## 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.

| Iran (Islamic Republic of), Tajikistan (Republic of) |

### 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.*

| Sadeh/Sada Celebration |

**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).*

| In Persian: جشن سده |
| In Tajik: Чашни Сада |

**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.*

| Iran (Islamic Republic of): Sadeh, Jashn-e Sadeh, Sedey, Chāow Chāow |
| Tajikistan (Republic of): Sada, Khirpichār, Khirchizon, Gravash |

### 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 |
Iran:
In Iran, mainly two groups of people_communities are known to hold this celebration. First, Iranian Zoroastrians and second, Muslim communities including some communities in Khorasan who celebrate the element annually both in villages and cities. The Iranian Zoroastrians (the 1st Group) who live to a large extent in Tehran, Kerman, Yazd, Gorgan, Shiraz, Isfahan, Karaj, Ahvaz and Taft, celebrate Sadeh annually, whereas Iranian Muslims, mainly local communities, including farmers, in the South and North Khorasan Razavi provinces, celebrate Sadeh in villages, including the Karimu, Bardaskan, Karmarche, and Mosabi villages. The element is also practiced in the urban area of Torbat-e Jam. It should be mentioned that other ethnic groups with different religious backgrounds also participate in the celebration.

Tajikistan:
Tajik communities and groups involved with holding Sada celebration located in all over the country. But the most active ones are located in Shughnan, Rushan districts and Khorog cities of Badakhshan mountainous region. Local communities that are named "Jamoat" and consisted of several villages. People of the Jamoat headed by their elder called "Khalifa" start preparations several weeks before the ceremony. In the Istaravshan city public cultural centre named "Farhangsaroyi oriyo" (Ariana cultural House) actively involved in the public celebration of Sadeh ceremony with its 24 members, including poets, journalists, students, craftsmen, and teachers.

D. Geographical location and range of the element

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

Not to exceed 150 words

Iran:
Sadeh Celebration is annually practiced mostly in the regions where Iranian Zoroastrians have lived for centuries including, Tehran, Kerman, Yazd, Isfahan, Gorgan, Shiraz, Ahvaz, Karaj, Taft, Sheshtamand and some villages around Isfahan, Kerman and Yazd. The element is administered in both closed and out-door spaces. In addition to Zoroastrian regions, this celebration is held in Muslim rural areas for example in South Khorasan Razavi, and North Khorasan provinces. The villagers of these areas embrace this celebration as their key and prominent rural and traditional heritage. It is also held in some cities, such as Torbat-e Jam.

Tajikistan:
In Tajikistan Sada is celebrated in all cities and regions of the country. In Badakhshan moutainous region, in the Shughnan, Roshtqala, Rushan, Vanj, Darvaz districts of Tajikistan people call the Sada as "Khirpichār", and because of cold weather celebrate it traditionally inside of the houses.

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.

Iran
Title (Ms/Mr, etc.): Dr
Family name: Hassanzadeh
Given name: Alireza
Institution/position: Director of Anthropological Research Centre Affiliated with the Research Institute of Cultural Heritage and Tourism/Expert
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.

Tajikistan

Title (Ms/Mr, etc.): Dr

Family name: Rahimi

Given name: Dilshod

Institution/position: Research Institute of Culture and Information

Address: 734018, Nemt Karabaev Ave., Sushanbe, Tajikistan

Telephone number: +992 37 233 58 84 / +992 907 84 27 85

Email address: dilshodr@gmail.com

Other relevant information:

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';
Sadeh/Sada is an ancient Persian/Tajik celebration, held annually on 30th January. In the Iranian/Tajik folk calendar, this day marks the day when farmlands are prepared for their next spring plantation and people celebrate the end of the coldest winter days, with 50 days and 50 nights remaining to spring. Accordingly, "Sadeh/Sada" means "one hundred". The element enjoys diverse manifestations in Iran and Tajikistan. Of the many traditions practiced in both submitting states are singing, dancing and praying around a fire, offering blessings and fruits (dry or fresh). Sadeh/Sada is environment-friendly and compatible with instruments of human rights.

Iranian Zoroastrians and Muslim communities both celebrate the element: Zoroastrian celebrations take place both indoors and outdoors:
2. Outdoor practices: clerics and their companions make a big fire and circle it singing and praying. Youth play music. Women/girls prepare and distribute ritual dishes and bread (Sirok). Fruits and dried nuts are also offered to the participants.

The second group comprise Muslim communities. Their celebrations, irrespective of age and gender, include traditions of fire-making, singing, praying, dancing and playing. Women greet children with cookies/fruits/dried nuts. The farmers/gardeners prepare their lands/gardens for their next spring plantation.

In Tajikistan, 30 January of each year is officially announced the Sada ceremony. People, gather in fields or yards and make symbolic bonfires, play music, sing traditional songs, dance and offer traditional dishes. Moreover, exhibitions of traditional winter dishes, sweets, fruits (including dried fruits) are held.

Gardeners hold exhibitions and sell seedlings and young seedlings; peasants organize the sale of seeds on the festive day. Craftsmen, blacksmiths and carpenters bring their hand-made, traditional work instruments to the exhibition and sell them to peasants, gardeners, farmers and others. All Tajik communities concerned wish for the triumph of light over darkness and abundance of products in the coming spring.

Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

Not fewer than 150 or more than 250 words.

Iran:
Sadeh Celebration, as a non-gender-specific and inter-generational Iranian heritage, gathers members of communities regardless of age, gender and social status. Zoroastrian clergymen and clergymen and clergywomen pass on the philosophy of this celebration to the new generation. Volunteer women and men organize performances, storytelling, artistic works and special programmes for children, teenagers, and youth, to transmit this celebration’s values and meanings from one generation to the next. Zoroastrian local and non-governmental organizations organize this celebration in different parts of Iran. Zoroastrian women, who are the role to safeguard the rich food heritage, prepare dishes specific to this celebration. In rural areas where rural Muslims live, the Sadeh system of meaning and traditions are transmitted to the new generation through the elderly who recount the stories of Sadeh based on storytelling. Parents explain the traditional...
local calendar and chronology and their connections to other winter rituals and their agricultural values to the youth and new generation. Children are responsible for gathering dried woods and piling them up at the centre of the ritual arena, making a fire, and singing folk, ritual and rural songs. In the last part of this celebration, women whose cookery art is handed down from the old women to young girls, prepare local cookies and welcome children and teenagers in the “Chaow Chaow” sub-ritual of the Sadeh.

