**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](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.

| Kyrgyz Republic |

### 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.*

| Elechek, the Kyrgyz female headwear: traditional knowledge and rituals |

**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).*

| Элечек, аялзаттыйн касиеттүү баш кийими: салтуу билим, қаада-салт, ырым-жырымдар |

**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.*

| Ileki, Kelek |

### 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 various types of Elechek as well as traditional knowledge and rituals associated with elechek are widespread and practiced throughout the country. Communities of women from rural areas of the Batken, Ysyk-Kol, Osh, Naryn, Talas, Jalalabad, and Chui regions are the bearers, practitioners and custodians of the element.

Many NGOs and informal groups such as the Kiyiz Duino Public Foundation, Institute for Sustainable Development strategies, National Craftsmen’s Union, Ak Elechek Ayimdar, and Supara. They contribute greatly to the safeguarding, transmission and promotion of the element.

The prominent element practitioners include but not limited to Aidai Asangulova, Zamira Musuralieva, Asel Kalkanova, Nurjamal Asangulova, Burul Ismantayeva, Asel Sakeyeva, Aiperi Asygalieva, Gulsana Akmatova. These individuals have been contributing to promoting and safeguarding the element by creating various embroidery patterns and jewelry for elechek, conducting research and documenting the element, and conducting various teaching courses and demonstration classes.

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.

In all regions of the Kyrgyz Republic.

E. Contact person for correspondence

E.1. Designated contact person

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

Title (Ms/Mr, etc.): Ms.
Family name: Soltongeldieva
Given name: Sabira
Institution/position: Secretary General, National Commission of the Kyrgyz Republic for UNESCO
Address: 54, Erkindik, Bishkek, Kyrgyz Republic
Telephone number: +996 312 62 67 61
Email address: natcomunesco.kg@gmail.com
Other relevant information:

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

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

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'.

Overtly 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

Elechek is a traditional Kyrgyz female headwear. It consists of topucha (a hair cap) and kezdeme - a long piece of white fabric up to 40 meters long, which is wrapped in many layers in a turban-like fashion. After being wrapped, the elechek is ordained with embroidery, ribbons or jewelry.

Women wear the elechek for the first time during the wedding ceremony. Wrapping of elechek is an integral part of the traditional marriage ceremony. A ritual of wrapping the bride’s first elechek is conducted at the bride’s family house before she leaves with the groom. The wrapping of elechek considered as a rite of passage as it marks a significant transition in a woman’s life. The process of wrapping is accompanied with the elders uttering blessing chants. These rhyming chants reflect the spiritual symbolism: there are references to the Creator, Mother Earth, Umai Ene; traditional epithets inspired by local environments: wishing a new couple to have a long life like the juniper branches or pure intentions as flowing water, and worldviews and values of local communities. Exclusively women conduct the ritual. A married woman may wear the elechek at all significant occasions of her life, changing its styles accordingly. Sometimes old women prepare a last elechek to be turned into a shroud.

Many communities across Kyrgyzstan have developed own styles of wrapping the elechek and related rituals. The diversity of the element as well as accompanying rituals demonstrate that this living heritage has been evolving for many generations.

(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?

The main and direct bearers and practitioners of the element are the women in rural communities as well as the urban women united in various NGOs and informal groups. Indirect bearers are males and females promoting the element through traditional and social media, new designs, research and publications.

Elderly women in the community are responsible for transmitting the element through the ritual of wrapping the elechek. In the beginning of the ritual, a house where the ritual is conducted is smudged with juniper smoke to purify the physical and spiritual space. The bride occupies the central spot, whereas the community’s female elders surround her. The respected elder places a hair cap on the bride’s head, while bride’s mother starts wrapping the elechek around the bride’s head. These blessing convey the community members’ best wishes for the bride and her new family such as wishes of good health, genuine happiness, longevity, fertility, interpersonal harmony in the family, mutual respect, shared love, etc.

