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REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline: 31 March 2024
for possible inscription in 2025**

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

A. State Party or States Parties

Sudan

B. Name of the element

B.1. Name of the element in the languages and scripts of the community(ies) concerned

الجرتيق: الممارسات والطقوس والتعبيرات الخاصة بالحفظ والحماية والوفرة والخصوبة في السودان

B.2. Name of the element in English

Al-Jertiq: Practices, Rituals, and Expressions for Preservation, Protection, Abundance, and Fertility in Sudan

C. Name of the communities, groups or individuals concerned

The al-Jertig ritual holds significant cultural and historical importance in Sudan, particularly among various Nubian communities. Originating in the Kingdom of Meroë during ancient times, it symbolizes a rite of passage, closely tied to marriage ceremonies and reminiscent of the coronation rituals of ancient kings.

Key communities and groups involved in safeguarding, preserving and practicing this ritual include the Nubian groups residing in North Sudan, stretching along the Nile towards the Egyptian border. These groups include the Jaaliyyin, Robotat, Mirfab, Manasir, and Shaiqiyya, among others. As time passed, the tradition spread beyond its origins, reaching major urban centers such as the capital city Khartoum, Omdurman, and Khartoum North, as well as other cities and towns like El Obeid, Bara, Medani, and Port Sudan etc.

In contemporary times, the al-Jertig ritual has also found expression in South Sudan and among Nubian communities in Egypt. Various individuals and groups contribute to the continuation of this cultural practice. This includes elderly women, mothers, and grandmothers who perform and pass down the traditions, as well as brides and grooms who partake in the ritual during marriage ceremonies. Youth play an important role in keeping the tradition alive, while singers and performers provide the musical and artistic elements essential to the ritual.

Additionally, both male and female artisans and owners of Jertig tools, traditional costume designers, and proprietors of perfume and beauty shops are among those directly involved in the production and provision of items essential to the al-Jertig ritual. Collectively, these concerned individuals and groups contribute to the safeguarding, preservation, and continuation of this important cultural heritage.

The communities, groups, and individuals engaging in Jertig come from diverse social backgrounds. Jertig equipment often comprises valuable materials like silver, gold, and other costly items. It's customary to lend these items to those in need. However, in recent years, counterfeit gold being introduced into the mix.

1. General information about the element

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

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

Not to exceed 200 words

The Jertig ritual stands as one of the most pivotal elements of Sudan ICH. It holds immense significance for the Sudanese, serving as a fundamental component of their identity and setting them apart from others, as Jertig is unique to Sudan and not found elsewhere in the world. Al-Jertig falls within the domain of social practices, rituals, and festive events, however it encompasses various domains of ICH.

Jertig represents an enduring and evolving ICH element passed down through countless generations. It has adapted to suit diverse geographical environments, socio-economic and political transformations. Jertig ritual fulfils various psychological, social, and economic functions, retaining its significance as a ritual for protection, fertility, and abundance during significant life events like pregnancy, childbirth, circumcision, marriage, and even in mourning rituals for unmarried young men. Additionally, Jertig is practiced fostering fertility in the trees

and land.

The Jertiq ritual comprises numerous beautiful tools, each tailored for specific occasions, imbued with symbolic meaning and significance. Each component serves a distinct purpose, believed to ward off the evil eye, dispel malevolent spirits, bestow good fortune, and ensure fertility. The completeness of Jertiq is deemed essential, as any missing element is believed to forebode misfortune for the individuals involved.

- 1.2. *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 to exceed 100 words

Jertiq rituals involve both direct participants and indirect contributors. Direct participants include the groom, bride, postpartum woman, circumcised child, and occasionally, young unmarried men who have passed away.

These rituals are predominantly overseen by women, with minimal involvement from men, except for the maternal uncle who may be required at certain junctures during marriage ceremonies. Due to the solemnity, precision, and expertise required in conducting Jertiq rituals, elderly women take charge, often under the supervision of the groom's or bride's mother or aunts or elder sister. The atmosphere during Jertiq rituals is one of solemnity and reverence.

When performing Jertiq to a postpartum woman, the participation is restricted to married women, while divorced women are excluded. Jertiq rituals for children undergoing circumcision are open to all.

Given the elaborate preparations required for these rituals, bearers and practitioners encompass a wide range of individuals and businesses. These include the bride's attendants, groom's friends, professional singers, both male and female, clothing designers, and shops specializing in the sale or rental of attire and Jertiq paraphernalia. Additionally, stores selling gifts, scents, fruits, sweets, and photographic documentation services play a crucial role. The owners and staff of wedding halls also contribute significantly, often renting out extra hours for Jertiq ceremonies following the main wedding festivities.