Tajikistan:
The bearers and practitioners of the Sada celebration in Tajikistan are all citizens of the country, but peasants, gardeners, farmers, artists and some governmental entities e.g. Ministry of Culture and Agriculture bear special responsibilities in supporting and organizing the celebration preparation and holding the ceremony. The biggest celebration is usually organized in Dushanbe, Capital of Tajikistan. In other districts and towns peasants, gardeners, farmers from jamoats are responsible for making exhibitions and bringing seedling and young saplings, seeds for selling and cultural specialists of the local organizations are responsible for cultural parts of the ceremony. In Badakshon mountainous region respected elder of the families are responsible for watching over and controlling the organizers and participants of the proposed element in order to conduct it with all necessary procedures.

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

Not fewer than 150 or more than 250 words

Iran:
It is and has been traditionally transmitted through participation in the celebration and master-apprentice method. The Zoroastrian clerics teach and pass on Zoroastrian songs, holy texts and religious teachings, values and practices to the new generation of the Zoroastrians including their apprentices. Moreover, women especially elderly women teach their traditional knowledge about traditional foods and cookies to younger girls. They also guide and observe how the younger generation prepare the dishes during the event. The men coach the youth to participate in different steps of the event. The youth also learn how to be in harmony with each other for better performance of the element.

Moreover, through the academic world, it has been studied for decades. Many books, articles, researches, workshops, seminars, conferences and documentaries have been produced. Many researchers and students participate as observers in the event. Finally, it should be said that the element is introduced to the general public through websites, social media and the like.

Tajikistan:
In our days, knowledge and practices of the element transmitted through the participation-observation process in Tajikistan. Young generation are active participants of the Sada celebration. In Badakhshan region traditional knowledge and skills are transmitted from elders to young generation in the contexts of families, neighborhood and relatives.

Today alongside with traditional ways in transmission of the element contribute mass media, social networks, scientific works, articles, conferences and symposiums. About the element as a traditional winter ceremony are descriptions and pictures in the textbooks of the schoolchildren as well. In the Cultural centre “Farhangsārāy ārīyā” often organized free lectures, workshops, competitions on the ceremony of Sada, which are proper activities for transmission of the element.

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

Not fewer than 150 or more than 250 words

339 words (375)
In General, the element enjoys shared, deep-rooted beliefs, myths and culture between the Iranians and Tajiks.

Iran:
Many highly valued key cultural components for Zoroastrians are manifested in the Sadeh Celebrations in Iran. Old myths and folk tales are highly respected. Two notable examples
include, the discovery of fire by the mythical King Houshang, the triumph of Fereydon, the hero and hope of people, over Zahak, a youth-killer, the symbol of evil and hopelessness. It should be noted that the said myths are shared among all Iranians regardless of age, gender, ethnic and religious background. Storytelling contributes to the continuation of oral expressions and memory by which a part of Iran’s history is acknowledged and transmitted. Fire is largely known as the symbol of hope, life, purity, and brightness that strengthens people to face difficulties and the coldness of winter. The element fills the gap between people from different cultural, ethnic and religious backgrounds including Zoroastrians, Muslims, Christians, and Jews. It also highlights the coexistence of different ancient and historical chronologies in a multi-ethnic society.

Rural celebrations of Sadeh (also known as Sadey) portray unity in diversity among the nation. This celebration passes on traditional knowledge of rural chronology. Accordingly, it maintains cultural diversity among people from different backgrounds by means of a public event. The celebration portrays agricultural and food traditions as a means of peaceful interactions. Sadeh bridges the gap between people and their ancient history and identity.

In Tajikistan, in addition to the shared beliefs and myths, Sada brings together people from different parts of the country regardless of their gender, language, age, job and other social backgrounds. Thus, the social function of the element is expressed in the unity and collaborative participation in the ceremony. This day also marks the traditional start of agricultural works for the new season. Peasants start sprinkling fertilizer in their lands. Gardeners will prune extra branches in the gardens. After celebration of Sadeh in the villages people will come together outdoors and collectively clean water-streams and pools and repair bridges.

(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

In both submitting states, there is no sign and evidence against international human rights. In Iran, Zoroastrians practice the element by reciting religious texts, performing traditional dances, and playing music by both genders. The content of this celebration is accorded values such as happiness, coexistence between people and nature. The celebrations display shared beliefs between people of different ethnic and linguistic backgrounds, while highlighting the values of brotherhood, friendship, cultural diversity, and tolerance. All of these key features are in conformity with international human rights. Based on the ritual narrative and texts of this celebration, fire is admired as the symbol of hope and brightness. Fire invites people to avoiding violence, as a sign of lack of hope, and replaces hostility with friendship and peace. As such the element is compatible with existing international human rights instruments. In Tajikistan:
The Sada celebration is a place of gathering of people, despite their gender, age, ethnic and religious belonging, social and economic status. Participants share their happiness with other people, respect and congratulate each other. It promotes mutual understanding and respect for all. No part of the element harms the surrounding environment, air or water, while the fire or bonfire is the symbol of the Sadeh/Sada ceremony.

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

For Criterion R2, 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. Not fewer than 100 or more than 150 words
Sadeh/Sada shows the sustainability of a key element of Shared Iranian/Tajik culture, which carries different and major components such as ancient-rural chronology and calendars, the belief system, myths, storytelling and folk arts, and traditional knowledge of agriculture.

In Iran, Zoroastrian religious traditions are practiced alongside Muslim traditional heritage in different parts of the country. This celebration has thus created an image of a sustainable cultural identity, which displays different sub-cultures in a multi-ethnic society. At the same time, the free emergence of youth culture alongside women's agency and activities led by men and women depict a ritual of gender and age equality, by which every group takes part in an image-building dynamic and polyphonic process. In terms of agriculture, it also promotes the respect for nature. Accordingly, in general the inscription of this element will show more cultural diversity and polyphonic forms of ICH in the public eyes of the society.

