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

Nationally: The inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity will attract the attention of the visual and audio national media as well as the social media to highlight the importance of the element.
- Encouraging governmental and non-governmental bodies with the participation of groups, communities, and even individuals including practitioners and bearers of this element or other elements of intangible cultural heritage and intensifying national efforts to ensure the safeguard and sustainability of this heritage in all its aspects, and placing it within the state’s strategic plan to achieve sustainable development goals.
- Developing the concept of ecotourism through the use of Mudhif, which will contribute to ensuring the continuity of the element and achieving sustainable development.
- Increasing the interest of researchers and architects in preparing research and studies on the architectural design of Mudhif (the house of reed) and the Marsh Arabs.

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

The process of Al-Mudhif's creation based on a collective volunteer work as it needs extraordinary efforts and skills, therefore; the local people of all ages and different gender are involved with the craftsmen and ustas in completion of the element’s construction, regardless.
their different tribals, social and religious affiliations.

So, the inscription of the element on RL will encourage dialogue among communities, groups and individuals to achieve a spirit of cooperation, tolerance, coexistence, love, brotherhood, respect, peace, social solidarity and increasing the families' ties.

The inscription of the element on the RL can be also considered as a positive step to encourage the relevant members to transfer the ancient craftskills related to Sumerian Civilization to the coming generations.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?

- The inscription of the element on the RL will raise awareness of the fact that the element reflects an exceptional example of the direct relationship between culture and the environment, mainly; "water, reed and bulrush", it represents the revival of nature and concept of sustainable, peaceful coexistence, friendship, respecting of human rights, veneration of the elders.

The inscription will also attract the attention of different artisans to learn the art of the element's creation, as a result; it will lead to transfer of the traditional skills and ensure the element's continuity and inspire specialized people of different ethnic, religious, ages, genders and social affiliations to enjoy participating in all aspects and artistic activities accompanying the element.

Moreover; the inscription of Al-Mudhif on the RL will enable the world to recognize clearly one of the crafts arts related to the old Sumerian Civilization.

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 the viability of the element being ensured by the communities is, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?

Not fewer than 150 or more than 250 words
The viability of the element is being ensured by the concerned communities, groups and the individuals themselves, as well as the private institutions and relevant NGOs.

- Conservation of the sustainability of the natural resources including reeds and papyrus as they are the main materials used for Al-Mudhif’s construction.

- The concerned communities maintain the element’s viability through adopting the same inherited tactics related to the element’s construction.

- Holding many workshops, siminars, meetings by the Iraqi Nature Organization in cooperation with the local communities in the field of training youths the handicrafts arts related to the element’s construction.

- In 2016, the Iraqi Nature Organization, in cooperation and coordination with the Mudhifs’ owners and the local population in Al-Chibaish district, had prepared aerial maps for all Mudhifs that are existed in the region as a step aiming to adopt these maps as archival documents to be kept by the relevant authorities for the coming generations.

- Setting up different cultural meetings and activities in Al-Mudhifs and in the presence of cultural and heritage personalities with TV. channels to introduce the importance of the element and its vital and social role for the residents of the concerned local communities.

- Ustas and the concernened groups have transferred all skills and the raw materials related to the element such as; reeds and papyrus to several of Iraqi provinces to ensure its expansion on a large-scale of the state’s region and aiming to preserve its sustainability to the next generations.

- It is worth mentioning that the inscription of Iraqi Ahwar on the World Heritage List in 2016 increased the importance of the element among the concerned communities and NGOs especially after the region has become a destination for the influx of visitors from in and outside of Iraq and they are hosted in Al-Mudhifs that are located there.

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 external or internal constraints in this regard? Not fewer than 150 or more than 250 words

The past and the current efforts that the Iraqi government have produced to ensure the visibility and safeguarding its intangible cultural heritage in general and the element in particular are;

- In 2007, the Republic of Iraq acceded the Ramsar Convention on Wetlands, that signed in the Islamic Republic of Iran in 1971, aiming to provide the Iraqi marshes with sufficient quantity of water, as a result; this will ensure the sustainable growth of reeds and papyrus.

- The Ministry of Water Resources, represented by the Center of Restoration of Iraqi Marshes & Wetlands, has completed several projects related to the element through the preparation of special studies concerning rehabilitation of the aquatic plants concluding reeds and papyrus and has developed future plans to ensure its sustainability. The center has also prepared the National Atlas documented with photographs of all Mudhifs located in the whole wetlands of Iraq.