- 1.3. *How are the knowledge and skills related to the element transmitted today?*

Not to exceed 100 words

Jertiq Knowledge and skills are traditionally passed down through generations by grandmothers, mothers, and elder sisters, who serve as mentors and instructors to their daughters. Girls observe and emulate their female relatives as they participate in Jertiq ceremonies and when elders engage in activities such as cleaning, counting, sorting, and preserving the various items of Jertiq.

Jertiq knowledge is facilitated by the circulation of photos and videos showcasing Jertiq celebrations through social media platforms. Furthermore, Jertiq ceremonies are common in high-schools and universities activities. These events provide opportunities for students to engage with Jertiq, fostering a deeper understanding and appreciation.

- 1.4. *What social functions and cultural meanings does the element have nowadays for the communities concerned?*

Not to exceed 100 words

Al-Jertiq ritual holds significant social and cultural importance today, serving as a crucial rite of passage that fosters social integration and identity formation. It guides individuals and

communities through life transitions, instilling cultural values, and addressing fears and hopes. Through abundance of preservation rites, it strengthens societal cohesion and provides entertainment. The repetition of these rituals solidifies their place in society, ensuring stability. Additionally, it reinforces social bonds, pride in heritage, and imparts moral principles, guiding individuals through daily life challenges and offering solace during hardships. Al-Jertig rituals are essential for integrating individuals into society while preserving their intangible cultural heritage.

- 1.5. *Can the State Party or States Parties confirm that nothing in the element is incompatible with existing international human rights instruments?*

Not to exceed 50 words

Al-Jertig is an optional, joyful ritual, practised by diverse groups in a festive way without coercion. It spans ethnic, social, and religious affiliations. Moreover, women dominate the celebrations which involves children. Since al-Jertig is devoid of any oppression or harm, Sudan affirms its compatibility with existing international human rights instruments.

- 1.6. *Can the State Party or States Parties confirm that nothing in the element could be perceived as not compatible with the requirement of mutual respect among communities, groups and individuals?*

Not to exceed 50 words

Al-Jertig is shared by most Sudanese communities. It represents a unifying factor that supports mutual respect between different communities, ethnic groups, and individuals. The ritual, symbols, songs, and performance are friendly, inherited and performed for hundreds of years without complain. Sudan confirms that al-Jertig is compatible with mutual respect requirement.

- 1.7. *Can the State Party or States Parties confirm that nothing in the element could be perceived as not compatible with the requirement of sustainable development?*

Not to exceed 50 words

Al-Jertig aligns with sustainable development. practiced after harvesting. Songs promote productivity and encourage high moral values. Jertig boosts employment and cultural industries, (fashion). It is environmentally friendly, health-promoting, and strengthens bonds of love and friendship between families. It is customary to lend Jertig gold, to those in need to perform rituals.

- 1.8. *Are there customary practices governing access to the element? If yes, describe any specific measures that are in place to ensure their respect.*

Not to exceed 100 words

Many customary practices govern access to al-Jertig in Sudanese culture. women typically confined to family female members and very close friends. The following are specific measures in place to ensure respect for these traditions: Men typically do not participate in al-Jertig celebrations. Certain female family members (non-divorcee) are designated to perform the tradition. The firkah dress is a soft texture and shiny red and yellow colors sheet is a special cover for married women only. It is not acceptable that an unmarried girl wears a firkah. These and other measures collectively contribute respect observance of al-Jertig as a symbol of cultural identity.

- 1.9. *Audiovisual materials about the element*

- 10 recent photographs in high definition are submitted.
- Form ICH-07-photo is attached to grant rights for the 10 photos submitted.

- A video is submitted.
- Form ICH-07-video is attached to grant rights for the video submitted

2. Contribution to visibility, awareness, dialogue and sustainable development

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'. In addition, States are encouraged, with reference to Chapter VI of the Operational Directives, to recognize the interdependence between the safeguarding of intangible cultural heritage and sustainable development.

Given its extensive nature, criterion R.2 will be assessed based on the information provided in the nomination file as a whole including the answers provided in this section.

Do communities concerned consider that the element contributes to the following?

- Food security
- Health care
- Quality education
- Gender equality
- Inclusive economic development
- Environmental sustainability including climate change.
- Peace and social cohesion.
- Others (please specify):

Provide explanations in support of the statement(s) made above, as appropriate.