Tajikistan:
The inscription of the element on the Representative List will attract attention of all people to their own intangible cultural heritage, especially to the traditional festivals and celebrations in Tajikistan. This will be a stimulus for carefully safeguarding not only the submitted element, but in general all ICH elements. The inscription will also contribute to the visibility of traditional festivals and celebrations, which are tightly connected with the nature.

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

The element inscription, on different scales and levels, reinforces a chain of interactions between Iranians regardless of age, gender, ethnic and religious background. The same holds for groups and NGOs that practice the element in Iran. NGOs from different Zoroastrian cities and people belonging to different cultural backgrounds, become closer through the inscription of a common element that promotes cultural diversity. On the other hand, rural areas wherein this celebration is held take more advantage of this inscription by sustaining rural ICH and sharing its rich backgrounds with Zoroastrians, all over the nation. It also promotes agricultural activities and tradition. On the national level, this inscription paves the way for greater participation and visibility of NGOs. This inscription reinforces the image of its practitioners and the ICH manifested in the element as a source of national polyphonic identity. This form of identity is rooted in a dialogical and inter-cultural heritage and in tolerance.

In Tajikistan its inscription will contribute to the development of agriculture and gardening spheres as well. The element inscription will also contribute to raising public awareness about the Sada as a traditional ancestral ceremony, the practice of which is continued to the present days. The inscription raises public awareness about ICH, including the element, thus they will be involved more to the safeguarding of traditional cultural values becomes more important for them.

(i.c) Please explain how this would be achieved at the international level.

Inscription of the element creates stronger connections between the two countries of Iran (Islamic Republic of) and Tajikistan (the Republic of). Both nations find this common cultural background as a means of enhancing peaceful relations. On the other hand, as an evident example of tolerance and peaceful relation between people from different ethnic, religious and linguistic backgrounds, it draws people's attention from across the globe to coexistence and cultural tolerance ensuing from believing in borderless human values and in the role of old and ancient celebrations as a bridge between various groups who have been in peaceful contact and dialogue in the course of history. The inscription promotes and raises public awareness about ICH, including the element at local, national and international levels and, at least, the community members of both countries appreciate how much ICH is important and what an important ICH they share.

The inscription of Sadeh/Sada celebration will contribute to a broader awareness of the importance of indigenous traditions regarding nature in general. It leads in attracting more
audience in both countries. As a result of increasing attention of people to this element, the Tajik Government decided to name years 2019 to 2021 "The Years of Rural Development, Tourism and Folk Crafts" in Tajikistan.

(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

Iran:
Although the element is mainly practiced by Zoroastrians and some Muslim communities, people from different backgrounds also participate. This context allows for a dialogical relationship between different groups of diverse religious, linguistic and ethnic backgrounds. Therefore, it sustains and promotes cultural dialogue between Zoroastrians and other religious groups. It also contributes to dialogue between rural and urban communities, groups, and individuals. Moreover, different narratives of the same celebration display national identity in a dialogical and polyphonic form, which cannot be reduced to a monophonic shape in a multi-ethnic country. Additionally, as a starting point for renewing agriculture, it highlights the relation between man and nature and cooperation among farmers and their fellow community members.

Tajikistan:
Inscription of the element will promote dialogue and friendship among communities, groups and individuals related to the element through gathering, sharing knowledge and skills, celebrating the festival of human and nature. Also safeguarding of the element itself can bring groups and communities and individuals together for collaboration. Groups of peasants, farmers, gardeners, craftsmen and others will build collaborative networks. The acceptance of the element will be good platform for organizing national and regional symposiums and conferences.

Finally, at least, by the inscription of the element Iran and Tajikistan have a common ground for more dialogue among their communities, groups and individuals.

(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

This celebration creates a multi-faceted atmosphere of various traditional arts and oral literature, such as playing traditional musical instruments like Tar and Daf, storytelling like reciting the Shahnameh and ancient myths, singing traditional songs, culinary arts and traditional knowledge of agriculture. Children and youth participate in performing the element as active cultural agents, achieving greater historical and cultural awareness about their deeply rooted identity. Culture and tolerating difference allow young women and men to show their creativity and ability to produce cultural meaning and artistic and literary forms and contents for the public through the display of free artistic and literary roles and agencies. This celebration displays cultural diversity and cultural creativity. The new generation is connected to cultural and historical heritage, as the sources of artistic and literary inspiration, through this celebration. Collaboration increases among community members as farmers/gardeners start to prepare their lands/farms/gardens for next spring plantations.

Sadeh/Sada as the winter celebration promotes human creativity through the creation and distribution of new tree species, seeds of vegetables, grain, and flowers. Confectioners prepare different sweets, halva, dried fruits based on natural local food. Following the inscription of the element, these creative activities will be enhanced though joint activities by Tajiks and Iranians; therefore, it will become more famous, in which more participation by guests and tourists from other regions is anticipated.

3. Safeguarding measures

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

3.1. 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?

Not fewer than 150 or more than 250 words

<table>
<thead>
<tr>
<th>Joint activities by the Submitting states:</th>
</tr>
</thead>
<tbody>
<tr>
<td>A- Joint musical ensembles by private musicians and singers (2013, 2015 &amp; 2016)</td>
</tr>
<tr>
<td>B- Sadeh/Sada Cultural Night by Iranian and Tajik students in universities in both countries 2015.</td>
</tr>
</tbody>
</table>

Iran:
Safeguarding activities in Iran:
1. Iranian Zoroastrians and Muslim rural communities safeguarded the element by practicing it.
2. Familiarising Zoroastrian children with the element through play, performance and storytelling.
3. Dissemination of cultural and historical information about the element in social media (WhatsApp, Telegram and Instagram) by Zoroastrian communities and some NGOs.
5. Printing post cards by private, cultural-market companies in Iran to introduce Sadeh Celebration.
6. Awareness-raising on the element’s values and social functions for rural communities through information and expert conferences, meetings, roundtables.
7. City and village councils as well as Zoroastrian NGOs help people to organize this event in rural and urban areas.
8. Professional documentary and ethnographic film-making by private sector.