- After the inscription of Al-Ahwar on the World Heritage List, many of Iraqi ministries, governmental and non-governmental associations as well as universities and the schools’ students have organized periodic trips and groups visits while developing of visitor-hosting programs to Al-Mudhifs existing in the area.

- Ministry of Culture, Tourism & Antiquities represented by the Cultural Relations Directorate, in
cooperation with Iraqi Nature Organization, Holding many workshops, conferences, meetings concerning the adoption of all measures that safeguard the element for the next generations.

- Granting the financial support to build Al-Mudhif in the Iraqi Marshes by the concerned bodies.

- Holding several of exhibitions and competitions of photographs, paintings related to Al-Mudhif and all its traditional handicrafts by many of directorates related to the Ministry of Culture, Tourism and Antiquities.

- The Mayordom of Al-Chibayish district has a vital and an important role in maintaining the element and ensuring its sustainability through supporting the local residents and providing the possible facilities to encourage ustas to construct many of mudhifs in the area and promote the transferring of reeds and papyrus outside the district, in a step of spreading the crafts skills related to the element to the wide range of the state.

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

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

3.b. Safeguarding measures proposed

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

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

Not fewer than 500 or more than 750 words

The safeguarding measures which will be implemented to protect and promote the element and ensure its viability to the next generations are;

1- Issuing of laws and regulations by the concerned bodies to guarantee the viability of the traditional handicrafts related to the element and ensure its continuity to the future generations.

2- Formation of specialized national committee in the field of the implementation of the proposed safeguarding measures to protect and maintain the traditional rituals related to the element, especially after its inscription on the Representative List of the Intangible Cultural Heritage.

3- Printing and publishing pamphlets concerning the traditional of the element's crafts arts construction throughout Iraqi wetlands.

4- The Ministry of Water Resources is seeking to develop a plan to restore the natural landscape architecture relevant to the intangible cultural heritage in the Iraqi marshes in general and the element in particular, aiming to conserve and maintain all forms of the cultural heritage.

5- Developing strategic studies for the conservation of the natural vegetation in throughout Iraqi wetlands by providing them with the sufficient quantities of water to ensure the survival of the raw materials (reeds and papyrus) that are involved in the process of the element's construction.

6- Planning to develop systematic studies to teach the traditional rituals associated with the element in some of the state's architecture colleges and universities.

7- Holding many of workshops, seminars and meetings by the specialized craftsmen and ustas in the whole wetlands areas with the participation of youths and the relevant NGOs debating to imparting the element's handicrafts skills to the largest possible segments of the concerned communities chiefly among the young people.

8- The Ministry of Education is planning to insert the traditional skills to conclude the element
within educational curricula.

9-The Ministry of Culture, Tourism and Antiquities, represented by the Cultural Relations Directorate and its cultural houses located throughout Iraqi provinces, is seeking to prepare an encyclopedia documented with photos and information related to the element in all its traditional forms.

10-Providing the bearers, the relevant community members, ustas, specialists and the cultural sectors with financial support to facilitate their activities and participations in both national and international meetings and courses regarding the intangible cultural heritage in general and the element in particular.

11-preparing documentary TV programmes and producing kids movies relevant to the element inorder to raise the childrens' awareness and to develop their sense of the importance of the element, as they are the best bearers and the basic community members to take the responsibility of holding and transferring the old traditions to the following generations.

12- Involving of NGOs with the governmental programmes related with the element, owing to their effective roles in dissemination of the cultures and skills that are inherited from elders.

13- Establishment of a national network among the concerned bodies and authorities aiming to exchange experiences on different aspects of safeguarding measures that will be implemented specifically those intended to protect and promote the element.

14- Organizing national training workshop for bearers, all the concerned state's members and specialists of NGOs for the implementation of the UNESCO (2003) Convention for the Safeguarding of the Intangible Cultural Heritage with the participation of decision makers.

15- Organizing several training workshops for bearers, the relevant communities members, specialists of higher education and schools and the cultural experts to debate the value of the Intangible Cultural Heritage in general and this element in particular and ensuring its continued visibility.

16- Suggesting all means and facilities to the bearers to practice the inherited traditions and activities freely to ensure the element's continuation for the next generations and safeguard it from being forgotten.