Not to exceed 200 words

al-Jertig plays a significant role in promoting sustainable development by integrating cultural, social, economic, and environmental dimensions in several ways:

- Continuing the practice of al-Jertig, communities preserve traditional craftsmanship, knowledge of materials, and artisanal techniques. This contribute to the sustainability of the cultural heritage.
- By celebrating al-Jertig, communities affirm their cultural identity and heritage. This sense of identity strengthens community resilience and fosters pride, contributing to overall social sustainability.
- The ritual reinforces social bonds within communities, promoting cooperation and mutual support. This social cohesion contributes to the overall well-being of society.
- In the field of economic empowerment, it creates employment opportunities in cultural industries, specially beauty and costume design, and in handicrafts. This fosters economic growth, particularly in rural areas where these traditions are prevalent.
- Health care: Traditional materials and perfumes, notably powdered sandalwood applied to the heads of brides and circumcised children, offer various medical benefits. Sandalwood oil possesses therapeutic properties utilized in medicine. It functions as a sedative, inducing relaxation, reducing depression, stress, and tension.
- Al-Jertig is an environmentally friendly practices, use natural materials and traditional techniques, aligns with sustainable principles. This helps to minimize environmental impact and preserve natural resources.

States are encouraged to submit audiovisual materials that convey the communities' voice in support of the statements made above.

Materials (written, audio-visual or any other way) are submitted

3. Safeguarding measures

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

What safeguarding measures are put in place to protect and promote the element? Include in your answer the communities' role in the planning and implementation of measures described.

Not to exceed 500 words

Participants in the nomination meeting emphasized the importance of safeguarding al-Jertiq especially during the ongoing war in Sudan because the Jertiq holds a significant place within Sudanese culture, and has been recognized by many groups and communities as part of their ICH. Its safeguarding depends mainly upon keeping it alive and transfer its traditional knowledge from older women to younger generations, through practical demonstration and education. Women play a pivotal role in upholding this ritual, ensuring the presence and availability of Jertiq tools on customary occasions. Additionally, there's a trend of acquiring new tools that align with contemporary fashion and modern preferences.

The Jertiq ritual, particularly related to marriage ceremonies, carries an aesthetic significance passed down among women. The bride's appearance, notably when adorned in the traditional Jertiq garment known as the toab, holds particular importance. It is believed that the Jertiq imparts a certain radiance or "light" to the bride, fostering interest and dedication among modern generations to continue this cherished tradition.

The meeting pointed out that in today's dynamic Sudanese landscape marked by challenges such as war and displacement, the preservation of the Jertiq faces heightened vulnerability. Economic constraints and displacement have led to simpler marriage ceremonies however, the Jertiq ritual takes center stage, but with less items especially the Sudanese wood bed al angaraib. They further pointed out that, this very simplicity poses a risk of dilution or loss as the tradition interacts with diverse cultures or faces logistical hurdles during displacement.

It has been agreed that the following measures are imperative to safeguard the Jertiq and its associated practices,

1. Government, universities NGOs and individual efforts should be made to systematically collect and document Jertiq tools and rituals, ensuring their preservation for future generations.
2. Promote Intergenerational Transmission by encouraging and organizing more activities among the displaced to transfer knowledge from older women to younger ones, ensuring the continuity of the tradition.
3. Soan initiative planning with other stakeholders to raise awareness by organizing cultural programs aimed at young women and girls about the importance and cultural value of the Jertiq, fostering a sense of pride and commitment to its preservation.

4. Government, NCCH, international organization especially UNESCO and local NGOs shall support local initiatives. Further, local cultural associations should be encouraged and supported in their efforts to document and preserve the Jertiq tradition within their communities.
5. Organize academic workshops, discussion groups, and celebratory events centered around the Jertiq to raise awareness and promote its significance.
6. Participation in heritage festivals both domestically, regionally and internationally to showcase and celebrate the Jertiq as a cherished Sudanese tradition.
7. Hold training workshops for craftsmen, professionals, and workers involved in producing materials used in the Jertiq ritual, to ensure the continuity of craftsmanship skills.
8. Encourage schools within and outside Sudan to incorporate Jertiq into cultural activities, to foster deeper understanding and appreciation among the younger generation.

It is believed that by implementing these measures, Sudan can ensure the continued vitality and relevance of the Jertiq tradition within Sudanese culture, safeguarding it for future generations.

4. Community participation in the nomination process and consent

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’.

- 4.1. *Describe how the communities, groups or individuals concerned have actively participated in all stages of the preparation of the nomination.*

Not to exceed 300 words

In an initiative advanced by a female researcher in the House of Heritage, Khartoum during a capacity building workshop in 2018. four ICH elements were proposed and eventually approved for inventorying and subsequent nomination for inscription on different UNESCO Lists.

Later, as work was under way in the nomination file of the Sudanese Toub for inscription on the UNESCO Representative List in 2021-2022, it was agreed that in view of its relationship to the Sudanese Toub, Jertiq should be nominated for inscription on the same list as well.