Tajikistan:
In the Rushan, Bartang, Shoghnau districts of the Pamirs communities consider the described ceremony as a part of their life and identity. Heading with their leader “khalifa” and elders of the big-family people annually hold the ceremony.

In the Istaravshan city is placed the public cultural centre "Farhangsarāyī āriyāi", the head of which is Rano Zoridukht, also the Editor-in-Chief of the local newspaper “Ganj-e ārāstah”. As an organizer of the traditional festivals and ceremonies she puts contribution in the viability of the proposed element. In pages of this newspaper regularly are published articles, poetries, pictures and announcements regarded to the element.

In the above-mentioned cultural centres are organized free lectures given by leading scholars, workshops, competitions and other activities on national and other traditional holydays. These cultural centres organized free lectures given by leading scholars, workshops, competitions, exhibitions and other activities on national holidays, including the celebration of Sada.

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

<table>
<thead>
<tr>
<th>Joint activities by the Submitting states:</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Supporting joint musical ensembles by Ministries of culture of both countries (2013, 2014, 2016)</td>
</tr>
</tbody>
</table>

Form ICH-02-2023-EN – revised on 22/10/2021 – page 9
B. Joint researches on Sadeh/Sada by state universities of both countries since 2020 onwards.

Iran:

1. Ministry of Culture and Islamic Guidance (MCIG), which is in the charge of cultural events in Iran, strongly supports Zoroastrian NGOs in practicing this element, to guarantee the security and safety of this celebration for Zoroastrians and other groups of people who take part and participate.

2. MCIG has officially added Sadeh celebration in the national Official Iranian Calendar.

3. Ministry of Cultural Heritage, Tourism and Handicrafts (MCHTH) inscribed this element on the national inventory of ICH. The MCHTH has organized programmes to safeguard the element. These programmes include calling for researchers to conduct research and documenting the outcomes.

4. Ministry of Science, Research and Technology (MSRT) has organized studies in related faculties and research centres on the historical backgrounds and social functions of this element and publishes them to raise public awareness about it.

5. Research Institute for Cultural Heritage and Tourism has organized the programme, “Sadeh in the Mirror of Storytelling” and “Winter Rituals Nights” in cooperation with NGOs, such as Bukhara magazine, in which Sadeh has been addressed.

Tajikistan:

In Tajikistan, Sada ceremony is also celebrated as a festival for years, while it is continued in rural and mountainous areas as the celebration of ending the coldest days of the winter. In April 16, 2017 the Law on National Holydays was endorsed by the Parliament of the Republic of Tajikistan, in which Sada holiday was included as well. According to this Law, Sada will be celebrated annually in the last Sunday of the January. Accordingly, the Tajik Government supports and facilitates the practice of the element by the people, groups and communities at national level. Moreover, exhibition and selling of saplings, flowers and grain seeds are supported in the frame of the celebration by the Ministry of Agriculture, cultural and musical parts of the event are on the Ministry of Culture and municipalities.

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:

- [x] transmission, particularly through formal and non-formal education
- [x] identification, documentation, research
- [x] preservation, protection
- [x] 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

Joint Safeguarding Measures proposed by the Submitting States:

A. Organizing joint seminars, conferences and lectures by private and state academic institutions; (Proposed by (hereinafter “By” universities of both countries, Iran and Tajikistan Friendship Association (ITFA))

B. Organizing joint artistic festivals by private and state entities as well as NGOs; (By ITFA,
private music/art/publishing companies, NGOs)

C. Organizing joint food heritage festivals by private and state entities as well as NGOs; (Iranian and Tajik Ministries of Culture, city & rural councils of both countries)

D. Organizing joint online celebrative programmes by private and state entities as well as NGOs; (By NGOs, city & rural councils, IMCHTH)

E. Joint research task force for implementing and monitoring sustainable traditional water and natural resources management system. (By ministries of Agriculture of both countries, NGOs)

F. Joint sustainable tourism activities during the Festival. (By ITFA, private travel agencies and NGOs)

Iran:

1) Awareness-Raising Measures & Promotion:

1-1. Awareness-raising at national level on its importance as a good practice of peaceful relation between various Iranian ethnic groups and cultural tolerance, displayed by different relevant centres and organizations; (By IMIF, IMCHTH)

1-2. Publishing and distributing pamphlets, booklets, short animations or video clips about the element; (By MSTR, Iranian National TV & Radio (IRIB), private publishers)

1-3. Conducting follow-up programmes by the MCHTH by the title of "The Chart and Manifest of Cultural Diversity and National Polyphonic Solidarity and Identity" in which Sadeh is a remarkable instance;

1-4. Conducting follow-up programmes by the Research Institute of Cultural Heritage and Tourism (RICHT) under the name of "Mirror of Cultural Diversity in Iran" with more concentration on the Sadeh as one of the best examples;

1-5. Organizing relevant artistic festivals; (By Private music/art/publishing companies & MCIG)

1-6. Organizing relevant agricultural & Handicrafts Festivals and exhibitions; (By Ministry of Agricultural Jihad (MAJ), IMCHTH)

1-7. Supporting the creation of more connection with this celebration by holding it in the public spheres and spaces, which act as mediators of dynamic roles for people in some programmes. (By IMIF, municipalities)

2) Measures for, Formal and Non-Formal Transmission:

2-1. Encouraging and greater engagement of the young generation to the Sada celebration especially by NGOs; (By NGOs, representatives of rural communities, IMCHTH, RICHT)

2-2. Including the element in school curricula and educational books to raise young generations' awareness about it and cultural diversity in the country from a ritual perspective. (By Iranian Ministry of Education (IMoE))

3) Measures for Increasing and Enforcing Viability

3-1. Helping and supporting Muslim rural communities and Zoroastrian NGOs to hold this celebration as a cultural event and festival, emphasising the remarkable roles of art and music; (By rural & city councils, MCIG)

3-2. Reinforcing and supporting rural councils, who annually help people to organize Sadeh celebration. This cultural event improves the image of rural cultures and identity in Iran through presenting intangible rural cultural heritage and showing the historicity and authenticity of rural heritage equally with urban culture in public eyes. This approach serves as a sustainable development programme; (By rural & city councils, IMIF, MAJ)

3-3. Maintaining the element's inter-generational and inter-gender quality, as its key components, through facilitating women, youth, and children's outstanding roles in practicing the element by avoiding any formal intervention in organising it. (By NGOs,
4) Research & Documentation

4-1. Executing more ethnoarchaeological studies by respective research centres and faculties to observe dynamism of this element as a living experience and heritage in Iran among its bearers. (By MSRT, RICHT)

4-2. Conducting research on the social and cultural impact of this celebration on the Iranian and Tajik societies; (By MSRT, RICHT)

4-3. The RICHT’s programme under the title of "Inter-cultural Heritage and Inter-Rituality in Iran" included research on Sadeh in its historical and cultural diversity setting, in Iran. Based on this programme, several events and researches are organized under the names of "Cultural Diversity and Peace," and "Ritual, Peace and Cultural diversity".

