2003 Convention for the Safeguarding of the Intangible Cultural Heritage

MEDIA KIT

www.unesco.org/culture/ich/
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More information is available on the website of the Convention for the Safeguarding of Intangible Cultural Heritage
http://www.unesco.org/culture/ich/, where you will find:

- Periodic reports on the implementation of the Convention http://www.unesco.org/culture/ich/index.php?lg=en&pg=00460
- Working and information documents related to the eighth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage http://www.unesco.org/culture/ich/en/8COM, including:
  - Link to the webcast of the meeting

Media Kit – intangible cultural heritage
1. Introduction

**Intangible cultural heritage**
The term ‘cultural heritage’ has changed content considerably in recent decades, partially owing to the instruments developed by UNESCO. Cultural heritage does not end at monuments and collections of objects. It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

While fragile, intangible cultural heritage is an important factor in maintaining cultural diversity in the face of growing globalization. An understanding of the intangible cultural heritage of different communities helps with intercultural dialogue, and encourages mutual respect for other ways of life. The importance of intangible cultural heritage is not the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next. The social and economic value of this transmission of knowledge is relevant for minority groups and for mainstream social groups within a State, and is as important for developing States as for developed ones.

Intangible cultural heritage is:

- **Traditional, contemporary and living at the same time:** intangible cultural heritage does not only represent inherited traditions from the past but also contemporary rural and urban practices in which diverse cultural groups take part;

- **Inclusive:** we may share expressions of intangible cultural heritage that are similar to those practised by others. Whether they are from the neighbouring village, from a city on the opposite side of the world, or have been adapted by peoples who have migrated and settled in a different region, they all are intangible cultural heritage: they have been passed from one generation to another, have evolved in response to their environments and they contribute to giving us a sense of identity and continuity, providing a link from our past, through the present, and into our future. Intangible cultural heritage does not give rise to questions of whether or not certain practices are specific to a culture. It contributes to social cohesion, encouraging a sense of identity and responsibility which helps individuals to feel part of one or different communities and to feel part of society at large;

- **Representative:** intangible cultural heritage is not merely valued as a cultural good, on a comparative basis, for its exclusivity or its exceptional value. It thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities;

- **Community-based:** intangible cultural heritage can only be heritage when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it – without their recognition, nobody else can decide for them that a given expression or practice is their heritage.

**Convention**

UNESCO's conventions in the field of culture were drafted and adopted following the request by Member States to develop international standards that could serve as a basis for drawing up national cultural policies and strengthen cooperation among them.

The General Conference of UNESCO adopted in 2003, at its 32nd session, the Convention for the Safeguarding of the Intangible Cultural Heritage. The adoption of the Convention became a milestone in the evolution of international policies for promoting cultural diversity, since for the first time the international community had recognized the need to support the kind of cultural manifestations and expressions that until then had not benefited from such a large legal and programmatic framework.

Complementary to other international instruments dealing with cultural heritage, such as the Convention concerning the Protection of the World Cultural and Natural Heritage, the main goal of this 2003 Convention for the Safeguarding of the Intangible Cultural Heritage is to safeguard the practices, representations, expressions, knowledge and skills that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.

The Convention was ratified at an unprecedented rate - in November 2013, 157 Member States have ratified the Convention, which is more than three-quarters of the 195 Member States of UNESCO. Read the text of the Convention at http://www.unesco.org/culture/ich/en/convention
**Safeguarding the intangible cultural heritage**

To be kept alive, intangible cultural heritage must be relevant to its community, continuously recreated and transmitted from one generation to another. There is a risk that certain elements of intangible cultural heritage could die out or disappear without help, but safeguarding does not mean fixing or freezing intangible cultural heritage in some pure or primordial form. Safeguarding intangible cultural heritage is about the transferring of knowledge, skills and meaning. Transmission – or communicating heritage from generation to generation – is emphasized in the Convention rather than the production of concrete manifestations such as dances, songs, musical instruments or crafts. Therefore, to a large extent, any safeguarding measure refers to strengthening and reinforcing the diverse and varied circumstances, tangible and intangible, that are necessary for the continuous evolution and interpretation of intangible cultural heritage, as well as for its transmission to future generations.