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

Not fewer than 150 or more than 250 words

-The Ministry of Culture, Tourism and Antiquities represented by the Cultural Relations Directorate and its Cultural houses that are located in the central and southern governorates of Iraq will gather the informations and photos in order to prepare an encyclopedia related to the element which will reserved in the Iraqi National Library to be accessible to the relevant researchers and cultural experts in the future.

- The Ministry of water Resources, in cooperation with the Mininstry of Environment and The concerned bodies will develop plans and programs to conserve and ensure the sustainability of the natural resources that are essential to the elements creation as ( reeds and papyrus ) .

- The local government provide the concerned communities with the financial and moral support to encourage them on the continuation of AL-mudhif creation and its skills transfer to many of Iraqi provences.

- Drawing up and adopting the required laws and regulations relating to the implementation of the proposed safeguarding measure to ensure the continuation of the element.

- Strengthening mutual cooperation among the governmental and NGOs concerned with ICH, So that the element can acquire its appropriate Cultural position from the governments point of view.

- The Cultural Relations Directorate, in cooperation with relevant bodies has prepared a project to include the element in the educational curricula as one of its future plans to preserve and ensure the elements sustainability to the next generations.

- Preparing TV programs and holding awareness seminars related to the elements events to
promote its importance for the whole Iraqi Communities.

(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 relevant communities, groups, bodies and even individuals have been involved in planning the proposed safeguarding measures. Some have proposed a concrete safeguarding measures for ICH in general and the element in particular, while others have comprehensive participations as instructors or practitioners for the sake of maintaining the survival and the preservation of the events. For example, the Ministry of Culture, Tourism and Antiquities, represented by The Cultural Relations Directorate is involved in long-term actions by funding its palaces and Cultural houses which have a vital role to collect and document all the accompanying events and in collaboration with the relevant practitioners to mark the occasion, that is through holding many meetings to get detailed documents, photos and the video films concerning the element.

Moreover, many of specialized ustras prepared workshops for youth training particularly in AL-Chibaish district as an effective to protect and preserve all the manual skills related to the element to the coming generations.

It is worth mentioning that many of tribal elders, interested groups, concerned individuals and some of non-governmental organizations for example, Iraqi nature Organization, the Heritage Association for Arts and Culture and Mesopotamia Institution for Cultural Development, have also expressed their willingness and desire to be involved in any future program which would be implemented to support all their potential and voluntary participation with the concerned communities, relative authorities and the related government institutions.

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

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

<table>
<thead>
<tr>
<th>Name of the body</th>
<th>The Cultural Relations Directorate</th>
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<tbody>
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<td>Name of the body:</td>
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<td>Name and title of the contact person:</td>
<td>Shaymaa Mahmood Suhail, in charge of ICH Department</td>
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<tr>
<td>Name and title of the contact person:</td>
<td>Alataf Ibrahim Khaleel</td>
</tr>
<tr>
<td>Address:</td>
<td>AL-Mansour-AL-Eskan St.</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>+(964)7807742910</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:ataafshamoo@gmail.com">ataafshamoo@gmail.com</a></td>
</tr>
</tbody>
</table>

4. **Community participation and consent in the nomination process**

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

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

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

Not fewer than 300 or more than 500 words

To prepare the drafting of the nomination file for a possible inscription of AL-Mudhif on the Representative list of the Intangible Cultural Heritage of Humanity upon the request and the desire of the carrying communities, the Cultural Relations Directorate, the institution involved in the implementation of the 2003 Convention, had formed a special committee, and its members in cooperation with representatives of its Palaces and Cultural houses in the relevant Iraqi provinces, had held several meetings with the members, bearers, representatives of the local governmental organizations, researchers, cultural experts, local officials, tribal sheikhs, number of AL-Mudhifs owners, ustras, youths, children and even the Marsh women, to ensure the widest possible involvement of the concerned parties at every stage of the nomination process and ensure every one participation in proposals as well as the planning and implementation of the concrete safeguarding measures to elaborate the elements preservation and guarantee its transmission to the next generations, moreover, the representatives of Iraqi Nature Organization and in cooperation and coordination with the tribal sheikhs and some of AL-Mudhifs owners, had been contributed in providing financial support for holding various meetings, interviews, relevant activities, seminars, photos and Art exhibition for craftsman products to setting up all the necessary facilities in the field of documenting the supplementary knowledge and information related to the element.