4-4. Conducting research on the traditional system of agriculture and water management system for a better sustainable development. (NGOs, representatives of rural communities, MAJ)

5) Monitoring

5-1. Establishing special centres to archive information related to this element including oral, visual, and written data, to prevent the element and various historical and cultural representations of Iranian identity from fading from the societies and communities. (By IMCHTH, municipalities, NGOs)

5-2. Creating digital archives to safeguard the element at local and national levels. (By IMoE, MCIG)

5-3. Monitoring of traditional water management system to reinforce sustainable management of resources. (By MAJ, IMCHTH, RICHT, NGOs)

Tajikistan:

1. Measures for raising awareness:

1.1. Organization of conferences/symposiums with participation of local, national and international scholars (By Ministry of Education and Science (MES), National Academy of Science (NAS) and the State Committee for Broadcasting (SCB); PO "Farhangsaroyi oriyoy");

1.2. Organization of competitions and contests in the forms of "Best table-clothe of the ceremony", "Best peasant", "Best gardener" and etc. (By MES, NAS, SCB; Private Cooperative and Commercial Farm (PCCF); Zerafshan Development Tourism Association (ZDTA), PO "Kuhhoi Pomir");

1.3. Interviews with scholars about the submitted element and commonly on ICH in Mass Media (By MES, NAS, SCB; Rural Councils (RCs));

1.4. Creation of website specialization to the traditional ceremonies and festivals, including the Sada celebration (MES, NAS).

2. Measures for transmission, including formal and non-formal education:

2.1. Inclusion of this celebration in school programmes (By MES; PO "Farhangsaroyi oriyoi"; NGO "Ravshan");

2.2. Preparation of textbooks on national holidays, festivals and ceremonies for students and schoolchildren (By MES; PO "Kuhhoi Pomir");

2.3. Involving more young generation in Sada celebration (By Ministry of Agriculture, provincial and local authorities, PO "Farhangsaroyi oriyoi"; PCCF; ZDTA).
3. Measures for increasing and enforcing viability:

3.1. Organization of the Sada ceremony with participation by more population in different levels, including peasants, gardeners, farmers, and other agriculture workers (By Ministry of Agriculture (MoA), provincial and local authorities, PCCF, Women Association);

3.2. Inviting foreign guests, tourists, representatives of local and regional government to the celebration. (By MoA, provincial and local authorities, the State Committee on Tourism Development of Tajikistan, NGO “Ravshan”);

3.3. Decoration of Sada ceremony area with handmade embroidered curtains. Preparation of ceremonial set table (dastarkhon) with dried fruits and traditional sweets. (By MoA, provincial and local authorities; RCs; Women Association).

4. Documentation and research:

4.1. The comprehensive study of the element in all regions of the Tajikistan, including mountainous areas (By MES, NAS, RCs, NGO “Ravshan”);

4.2. Documentation of the new facts, information, including audio and video records; taking photos, gathering published materials (By MES, NAS, PCCF, ZDTA);

4.3. Creation a Database for the element (By Ministry of Culture, NAS, Women Association, ZDTA, NGO “Ravshan”, PO “Kuhhoi Pomir”);

4.4. Publication of books, scientific articles, monographs (By MES, NAS; PO “Farhangsaroyi oriyo”; PO “Kuhhoi Pomir”).

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

Not fewer than 150 or more than 250 words

Iran:
The Following Iranian state entities will conduct the proposed measures in Section 3.b.(i) above for safeguarding solely or jointly with local communities, private sector and NGOs and their Tajik counterparts:

- Ministry of Cultural Heritage, Tourism and Handicrafts: A, B, D, F, 1-2, 1-3, 1-4, 1-6, 1-7, 2-2, 3-3, 4-2, 4-3, 4-4, 5-1, 5-2.
- The Research Institute of Cultural Heritage & Tourism: A, B, D, 1-1, 1-2, 1-4, 1-5, 1-7, 2-1, 2-2, 3-3, 4-1, 4-2, 4-3, 4-4, 5-1, 5-2.
- Ministry of Interior Affairs: Nos. B, D, 1-1, 1-7, 2-1, 3-1, 3-2, 3-3, 3-4, 5-2.
- Ministry of Culture and Islamic Guidance: Nos. A, B, C, 1-2, 1-3, 1-5, 1-6, 1-7, 3-1, 3-2, 3-3, 4-2, 2, 5-1, 5-2.
- Ministry of Technology and Science: Nos. A, B, D, 1-1, 1-2, 1-5, 1-7, 2-2, 3-3, 4-1, 4-2, 5-1, 5-2, 5-3.
- Ministry of Jihad-e Agriculture. Nos. C, D, 1-2, 1-6, 4-1, 4-3, 4-4, 5-2, 5-3.
- Ministry of Education, No. A, B, D, 1-2, 1-5, 1-7, 2-1, 2-2, 3-3, 4-1, 4-2, 5-1, 5-1, 5-3.

Tajikistan:
The Government of Tajikistan and other governmental agencies, including Ministries as follow, will be involved in implementation of the proposed safeguarding measures:

Ministry of Education and Science, National Academy of Science and the State Committee for Broadcasting: 1.1., 1.2., 1.3.
Ministry of Agriculture, Provincial and local authorities: C, E, 2.3., 3.1., 3.2., 3.3.
The Ministry of Education and Science: 2.1., 2.2.
Ministry of Culture, National Academy of Sciences of the RT: A, B, D, 1.4., 4.1., 4.2., 4.3., 4.4.
The State Committee on Tourism Development of Tajikistan: F, 3.2.