Does this mean that intangible heritage should always be safeguarded, or be revitalized at any cost? As any living body, it follows a life cycle and therefore some elements are likely to disappear, after having given birth to new forms of expressions. It might be that certain forms of intangible cultural heritage, despite their economic value, are no longer considered relevant or meaningful for the community itself.

As indicated in the Convention, only intangible cultural heritage that is recognized by the communities as theirs and that provides them with a sense of identity and continuity is to be safeguarded. By ‘recognition’, the Convention means a formal or, more often, informal process by which communities acknowledge that specific practices, representations, expressions, knowledge and skills and, if appropriate, associated instruments, objects, artefacts and cultural spaces, form part of their cultural heritage.

Safeguarding measures must always be developed and applied with the consent and involvement of the community itself. In certain cases, public intervention to safeguard a community’s heritage may be undesirable, since it may distort the value such heritage has for its community. Moreover, safeguarding measures must always respect the customary practices governing access to specific aspects of such heritage, for example, sacred intangible cultural heritage manifestations or those that are considered secret.

**Intangible Heritage domains**

The Convention proposes five broad ‘domains’ in which intangible cultural heritage is manifested:

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- Performing arts;
- Social practices, rituals and festive events;
- Knowledge and practices concerning nature and the universe;
- Traditional craftsmanship.

Instances of intangible cultural heritage are not limited to a single manifestation and many include elements from multiple domains. Take, for example, a shamanistic rite. This might involve traditional music and dance, prayers and songs, clothing and sacred items as well as ritual and ceremonial practices and an acute awareness and knowledge of the natural world. Similarly, festivals are complex expressions of intangible cultural heritage that include singing, dancing, theatre, feasting, oral tradition and storytelling, displays of craftsmanship, sports and other entertainments. The boundaries between domains are extremely fluid and often vary from community to community. It is difficult, if not impossible, to impose rigid categories externally. While one community might view their chanted verse as a form of ritual, another would interpret it as song. Similarly, what one community defines as ‘theatre’ might be interpreted as ‘dance’ in a different cultural context. There are also differences in scale and scope: one community might make minute distinctions between variations of expression while another group considers them all diverse parts of a single form.

While the Convention sets out a framework for identifying forms of intangible cultural heritage, the list of domains it provides is intended to be inclusive rather than exclusive; it is not necessarily meant to be ‘complete’. States may use a different system of domains. There is already a wide degree of variation, with some countries dividing up the manifestations of intangible cultural heritage differently, while others use broadly similar domains to those of the Convention with alternative names. They may add further domains or new sub-categories to existing domains. This may involve incorporating ‘sub-domains’ already in use in countries where intangible cultural heritage is recognized, including ‘traditional play and games’, ‘culinary traditions’, ‘animal husbandry’, ‘pilgrimage’ or ‘places of memory’.
Benefits of implementation of the Convention

The implementation of the Convention provides benefits to States Parties, concerned communities (and their intangible cultural heritage), as well as relevant organizations and the whole society. These benefits include:

- development of representation and transmission of intangible cultural heritage;
- increased community well-being;
- greater respect and understanding between communities;
- enhancement of cultural diversity, both nationally and internationally, and
- progress towards sustainable development of the concerned communities and their social and natural environment.

States Parties and other actors can also benefit from the cooperation and international (financial) assistance in the following ways:

- be part of a global network active in the field of heritage, to share expertise and information on the intangible cultural heritage at the international level;
- promote and share best practices for safeguarding through the Register of Best Safeguarding Practices;
- have access to international assistance from the Fund of the Convention;
- establish or strengthen working relationships on heritage issues with other States Parties and organizations in other countries, through cooperation at regional and international levels;
- participate in the work of the statutory organs of the Convention.

Statutory organs of the Convention

The UNESCO Conventions are intergovernmental agreements (between States) that are managed by authorities or organs composed of official representatives of States that have ratified them. The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage has two such bodies, General Assembly and Intergovernmental Committee.

- **General Assembly**
  The General Assembly is the supreme body of the Convention. It has no relationship of subordination vis-à-vis any other organ or organization. All States Parties to the Convention are members of the General Assembly, which meets every two years in June.
  