As part of its function, the Cultural Relations Directorate had formed a team in charge with the nomination process, the mentioned team had held several meetings with the representatives of the involved community members, concerned individuals, Cultural experts, relevant institutions and related NGOs members to gather the free, prior and informed consents to nominate this element on the representative list of the Intangible Cultural Heritage of the Humanity.

As a target of involving the concerned community members in the process of the nomination, in December 2015, (15) representatives from various Iraqi provinces, institutions and non-governmental organizations related to the element, under the auspices of the Cultural Relations Directorate and the supervision of UNESCO experts had attended capacity-building workshop in Amman - Jordan aiming to qualify their skills and train them to prepare inventory and the drafting nomination file.

Furthermore, some of the non-governmental organizations and the Cultural associations involved in preparing the dossier and demonstrated their support to the process through their consents letters annexed to the file.

Therefore, it is worth mentioning that the process of the elements nomination had prepared with an active participation and widest participation of the community members, groups, local government, Cultural and expertise institutions and the relevant NGOs, at all stages of the elements preparation.

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 individuals, groups and local organizations concerned give their consent to inscribe the element on the World Heritage List for Humanity as follows:

-(1) Oral consents provided within the video of the element (annexed herewith)

-(43) the free, prior, and informed consent letters (annexed herewith), have been written in Arabic and translated into English which include:

- An official consent letter signed by the mayor of Chibayish District Mr. Qifah Shenewa Jaber.

- (3) consent letters related to the Iraqi NGOs including; (Alhwyā for Studies, Researches & Human Training Center, Iraq nature Organization, Lotus Cultural Women League).

-One collective consent letter that reflects the consents of (11) craftsmen specialized in the construction of Mudhif

- Consent letter that reflects the consents of (10) the practitioners and bearers including (clan and tribal elders, engineers and researchers specializing in the field of environment and heritage, in addition to the Ustas and craftsmen concerned in building the Mudhif for both genders).

- One collective consent letter that reflects the consents of (10) of the concerned Ustas and craftswomen from both genders.

- One collective consent letter that reflects the consents of (5) sheikhs tribe and owners of Mudhifs in the Chibayish District.

- One collective consent letter that reflects the consents of (3) the concerned craftsmen.

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.

Customary restriction in practising the element is non-existent. The Art skills related to the construction of AL-Mudhif is freely practiced and widely active among the whole community members the element is moved on from ancient ancestors to the present generation due to full freedom owned by the relevant members, bearers and even individuals (of both genders), the element is always available for the general public to practice their events and activities openly. Consequently, there are no restriction or secret knowledge to access the element.

4.d. Community organization(s) or representative(s) concerned

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

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

a. Nature Iraq Organization
b. Jassim Mohamad Al-asadi
c. Ashti District 104, Sulaimaniah, Kurdistan region, Iraq
d. +(964)7723909697
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 11.6 and 12 of the Convention.

The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.

Provide the following information:

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

National list of the Intangible Cultural Heritage of the Republic of Iraq

(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:

The Cultural Relations Directorate-ICH Department

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

Traditional Craft Skills and Arts of Al-Mudhif Building, the element was listed according to sequence (No.8) in the National List of the Intangible Cultural Heritage of the Republic of Iraq

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

28/12/2015

(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 11.6) 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 element was defined according with the domain of (Traditional craftsmanship), being identified in (Article 2.2) of the 2003 Convention.

The national list and the inventory card were prepared and the information was collected and processed with the broad participation of the bearers of both gender, relevant NGOS, Cultural bodies, representatives of the national ICH committee, academicians and concerned experts, ustas, tribal sheiks, youth and even children are also involved in the preparation process. In addition, the audio - visual media have played an active role in highlighting the whole activities related to the element throughout Iraqi provinces. It is worth mentioning that, the ICH team, under the Cultural Relations Directorate, had conducted numerous tour trips to the Iraqi Marshes to achieve meetings with the bearers (men and women), with a view of documenting and obtain knowledge, information, photos, aerial maps and video films related to the element.

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

The Cultural Relations Directorate will conduct work on further updating of the National List of the Intangible Cultural Heritage of the Republic of Iraq for every 1-2 years with the cooperation and participation of all concerned community members.