(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

Iran and Tajikistan Friendship Association (ITFA): A,B,C,D,

Iran:
• Zoroastrian Women’s Organization of Tehran Zoroastrian Association: A,B,C,D, 1-1, 1-5, 1-7, 2-1, 3-2, 3-3, 4-2, 5-2
• Zoroastrian Youth’s Organization of Tehran Zoroastrian Association: A,B,C,D, 1-1, 1-2, 1-5, 1-6, 1-7, 2-1, 3-2, 3-3, 4-1, 4-3, 5-1, 5-2.
• Yazd Zoroastrian Associations in the cities of Tehran, Yazd, Kerman: A,B,C,D, 1-1, 1-2, 1-3, 1-4, 1-5, 1-7, 2-1, 3-2, 3-3, 4-2, 4-3, 5-1, 5-2.
• Mobadan Association as a Zoroastrian Organization: B, D, 1-1, 1-2, 1-5, 1-7, 2-1, 3-2, 3-3, 4-3.
• NGO’s who are active in the field of ICH: A,B,D, 1-1, 1-2, 1-5, 1-6, 1-7, 2-1, 3-1, 3-2, 3-3, 4-2.
• NGO’s who are active in the field of agricultural heritage: A, C, 1-2, 1-6, 2-1, 3-1, 3-2, 3-3, 5-3.
• Rural Councils of Khorasan Provinces, including Karimu and Moasabi Villages: B, C, 1-5, 1-6, 3-1, 3-2, 5-3.
• Torbat-e Jam City Council and its rural Council of Kamarche: A,B,C,D, 1-1, 1-5, 1-6, 2-1, 3-1, 3-2, 3-3.
• Municipalities of cities of Isfahan, Yazd, Kerman, Tehran, Torbat-e Jam, Taft, Sheshtamand, Karaj: A,B,C,D, 1-1, 1-2, 1-5, 1-6, 1-7, 2-1, 3-1, 3-2, 5-1, 5-2.
• Private documentary filmmakers: B,C,D, 1-3, 1-4, 1-5, 1-6, 3-3, 4-1, 4-2, 5-2.
• Private researchers and cultural activists: A,D, 1-2, 1-3, 1-4, 2-2, 3-3, 4-1, 4-2, 5-1, 5-2, 5-3.
• Private universities and research centres: A, D, 1-2, 4-1, 4-2, 5-1, 5-2, 5-3.
• Private travel Agencies: F,

Tajikistan:
• PO "Farhangsaroyi oriyoi": A, C, 1.1., 2.1., 2.3., 4.4.
• Private Cooperative and Commercial Farm named after Said Ali Hamadani: C, F, 1.2., 2.3., 3.1. 4.2.
• Rural Councils of Rushan district: 1.3., 2.3., 3.3., 4.1.
- Women Association of the Khujand city: D, 3.1., 3.3., 4.3.
- Zerafshan Development Tourism Association: A, B, C, 1.2., 2.3., 4.2, 4.3.
- NGO "Ravshan": B, F, 2.1., 3.2., 4.1., 4.3.
- Private researchers and cultural activists: A, D, 1.1., 1.2., 1.3., 2.3., 3.3., 4.2., 4.3., 4.4.
PO "Kuhhoi Pomir": C, D, 1.2., 2.2., 4.3, 4.4.

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>Iran:</th>
<th>Tajikistan:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Name of the body:</strong> Ministry of Cultural Heritage, Tourism and Handicrafts</td>
<td><strong>Name of the body:</strong> Ministry of Agriculture</td>
</tr>
<tr>
<td><strong>Name and title of</strong> Mostafa Pourali, General Director for Inscriptions</td>
<td><strong>Name and title of</strong> Mr. Shamsiddin Soliev</td>
</tr>
<tr>
<td><strong>Address:</strong> Azadi Av. Yadegar-e Imam Exp. Way cross road, Tehran, Iran.</td>
<td><strong>Address:</strong> 734064, Republic of Tajikistan, Dushanbe, Sino District, Shamsi Str., 5/1</td>
</tr>
<tr>
<td><strong>Telephone number:</strong> 009821-66027637</td>
<td><strong>Telephone number:</strong> +992 935151965</td>
</tr>
<tr>
<td><strong>Email address:</strong> <a href="mailto:Pourali.mustafa@yahoo.com">Pourali.mustafa@yahoo.com</a></td>
<td><strong>Email address:</strong> <a href="mailto:dfa.moa@gmail.com">dfa.moa@gmail.com</a></td>
</tr>
<tr>
<td><strong>Other relevant information:</strong> <a href="mailto:Iran.ich.nominations@gmail.com">Iran.ich.nominations@gmail.com</a></td>
<td><strong>Other relevant information:</strong> <a href="https://moa.tj/en">https://moa.tj/en</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*
Based on shared historical-cultural background and previous pleasing mutual activities on Sadeh/Sada from 2013 onwards, initial talks for the joint submission of the nomination file for possible inscription on the Representative List was held between the delegations of the submitting states at the Thirteenth session of the Intergovernmental Committee, in Mauritius, in 2018. Subsequent correspondences led to the final decision for a joint submission. Both countries designated teams to prepare the nomination and relevant documents. For better collaboration, two anthropologists were appointed as heads of either team who corresponded by email. The teams’ composition included: (1) Representatives of local communities, (2) Representatives of NGOs, (3) Representatives of city and village councils, (4) Researchers (5) Representatives of governmental entities (6) Representatives of the Iran and Tajikistan Friendship Association (ITFA). The ITFA offered several suggestions for future joint safeguarding measures based on previous joint activities (Section 3.b.(i))

The teams also held two rounds of virtual meetings, on zoom. October 2019 to April 2020 marked the first round and the second round was held in September and October 2022. In addition, for ease of communication between the teams, a dedicated WhatsApp group was created.