The bearers of the element create the social media content showing the element and traditional knowledge associated with it.

Designers develop and present new styles of the elechek at local, national and international events.

Researchers conduct participatory field studies to document the current diversity and details about the present day practice and transmission of the element.

In some remote areas of the country, the knowledge and rituals related to elechek have been safeguarded by brides’ fathers, who bless their daughters during the ritual of wrapping elechek.

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

The knowledge and skills related to the elechek are mostly transmitted informally from mothers to daughters and from communities’ female elders to the younger women. The women internalize the knowledge and learn the skills related to elechek through participation in the ceremony of wrapping the elechek at the weddings and other celebrations of their relatives and friends. Children, including boys, participate in a non-ritual process of wrapping elechek to help grandmothers. A long piece of fabric demands careful drying and mostly boys are responsible for storing a fabric from animals in the villages.

In the last 12 years, self-organized groups of women started working on transmitting knowledge and skills related to elechek in new ways. Local communities in the Tong district of the Ysyk-Kol province organized Kiyiz Duino Festivals (lit. Felt World Festival), where the local women held workshops and demonstrations on various styles of wrapping elechek and performing rituals associated with the element. Moreover, some bearer communities created video lessons in Kyrgyz, Russian and English languages dedicated to showing the elechek styles as well as traditional knowledge and skills associated with it (https://bit.ly/elechek). These lessons are open-access and available online on the social media and video streaming platforms. Other bearer communities liaised with the local scholars, community-based researchers, and interested university students to document and research the diversity of the knowledge and skills related to elechek across the country. Documentation activities resulted in creation of video lessons, scholarly publications, as well as radio and TV shows dedicated to the element.

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

The element performs several social functions:

Building local identity: the elechek styles and related knowledge have been passed on in the communities from generation to generation. The performance of the ceremony of wrapping elechek builds and strengthen the connection between an individual woman and her community and contributes to forming of a shared cultural identity;

Communication: the styles and wearing of elechek is the way of traditional communication, when
information (age, social and marital status) is delivered without words. A widow can be identified by the untied lower part of the elechek;

Promoting diversity: different communities have developed their own styles, which resulted in the diversity of knowledge and skills associated with the element. Such a diversity provides grounds for enriching and mutually respectful cultural communication between various communities;

Women empowerment: since the element has been performed and transmitted mostly by women from generation to generation, the women often take pride in having exclusively female ceremony within a larger wedding ceremony. The element strengthens the ties between the community's women of different generations and conveys the ideas of solidarity, mutual support, and empowerment.

Safeguarding and transmitting related complex of cultural heritage. This element creates a cultural space contributing to the safeguarding many other elements as blessing, purification, healing rituals etc.

Fostering the artistic expression: the blessing of the bride is an integral part of the ceremony of wrapping elechek. These blessings can be seen as a genre of local oral tradition and an example of artistic expression, especially, among women.

(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?

No part or aspect of the traditional knowledge and rites associated with elechek is incompatible with existing international human rights instruments, or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development. Although the rites and ceremonies related to elechek have been practiced by women, the element enjoys the widespread support of the all groups regardless of age, gender, beliefs, or social status. The diversity of the elechek types as well as the knowledge, rites, and ceremonies associated with it stem from the mutual respect among communities, groups, and individuals. Such diversity is very much appreciated and is used as a communication tool among various groups and communities. The traditional knowledge associated with elechek are congruent with the ideas of sustainable development, which are reflected in the everyday practices. For example, the pieces of the elechek are sometimes cut off and used as baby swaddles. The elechek of a deceased woman is often used as a shroud or a winding sheet during the funeral. Thus, the traditional knowledge associated with elechek promote the ideas of sustainable development and recycling.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue

For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the Intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.

(i) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?

(i.a) Please explain how this would be achieved at the local level.