(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).

To ensure identification with a view of safeguarding the Iraqi intangible cultural heritage, the Cultural Relations Directorate, for being authorized body by the Iraqi government, commenced to prepare the First National List of the ICH of the Republic of Iraq in 2014 and that included many of Iraqi intangible cultural heritage elements. And based on the desire and the participation of communities, groups and individuals concerned, and according with article (12.1) of the 2003 Convention, the National List was updated through the years 2017, 2019, 2021 and this element is listed under number (8).

(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element. Attach to the nomination print-outs of relevant sections of the content of these links. The information should be provided in English or French, as well as in the original language if different.

b. If the inventory is not available online, attach exact copies of texts 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.

The Iraqi inventory is not available online, thus the Republic of Iraq attached with the nomination file a documentary evidence in both languages (English and Arabic) issued by the Cultural Relations Directorate under the Ministry of Culture, Tourism & Antiquities and signed on 15 March 2022, demonstrating that the nominated element of the "Traditional Craft Skills and Arts of Al-Mudhit" is included in the National List of the ICH of the Republic of Iraq for 2014 which was updated through the years 2017, 2019 and 2021 after adding a number of elements to the List, as defined in Articles (11.b and 12) of the Convention. The Cultural Relations Directorate was also attached with the nomination file, the Iraqi National List of the ICH elements as well as exact copies of texts of the inventory card of the nominated element "Traditional Craft Skills and Arts of Al-Mudhit", in an English and the original Arabic language.

6. Documentation
6. a. Appended documentation (mandatory)

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

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

6. b. Principal published references (optional)

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

Not to exceed one standard page.

Books, Magazine and studings:

1- Return to the Marshes, GAVIN YOUNG, Collins St James Place, London, 1977
2- The Marshes Arabs, WILFRED THESISGER, Longmans Green, 1964
3- Eden Again: HOPE IN THE MARSHES OF IRAQ, SUZANNE ALWASH, TABLET HOUSE PUBLISHING, 2013
4- TERRAMATER MAGAZINE, ISSUE 01-MARCH 2013
6- The Mesopotamian Marshlands: Demise of an Ecosystem, Report, UNEP
8- Marshes Civilization of Sumer: past gardens... oshr present, Mahdi Alhasawi, Baghdad, 2013
9- Marshes... Eden and new life, Nahim Abd Mohelhel, Dar-Ninawa for study & publication and Repartee, Damascus, 2007
10- Marshes between life and die, Dr. Mustafa Al-Ansari, Iraqi information Bank, 1996
11- Civilization of Mesopotamia, Dr. Abdulwahab Hamid Rasheed, Dar Al-Mada for Culture & Repartee, Siria, 2004
12- Hawizah Marsh Study Human, Majed alsaed wali Muhamad, Master Thesis, University of Baghdad, 1970
13- Investment in the development dimensional marshes of the southern Iraq, Mahdi Sadiq Sajit, University of Kadisiyah, Iraq, 2010
15-al- Arabic Magazine, Kuwait, Num 88, 1966

-Audiovisual materials and documents
- video and photographs joined by inventory card

- Websites:
  https://www.youtube.com/watch?v=qQNHBGsnBLY
  http://marshsumerian.blogspot.com/2012/04/blog-post.html
  http://www.iraqhurr.org/a/24956883.html
  http://www.sotaliraq.com/mobile-item.php?id=117238#axzz43MqSAyLM
  http://al-aalem.com/%D9%83%D9%84-%D8%B4%D9%8A%D8%A1-%D9%85%D9%86-%D8%A7%D9%84%D9%85%D8%A7%D8%A1-%D9%88%D8%A7%D9%84%D9%82%D8%B5%D8%A8/
  https://www.youtube.com/watch?v=BaLNBqUlUfo
  https://www.youtube.com/watch?v=14asUS8OY
  http://www.iraqmarshes.net/news.php?action=view&id=299#.Vu2EReJ97IU
  http://marshsumerian.blogspot.com/2012/04/blog-post.html
  http://www.nasiriyah.org/ara/post/61617
  http://www.iraqcenter.net/vb/showthread.php?t=130

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

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

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

Name: Falah Hassan Shaker
Title: General Director of Cultural Relations Directorate/ The Ministry of Culture, Tourism & Antiquities
Date: March/2022
Signature:

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