Women played important roles in preparing the nomination file for Iran. Dr Farzaneh Goshtasb, a Zoroastrian professor, contributed with her articles. Ms Tarapourvala, and Dr Katayoun Namiraniyan from the Zoroastrian communities also contributed with documentary audio-visual materials, depicting related traditions, foods and tales. Mr Esfandiyar Ekhtiyari, Zoroastrian member to the National Parliament of Iran and head of the Zoroastrian Assembly of Associations, functioned as focal point among all Zoroastrian associations, NGOs, cities and village councils. Mr Ali Mostofian, General Director of IMCHTH provincial office in North Khorasan, played focal point for the local communities, NGOs and local authorities of related Muslim communities.

Considering the element’s deep interaction with the environment and agriculture, representatives of the Ministry of Jihad-e Agriculture expressed concerns over the proper management of water and other natural resources, subsequently proposing a joint safeguarding measure for monitoring traditional water management systems as well as natural resources, in both countries.

Representatives of NGOs, municipalities, private sector and governmental entities provided photos and videos of past and present safeguarding measures. They also suggested measures for future joint or independent safeguarding.

Tajikistan:

In Tajikistan, after decision with Iranian colleagues in 2019, was established a working group, in which came together representatives of the related community and groups, NGO’s and some concerned individuals. Also were involved the researchers, journalists and representatives of the governmental organizations. In the first working group meeting, which was held in September, 2019 required activities, plan of works with community and groups, related NGO’s and some concerned individuals were outlined. With purpose of close collaborations with communities and groups three ICH experts of the Research Institute of Culture and Information conducted several fieldworks in the Khujand, Istaravshan, Kulob, Bokhtar cities and Panj, Nosiri Khusrav districts. In addition, another working group was involved in the Gorno-Badakhshan Autonomous Region (GBAO). They met with representatives of the relevant communities, groups and individuals, also they outlined plan of actions for safeguarding the element in the future and prepared necessary materials. Thus, were held 8 meetings with organizers and bearers of Sada celebration, including peasants, farmers, gardeners and artisans.

In the Istaravshan city Ms. Rano Zoirdukh - Director of the public organization "Farhangsaroyi oriyoi" and its workers, as well as with representatives of the communities of this city during the meeting, they submitted their plans and suggestions for further development of the element in the Istaravshan and in other parts of the country to the nomination file. In the Kulob region and its surrounded villages Mr. Abdujabbor Zardiev – Chair of the Cooperative and Commercial Farm named after Said Ali Hamadani, Hamid Ayubov – agronomist, Abdurahim Tolibov – peasant and
Odina Rahimov – gardener and some others had close collaboration in completing the documents of nomination file.

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

Iran:

Iran’s consent letters written and signed by various organizations, communities, and individuals who belong to the societies and communities related to the element:

1. Esfandiyar Ekhtiyari, Representative of Zoroastrians (MP) at the Iranian Parliament and Head of the Assembly of Zoroastrians - Non-Governmental Organizations, (Ref. LC-01);
2. Farzaneh Goshtasb (Ph.D.), a Zoroastrian associate professor at Research Institute of Humanities and Cultural Studies (RIHCS) (Ref. LC-02);
3. Mobad Ardashir Khorshidiyan (Ph. D.), Chairman of the Iranian Mobads Council (Ref. LC-03)
4. Afshin Namiraniyan, Chairman of Tehran Zoroastrian Association. (Ref. LC-04)
5. Rural Council of Karimu and Mosabi neighboring villages, singed by several villagers (Ref. LC-05)
6. Sirus Nikbakhsh, Chairman of Kerman Zoroastrian Association. (Ref. LC-06)
7. Haroun Yashayai, Jewish film organizer, Managing Director of Pakhshiran Company. (Ref. LC-07)
8. Jacenthe Salibi, a Christian associate professor at the RIHCS. (Ref. LC-08).
9. Pedram Soroushpour, Editor-in-Chief of Fravahar Monthly (Ref. LC-09)
10. Rural council of Karmarche village, singed by several villagers (Ref. LC-10)
11. Khodad Kiyaniipour, Chairman of Taft and Yazd Regional Zoroastrian Association (Ref. LC-11)
12. Four Muslim farmers of Esfahankalateh Village, Gorgan, Province of Golestan (Ref. LC-12)

Tajikistan (Republic of):

During the fieldworks and meetings with communities, groups and concerned individuals were obtained also consent letters in support of submitted element. Thus, from Tajikistan 7 consent letters are submitted from following governmental and public organisations, groups and community members:

1. Department of Culture of the Khujand city with signature and stamp of Ms. Tahmina
Abduqahhorzoda, signature of Mr. Nabi Jurazoda and three other officers.

2. Public organization "Farhangsaroyi oriyo" with signature and stamp of Ms. Rano Zoirdukht.


4. Department of Culture of the Bokhtar city with signature and stamp of Mr. Sherali Qosimov – Chairman of the Department, and signatures of Muhammad Kabirov, Ms. Mukarrama Odinaeva, Fayzali Nazarov.

5. Abdusattorov A. cultural specialist from Department of culture of the Isfara city.

6. A consent letter from the 25 community members of Rushan district.

7. A consent letter signed by 6 representatives of the inhabitants of the Nushori Bolo village, Tojikobod district.

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

As described under Section 1(i) above, this element is deeply rooted in the ancient beliefs of the peoples of the two submitting states with special attention to the environment as it is connected to the agriculture and its respectful rituals. This element contains no secret part and all members of the local communities perform their duties based on traditions.