Elechek is an integral part of local festivals, competitions, exhibitions, and concerts similar to kalpak [the male headwear], shyrdak and kiyiz [traditional felt carpets], as well as other elements made out of wood, silver, stone, and other materials. The inscription of the element will draw the general public's attention to other elements associated with Elechek. The inscription will visualize the interconnectedness of ICH elements. The women from the north village Chekildek started the initiative, a sherenie elechek, where two cultural elements are connected. Sherine is a gathering of certain circles to share handmade food and family stories. At those sherenie gatherings women share with each other traditional knowledge and rituals related to elechek.
In the time of globalization inscription of a Kyrgyz female headwear will empower the local identities in remote areas. High school students and teachers will be motivated to study local diversity of the element and the ICH in general.

(i.b) Please explain how this would be achieved at the national level.
Not fewer than 100 or more than 150 words

Kyrgyzstan has been developing the gender related agenda. However, there are still cases of gender based violence, increased during the lockdown caused by COVID-19. The possible inscription of the element is important as recognition of the significance of the female related intangible cultural heritage. The inscription will contribute in enforcing gender equality through the cultural means.
Kyrgyzstan has been working to introduce widely the 2003 Convention among communities, other state and non-state stakeholders. The possible inscription has become a great tool to raise awareness of general ICH significance across the country. The successful inscription will encourage the community members to be cognizant of their rights to practice and safeguard their ICH.
The element’s inscription on the RL list will be seen as a success story by the local female communities and attract the media attention to the women related ICH in particular and draw attention to general ICH.

(i.c) Please explain how this would be achieved at the international level.
Not fewer than 100 or more than 150 words

The local communities in Central Asia and in many parts of the world have ICH elements similar to the traditional knowledge and rites associated with elechek. Elechek was publicly invisible as an element of ICH during the Soviet Era. After regaining independence in 1991, the element has become a tool for cultural self-identification. Roza Otunbaeva, a former President of the Kyrgyz Republic, started wearing the elechek at the big international events. The inscription of the element will encourage the local communities and women groups around the world to see a close connection between similar ICH elements, gender issues and women empowerment. This inscription will draw the global communities’ attention to the ICH elements, which have been transmitted from generation to generation and safeguarded by local women.

(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?
Not fewer than 100 or more than 150 words

Various communities across the Kyrgyz Republic have accumulated a rich body of traditional knowledge and created various rites and ceremonies associated with elechek. Although this body of traditional knowledge and the local rites and ceremonies share common roots, they also display a fascinating degree of cultural diversity. The nomination process has already shown that various communities, groups, and individuals from all parts of the country started engaging in a mutually enriching dialogue. The inscription of the element will reinforce this momentum created by the documentation and nomination processes and further encourage the dialogue of various communities, groups, and individuals from across the country and the broader Central Asian region. New collaborative groups consist of fashion designers and elechek community members, school's teachers and elechek practitioners as well as new combinations of different ICH elements bearers could emerge.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?
Not fewer than 100 or more than 150 words

The element itself is an example of an ever-evolving human creativity. There is a rich body of traditional knowledge associated with the element ranging from the variety of techniques for wrapping, decorating, and using the elechek to the knowledge of accompanying rites,
ceremonies, poetry, chants, and oral history. Besides being a headwear, the elechek's kezdemo (i.e., a long white fabric) is used for different purposes in the times of necessity, e.g., as a baby swaddle, a prayer rug, or a shroud. The element foregrounds, highlights, and promotes human creativity. The communities across Kyrgyzstan have developed their own styles of elechek, which resulted in the diversity of knowledge and skills associated with the element. Such a diversity provides grounds for enriching and mutually respectful cultural communication between various communities. Thus, the inscription of the element will contribute to promoting human creativity and cultural diversity.