On 28 March 2024, a deliberation meeting was held, accompanied by a festival demonstrating the different aspects of the element in a realistic format. The event was collectively arranged by the National Council for Cultural Heritage and Promotion of National Languages, the House of Heritage, the Union of Sudanese Artists Association, the Initiative for Safeguarding the Sudanese Cultural Heritage and the Project of Safeguarding our Living Heritage and Traditional Musical Instruments Centre.

The event was attended by a total of 84 individuals including bearers, owners and other stakeholders of the Jertig Element. Together, they contributed to highlighting the importance of safeguarding this element and specific measures to achieve this goal were suggested. They have also given in writing their free, informed, and prior consent to the nomination of Jertig Element for inscription on the UNESCO Representative List of Intangible Cultural Heritage of Humanity.

- Consent (written, audio-visual or any other way) to the nomination of the element from the communities, groups or individuals concerned is attached in support to the description above

4.2. Community organizations or representatives concerned

Contact person for the communities:

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Family name: El Fihail
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Other relevant information:

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Title (Ms/Mr, etc.): Dr.
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Title (Ms/Mr, etc.): Mr.
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Given name:	Ikhlas
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Email address:	Ekhlas25@yahoo.com
Title (Ms/Mr, etc.):	DR. (Pharmacist)
Family name:	Elsheikh
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Institution/position:	Sufi Sect
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Telephone number:	+21103342363 - +24912393235
Email address:	hamedelneel@yahoo.com
Other relevant information	Member of a religious order that exhibits genuine tolerance towards cultural heritage and whatever traditional ethically accepted community practices.
<input checked="" type="checkbox"/> Contact information for main community organizations or representatives, non-governmental organizations or other bodies concerned with the element are attached, and their details can be published on the website of the Convention as part of the nomination	

5. 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 and 12 of the Convention.

5.1. Name of the inventory(ies) in which the element is included

Sudan National Intangible Cultural Heritage Inventory

5.2. Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French

The National Council for Cultural Heritage and the Promotion of National Languages.

5.3. Reference number(s) and name(s) of the element in the relevant inventory(ies)

<https://www.ich-sudan.com/national-inventory> , Item No 22

5.4. Date of the element's inclusion in the inventory(ies)

2018 and have been updated in 2022

Is the information concerning the updating and periodicity of the inventory(ies), as well as the participation of communities, groups and NGOs concerned to the inventorying process, included in the periodic report on the implementation of the Convention?

Yes, the information is included in the periodic report. Specify in the box below the year in which that report was submitted

No, the information is not included in the periodic report. Provide information in the box below

Not to exceed 200 words

Date of Report: Sudan submitted the periodic report in 2024.

Name of inventory Sudan National Intangible Cultural Heritage Inventory

Hyperlink to the inventory <https://www.ich-sudan.com/national-inventory>

Responsible body The National Council for Cultural Heritage and the Promotion of National Languages (NCCH).

Date of establishment: 2018

Latest update: 17-08-2022

Method and frequency for updating: The update takes place every four years by the National Council (NCCH), with the help of liaison officers in the states, NGOs and relevant authorities.

Number of elements: 30 elements.

Applicable domains: All five domains of the convention.

Ordering principles: Sudan has a national inventory list established by the National Council (NCCH) after its formation in 2017. It includes all ICH fields for different geographical and administrative regions and ethnic groups.

Criteria for inclusion: According to Sudan National ICH Inventory Policy, the element must meet the standards defined in the Convention and respecting customary practices governing access to specific aspects of ICH.

Threats to the ICH elements: Most important threats are globalization, climate change, drought, tribal conflicts. forced migrations and war.

Specific scope: There are regional and specialized inventories (music and Medicine traditional Knowledge).

Communities, groups, and NGOs participation: The inventory was developed and is updated with the widest participation of communities, NGOs, and other stakeholders.

An extract of inventory(ies) in English or in French and in the original language, if different, is submitted

6. Correspondence and signature

6.1. Designated contact person

Provide the contact details 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.):	Dr.
Family name:	Abdel Rahman
Given name:	Asaad
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Telephone number:	00249912436911
Email address:	asaadhajam@yahoo.com – asaadhajam@gmail.com
Other relevant information:	

6.2. Other contact persons (for multinational nomination only)

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

Title (Ms/Mr, etc.):	
Family name:	
Given name:	
Institution/position:	
Address:	
Telephone number:	
Email address:	
Other relevant information:	

6.3. Signature on behalf of the State Party or States Parties

Name:	Asaad Abd Elrahman Awadallah Abd Elrahman
Title:	The National Council for Cultural Heritage and promotion languages
Date:	28-3-2024
Signature:	

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

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