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.:

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

Iran:
a. Name of the entity: The Council of Iranian Mobads
b. Name and title of the contact person: Ardashir Khorshidiyan (Ph.D.)
c. Address: No. 41, North Palestine St., Hojatdoust St., Tehran, Iran, Postal Code: 1416635311
d. Telephone number: 0098121259863
e. Email address: drardeshirkhorshidian@gmail.com
f. Other relevant information:
a. **Name of the entity:** Tehran Zoroastrian Association
b. **Name and title of the contact person:** Afshin Namiranian (Ph. D)
c. **Address:** 8, 30-Tir St., Mirza Kouchak Khan St., Tehran, Iran, Postal Code: 1131656311
d. **Telephone number:** +9821-66704369, +9821-66707740
e. **Email address:** info@t_z.a.com
f. **Other relevant information:**

a. **Name of the entity:** Pakhshiran Company
b. **Name and title of the contact person:** Haroun Yashyai
c. **Address:** No. 62, 5th Floor, Somayeh St. Tehran, Iran, Postal Code: 1599964511
d. **Telephone number:** 009866462704
e. **Email address:** kiyarash899@yahoo.com
f. **Other relevant information:**

a. **Name of the entity:** Fravahar Publication
b. **Name and title of the contact person:** Pedram Soroushpour
c. **Address:** No. 261, Enghelab Ave., South Palestine St., Tehran, Iran, Postal Code: 1315773115
d. **Telephone number:** 009866462704
e. **Email address:** mpedramir@yahoo.com
f. **Other relevant information:**

a. **Name of the entity:** Rural Council of Karimu Village
b. **Name and title of the contact person:** Abas Aref
c. **Address:** Sarayan City, South Khorasan
d. **Telephone number:** +98(0)91003821238
e. **Email address:** aref.khorasan@gmail.com
f. **Other relevant information:**

a. **Name of the entity:** Rural Council of Torbat-e Jam
b. **Name and title of the contact person:** Reza Hanafizadeh
c. **Address:** Kamarche Village, Torbat-e Jam City, Razavi Khorasan Province
d. **Telephone number:** 00985152536962
e. **Email address:** bonyad1392@gmail.com
f. **Other relevant information:**

**Tajikistan:**
a. **Name of the entity:** Farhangsaroyi oriyo
b. **Name and title of the contact person:** Ms. Rano Zoirdukht
c. **Address:** Buston str. 1, Istaravshan city, Tajikistan
d. **Telephone number:** (+992) 918-55-03-95; (992 83454) 2-36-13
e. **Email address:** dukht_pagoh@mail.ru
f. **Other relevant information:** [https://www.facebook.com/rano.zoirdukht](https://www.facebook.com/rano.zoirdukht)
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:

Iran (Islamic Republic of):
The Iranian National Inventory of Intangible Cultural Heritage

Tajikistan (Republic of):
National Inventory List of Intangible Cultural Heritage of Tajikistan

(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:

Iran (Islamic Republic of):
Ministry of Cultural Heritage, Tourism and Handicrafts

In Persian:
وزارت میراث فرهنگی، گردشگری و صنایع دستی

Tajikistan (Republic of):
Research Institute of Culture and Information, Department of National Heritage of Tajiks.

In Tajik:
Пажхушгоҳи илмий-тадқиқоттии фарҳанг ва иттилооти Вазорати фарҳангп Чўмхурии Тоҷикистон

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

Iran (Islamic Republic of): No. 2067

Tajikistan (Republic of): Chapter 3. - Celebration and rituals, C018

(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):
Iran (Islamic Republic of):
18 February 2020

Tajikistan (Republic of):
October 29, 2018

(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 organisations’ (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).

Iran:

Researchers of the RICHT and the Faculty of Humanities of the University of Tehran identified, studied and documented the rural form of Sadeh in Iran. When Tehran Zoroastrian Association approached the Ministry of Cultural Heritage, Tourism & Handicrafts to propose the element for national inscription, a request was filed by RICHT for the same element. The National Council of ICH –under the auspices of MCHTH- convened several meetings with the representatives of all stakeholders including local communities, researchers and local authorities. A selected group were assigned to prepare the national nomination file in which a number of representatives were women (e.g. Dr Farzaneh Goshtasb who is a Zoroastrian associate professor and a community member and Ms Ozra Khejadi and Ms Neda Behboudi from the villages of Karimu and Karmarche). Their fellow community members helped to collect data, photos, videos, books, articles, letters of consent and other documents related to the element. The element was inscribed on the National Inventory of ICH on 18 Feb. 2020 under ref. no.: 2067. The Minister of MCHTH officially announced its inscription at national level.

Tajikistan:

Sada Celebration as a single ICH element was identified and recognized by experts of the Research Institute of Culture and Information. The element altogether with other new identified ICH elements was included to the National Inventory List of ICH of Tajikistan.

The updated materials for given List were prepared through several fieldworks and studies, following that the List was discussed in joint meetings with communities, groups and collaborations with local NGO’s and public organizations, such as “Kuhhoi Pomir”, “Haft paikar”, “Union of Craftsmen of Tajikistan”. In 29th of October, 2018 under Resolution No 4/12 the updated National Inventory List of Intangible Cultural Heritage was confirmed by the Ministry of Culture of the Republic of Tajikistan.

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

Iran (Islamic Republic of):

Updating Process: The Inventory update cycle is 1-3 years, which is dependent on the situation of the element as a living heritage.

Tajikistan (Republic of):

The National Inventory List of Intangible Cultural Heritage updates once in two 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).

Iran:
The Inventory is updated by a new inscription, or updating the previous inscribed files. In both cases, the following process is needed:

a) A request or a proposal submitted by the local community.
b) Dialogue sessions with local experts and community stakeholders and representatives.
c) Decision-making regarding the need for updates as a result of dialogue with local experts and community stakeholders and representatives.
d) The needed information will be received.
e) The adequacy and accuracy of updating are reviewed. All of the aforementioned tasks are implemented at the MCHTH’s Cultural Heritage Deputyship.

Tajikistan:
The National Inventory List of ICH was created in 2013 and updated in 2014, 2016 and 2018. In the new updated List was added a new column showing the year of inscription of the element to the National Inventory List of the ICH. Some elements were removed from the list because they repeated each other with two names, or some of the elements are not being practiced now. Also new identified and inventoried elements were included to the list.

(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:

Iran:

There is not any hyperlink available. Hard copies (Persian and English versions) of the certificate, extract of national Inscription of the element and a summary of the national Inventory of ICH on which the element is inscribed are attached. In addition, the Certificate and Iranian national Inventory (Persian and English versions) of Living Human Treasure(s) associated with this element are also attached.

Tajikistan:

Extract of the National Inventory List of Intangible Cultural Heritage of the Republic of Tajikistan for ICH in 8 pages in Tajik and English is attached. Hyperlink to the Tajik National Inventory List: http://pitfi.tj/node/96

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.

Iran (Islamic Republic of):


Tajikistan (Republic of):


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.

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