3. Safeguarding measures

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

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

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

The range of the concerned communities and individuals conduct identification, documentation and promotion activities to ensure the viability of the elechek heritage. Some of them are Kiyiz Duino Public Foundation, the National Craftspersons' Union, Ak elechek aiymdary, and others. The “Kiyiz Duino” with unites elechek practitioners around the country. This NGO succeeded to work with local and international funds to raise finances to conduct workshops, demonstration classes, and open lectures on elechek for the broad public. Several villages based groups received support from the “Kiyiz Duino” to conduct documentation activities in different parts of the country. In 2013, eight different types of elechek have been documented during the community-led inventory. By 2015, the results of the documentation were presented at the round table and used to amend and supplement the element's entry in the Inventory. In October 2019 42 respondents participated in field research conducted in the south of the country (https://bit.ly/KGinventoryICH). All these sources arise awareness and supplement the transmission of the element from mothers to daughters and from mothers-in-law to daughters-in-law.

The concerned communities participated in the development of Kyrgyzstan’s State Program for Safeguarding the ICH and ensured that traditional knowledge and rites related to elechek were reflected in the program. They participated in various local and international events such as the World Nomad Games 2014, 2016. In 2019, the communities conducted a flash mob, where 100 women from across the country showed their skills in wrapping the elechek. The local communities conduct annually an “Elechek Week” to ensure the viability of the element.

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?

The State Party has undertaken a number of efforts to safeguard the element such as creating a supportive legislative framework as well as promoting the process of inventorying ICH. For example, the State Party has adopted the Law on the ICH in Kyrgyzstan (2012), the National ICH Program, and the Guidelines for the National ICH Inventory. All these documents have been developed with meaningful and equitable participation of local communities.
The Kyrgyz Academy of Sciences and the ICH National Committee under the Ministry of Culture liaise with local communities and other interested parties to promote the process of inventorying of the element as well as ICH in general. These inventory efforts serve as a tool for developing and enriching the local and national ICH Inventories. Moreover, the State Party has supported the incorporation of the traditional knowledge associated with elechek into the curriculum of the secondary and vocational schools around the country. The students learn about the element’s history, types, and associated traditional knowledge at the history class, while the vocational school students also learn the practical aspects of the elements such as wrapping techniques, making of decorative elements such as elechek jewelry and embroidery, etc.

The State Party also supports the local communities’ initiatives to conduct various festivals, exhibitions, and contests and to publish various promotional materials such as booklets, posters, albums related to the element. The strict restrictions during the pandemic negatively affected women in the tradition bearers’ communities. The local and central Governments provided financial and other kinds of support to the bearer communities.

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

Inscription of the element on the ICH Representative List will not create new risks or unintended negative consequences that might jeopardize the viability of the element. On the contrary, the inscription of the element is likely to have many positive effects on the element’s viability by increasing the element’s visibility and attracting the general public’s attention. The local communities, non-governmental organizations, and the State Party have developed a joint Safeguarding Plan for the element. These stakeholders created a Working Group that supervised and steered the process of developing the aforementioned Safeguarding Plan. The Working Group will continue to supervise the implementation of the Plan after the inscription. The Safeguarding Plan focuses on a) transmission, b) safeguarding, and c) inventorying of the element. Below are the main goals envisioned by the Plan:

Goals related to the transmission of the element:

- To provide support for the existing educational centers and craftsperson workshops that teach and promote traditional crafts, including those related to the element (e.g., creating embroidery patterns, ribbons, jewelry, decorations, etc.); to provide support for the local communities who are planning to open new educational centers and/or craftsperson workshops.
- To improve the teaching modules related to the element, which are used by secondary and vocational schools, and universities in their educational processes. The teaching modules should be improved based on the feedback from teachers, students, and practitioners to better transmit the traditional knowledge related to the element;
- To create new video lessons and teaching manuals;
- To create a manual for teachers with recommendations on how to incorporate ICH into the teaching process;
- To organize the exhibitions, contests, flash mobs, and social media “challenges” to promote the element;
• To created platforms for encouraging the interaction and strengthening the ties between older and younger generations;
• To strengthen the links between the local communities and the educational institutions via conducting demonstration classes, open lectures, and workshops;
• To encourage exchange visits between communities from different parts of the country to foster the appreciation of cultural diversity and human creativity.

Goals related to the safeguarding of the element:
• To create an inclusive stakeholders' network that brings together the governmental institutions, non-governmental organizations, local community representatives, traditional knowledge holders, and practitioners that are working to safeguard and promote the element;
• To strengthen the network of the ICH element bearers;
• To create an online database that contains information about the ICH element, the results of documentation and research efforts, as well as the contact information of various stakeholders such as the governmental institutions, non-governmental organizations, local community representatives, traditional knowledge holders, and practitioners;
• To launch an information campaign to safeguard and promote the element (and the ICH in general);
• To create a set of incentives for the teachers and lecturers who incorporated the element (and the ICH in general) into their curriculum and the teaching process;
• To establish contacts with communities across the world who safeguard similar ICH elements. Such contacts and connections will contribute to the exchange of experience and improved networking for the safeguarding of the element.

Goals related to the inventorying of the element:
• To conduct training for the local communities on participatory field research methods, co-production of knowledge, and decolonizing methodologies, and the processes of obtaining/granting free, prior, and informed consent;
• To create interdisciplinary research ethics committees at the Kyrgyz Academy of Sciences and other universities to monitor and guide the inventorying process on the element and other ICH;
• To support local and international scholars conducting inventory on the element and other ICH.

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

The State Party has actively participated in the development of the above-mentioned Safeguarding Plan. That is why the State Party has fully endorsed it and pledged support. For example, the Ministry of Culture has taken a responsibility to fund certain safeguarding activities on the national level, whereas the local governments pledged financial, administrative, and logistical support for the safeguarding measures on the local level. This support includes a wide range of measures such as allocating funds for the safeguarding measures in annual budgets until 2025. Moreover, the local governments pledged to provide facilities, equipment, and personnel to conduct workshops, meetings, exhibitions, festivals, and events dedicated to the safeguarding of the element. The Kyrgyz Academy of Sciences (which is a state-funded institution) pledged support for the implementation of the inventory activities within the aforementioned Safeguarding Plan. For example, the Kyrgyz Academy of Sciences will develop and promote high-standard research ethics requirements as well as the processes of free, prior, and informed consent on inventorying processes of the element. These improved rigorous research ethics standards will support the inventory projects implemented by the local communities and other stakeholders. The Madaniat State TV Channel pledged support to local communities' efforts to create a series of documentary films dedicated to the element.

(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?
The communities, groups, and individuals were the driving force behind the development of the aforementioned Safeguarding Plan. The development of the Safeguarding Plan and its specific measures has been an iterative and participatory process. All stakeholders gathered together for a series of discussions and workshops across the country. Some of the meetings that took place in 2020, 2021 and 2022 have been conducted online or in a hybrid format due to the COVID-19 pandemic restrictions. Those meetings have served as a platform for developing the Safeguarding Plan as well as for developing the nomination of the element for the inscription in the Representative List. Although this element is mostly practiced, safeguarded, and transmitted by women, the local community representatives of all ages and genders participated in the development of the Safeguarding Plan and specific measures within it. All stakeholders such as the governmental institutions, non-governmental organizations, local community representatives, traditional knowledge holders, and practitioners pledged their support to the implementation of the Safeguarding Plan and made specific commitments. All these stakeholders will be involved in the implementation of the Safeguarding Plan. The Working Group consisting of the representatives of the various stakeholders supervises the implementation of the Safeguarding Plan. For example, Public Foundation "Ak elechek alymdary" is liaising with the UNESCO Associated schools network in Kyrgyzstan to hold demonstration lessons about the element in those schools. The local communities of the Bokonbaev village and the Madaniat TV channel are developing documentary films dedicated to the element.

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>Ministry of Culture, Information, Sports and Youth Policy of the Kyrgyz Republic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name and title of the contact person:</td>
<td>Mr. Rinat Bakeev, a.i. Head of the Department for Conservation and Development of Cultural Heritage</td>
</tr>
<tr>
<td>Address:</td>
<td>78 Pushkin Str., Bishkek, 720040, Kyrgyz Republic</td>
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<tr>
<td>Telephone number:</td>
<td>+996312621331</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:mincultkr@mail.ru">mincultkr@mail.ru</a>, <a href="mailto:atyr_79@mail.ru">atyr_79@mail.ru</a></td>
</tr>
<tr>
<td>Other relevant information:</td>
<td><a href="https://minculture.gov.kg">https://minculture.gov.kg</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 the preparation of the nomination, including in terms of the role of gender.

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

Not fewer than 300 or more than 500 words

In 2015, the "Kiyiz Duiino" Public Foundation reached out to the Ministry of Culture of the Kyrgyz Republic and the National Commission of the Kyrgyz Republic for UNESCO and proposed to
prepare and submit a nomination for the ICH Representative List. The proposal was supported by the communities, experts and other stakeholders from different regions of the country. The Ministry and the National Commission also supported the proposal for preparing a nomination for element. All stakeholders agreed upon a timetable for the preparation of the nomination. Since then, numerous meetings and round tables have been held across the country to explain and raise awareness about the 2003 Convention, the UNESCO ICH lists and the process of preparing and submitting nominations to the ICH lists, emphasizing the main role of local communities in this process.

In order to improve their understanding of the ICH Convention and its safeguarding mechanisms, the bearer communities participated in the workshops and seminars on preparation the nomination files, on the process of inventorying intangible cultural heritage organized by the National Commission of the KR for UNESCO in 2016-2019.

On January 19, 2021, a Working Group for the preparation of the nomination was established, which included representatives of communities, the Ministry of Culture of the KR, the National Commission, the National Academy of Sciences, NGOs and experts on ICH. The Working Group consisting of local communities and other stakeholders documented element’s descriptions, photographs, videos, etc. A series of in-person, online, and hybrid events were organized to discuss the transmission pathways, as well as safeguarding and promotion measures.

The Working Group held regular meetings to supervise the development of the nomination file. The Working Group held across the country to get more detailed information about the regional specifics of the element as well as the ongoing and planned activities. Many communities contributed valuable information such as individual stories and photos from personal archives. The local communities expressed a strong support for the nomination and believed that the inscription would further promote the element and the ICH in general.

We would also like to note the active participation of the younger generation in the preparation process. Youth representatives helped at all stages of the nomination, also engaged in the dissemination of information about the preparation process through social networks.

Many men from the Minister of Culture, the local government offices, photographers, cameramen, experts, translators, volunteers, provided a comprehensive and active support in the preparation of the nomination.

A number of NGOs, research institutes and NGOs have been engaged in inventory over the years, providing data on the diversity and distribution of the elements, its varieties, and regional differences. The Ministry of Culture and other government agencies provided logistical, financial, and data support. Local communities with the support of the other parties developed a joint safeguarding plan for the element.

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 regimens 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

Numerous Letters of free prior and informed consent (FPIC) from individuals, groups, communities and organizations demonstrate the active participation and meaningful involvement of people in the process of preparing the nomination. The support letters were collected, sent, and delivered to the National Commission by individuals, communities and groups from all regions of Kyrgyzstan. FPIC Letters were submitted in the original Kyrgyz language and translated into English. Some were handwritten and submitted in hard copy, while others were electronic. Individuals of various age groups and genders signed the FPIC letters. Some recent letters are attached.
The nomination file contains FPIC letters of agreement from:
- The Public Foundation "Kiyiz Duino" consent from the community (Kyrgyz and English);
- The Public Foundation "Peaceful Dialogue and Holistic Development" consent from the youth, young practitioners of the element (Kyrgyz and English);
- The video that reflects the consent of communities (Kyrgyz and English);
- Consent letters from individual practitioners (Kyrgyz and English).

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

There are no customary practices governing access to the element. No aspect of the element or information about it is restricted by customary practices. The elechek and the traditional knowledge and rituals associated with it are widespread in all regions of Kyrgyzstan and are accessible to all members of the community. While there is one part of the ritual performed only by women, i.e., the process of wrapping the elechek for the first time, the other aspects of the element are open to all community members. All representatives of the communities willingly share their knowledge and information about the element. This aspect was also discussed with the communities during the preparation of the nomination as well as during the inventorying process. Both the element itself and all available information about the element are open and accessible to all.

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. Public Foundation "Kiyiz Duino"
b. Aida Asangulova, Director
c. Issyk-Kul region, Ton rayon, 1 Kapchigai str.
d. +996 708 32 62 64
e. kiyizduino@gmail.com

a. "Kyrgyz Crafts Council"
b. Jamby Karybekova, President
c. Bishkek, 162 a, Manaschy Sagynbai str.
d. +996 709 899 384

a. Institute for Sustainable Development Strategy Public Foundation (ISDS)
b. Anara Alymkulova, Executive Director
c. Bishkek, 99/3a Kalyk Akieva str.
d. +996 891 321
e. anaraal@gmail.com

a. Supara Ethno-Complex
5. Inclusion of the element in an inventory

For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.

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

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

Кыргыз Республикасынын материалдык эмес маданият мурасынын элементтеринин улуттук тиземди (The Intangible Cultural Heritage National Inventory of the Kyrgyz Republic).

(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:

Кыргыз Республикасынын Маданият, маалымат спорт жана жаштар саясаты министрлүгү (Ministry of Culture, Information, Sports and Youth Policy of the Kyrgyz Republic).

Кыргыз Республикасынын Улуттук Илимдери Академиясы (National Academy of Sciences of the Kyrgyz Republic).

Маданий Мурас сактоо боюнча Улуттук Комитет (The National Committee for Intangible Cultural Heritage).

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

# 15-1, Traditional knowledge related to elechek.

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

On May 12, 2008 was inscribed, and supplemented on 5 August, 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.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

The process of identifying and inventorying the elements of the intangible cultural heritage began in 2007. The process has been set up to be participatory in its core. The local communities across the country have been participating actively in the inventorying process. The element was identified and documented in several regions across the country. In 2008, the communities across the country filed a joint application to the Ministry of Culture. The element was inscribed on the National Inventory of ICH Elements in 2008 and supplemented in 2015. The traditional bearers community in all regions of the country and conducted an extensive inventory effort all over the country. As a result of this inventory, new information on the diversity of elechek and the related traditional knowledge and rites has been collected. The new information obtained during the inventory process created grounds for supplementing the nomination. The tradition bearers’ community representatives, NGOs and National Academy of Science filed an application to supplement the element on the National Inventory. During its regular session in July 2015, the ICH National Committee reviewed and approved this application.
(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).

The National ICH Inventory was created in 2008. The Inventory was updated in 2011, 2012, 2015 and 2019 – on average, once in three years.

(vii) Explain how the inventory(ies) is(are) regularly updated. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 200 words).

The elements on the National ICH Inventory are determined and updated based on proposals coming from relevant communities, NGOs and individuals. The ICH National Committee under the Ministry of Culture, which is comprised of representatives from the Ministry, Academy of Sciences, ICH bearers and practitioners, NGOs and various experts, performs regular monitoring on sites, reviews requests for the inscription of new elements on the Inventory, updates and revises the existing documentation in support of each element on the List: information about possible changing characteristics of the elements, communities of practitioners, geography of the communities, methods, corresponding bodies of knowledge and skills, customary practices concerning access, transmission process and etc.

(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:

1. The extract from the National ICH Inventory of the Kyrgyz Republic;
2. National form for identifying ICH element;

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.


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: Sabira Soltongeldieva
Title: Secretary General, National Commission of the Kyrgyz Republic for UNESCO
Date: 29.03.2022
Signature:

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