  *For more information, please consult the following link:*

- **Intergovernmental Committee**
  The Intergovernmental Committee is composed of representatives of twenty-four States Parties to the Convention that are elected by the General Assembly for four years. The Committee is entrusted to manage the implementation of the Convention, including the inscriptions of intangible cultural heritage elements on the lists of the Convention and the selection of best safeguarding practices. The Intergovernmental Committee also prepares the Operational Directives for the Implementation of the Convention for final discussion and approval by the General Assembly. Among many other things, it also manages the Fund of the Convention. The Committee meets once a year in ordinary session and reports on its activities to the General Assembly.

  To ensure equitable geographical distribution among the members of the Committee and its subsidiary bodies, the Committee decided to follow the principle of (six) electoral groups used in the bodies of UNESCO as a basis for allocating seats.

  *For more information, please consult the following link:*
2. Tenth anniversary of the Convention

Throughout the last decade, the recognition of the importance of intangible cultural heritage and the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage has gained worldwide acceptance. The Convention has been ratified by 157 States, demonstrating their commitment to safeguarding the living heritage present on their territories today. The States Parties to the Convention for the Safeguarding of the Intangible Cultural Heritage have repeatedly indicated that the tenth anniversary of the Convention will be an opportunity for the international community active in the safeguarding of intangible cultural heritage to carry out an initial review and to examine the main issues, constraints and opportunities in the implementation of the Convention.

This special file aims to present all of the activities, led by the States Parties and the UNESCO Secretariat at the local, national, regional, sub-regional and international level, with the participation of communities and the bearers of intangible cultural heritage, as well as various governmental and non-governmental actors.

The Chengdu International Conference on Intangible Cultural Heritage

An international conference in celebration of the tenth anniversary of the Convention was held from 14 to 16 June 2013 in Chengdu (China), in conjunction with the Fourth International Festival of Intangible Cultural Heritage in Chengdu. The aim of this conference was to reflect profoundly on the life of the 2003 Convention so far, providing a strategic opportunity to discuss the intentions of its framers, to identify its achievements thus far and to define priorities for the future.

Scientific and legal experts and States Parties officials who actively took part in the preparation of the Convention participated in a series of plenary round-table panels seeking to look both backward and forward, and focusing particularly on the challenges facing the Convention today:

- Achievements of the Convention: changing the discourse of ICH and implanting new concepts
- Inventories and lists
- Parallel universes: intellectual property, world heritage and cultural goods and services
- Safeguarding experiences in the States Parties
- Open questions and future directions

The conference participants issued a series of recommendations calling on the international community to renew its commitment to the Convention’s fundamental principle that intangible cultural heritage is a guarantee of sustainable development. The recommendations also urge communities, groups and individuals worldwide to continue to cherish their own intangible cultural heritage and to gain an ever-greater respect for the heritage of others. Furthermore, the conference participants underlined the importance for countries to increasingly align their own safeguarding practices with the values and orientations of the Convention.

Related links:

- Video message of the Director-General of UNESCO, Ms. Irina Bokova, at the opening of the Chengdu International Conference on Intangible Cultural Heritage [https://www.youtube.com/watch?feature=player_embedded&v=abZfrNgYp6k](https://www.youtube.com/watch?feature=player_embedded&v=abZfrNgYp6k)
Exhibition on the fences of UNESCO. Intangible cultural heritage for the sustainable development.

We know that the 2003 Convention interprets intangible cultural heritage through the needs and desires of local communities. The central objective of human development - sustainable livelihoods and reliable income, food security, water security, clean energy, healthy and productive ecosystems, and good governance - are the aspirations of communities that are custodians of intangible cultural heritage.

An exhibition from 28 October to 10 December 2013 on fence of the UNESCO Fontenoy building aims to illustrate the role that living heritage can play in sustainable development. Stories found in different parts of the world show how cultural practices, expressions and knowledge are important in fields such as economic development, health, food security, environmental sustainability, social cohesion and conflict resolution. This exhibition is organized thanks to the generous financial contributions of Monaco and Turkey.

The exhibition coincides with the 37th session of the General Conference of UNESCO in UNESCO Headquarters in Paris (5 November to 21 November 2013) and the 8th session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage (2 to 7 December 2013) in Baku, Azerbaijan.

The exhibition will be made available in digital form on the UNESCO website.

Related link:
- “How safeguarding the intangible cultural heritage can contribute to sustainable development?” - see the video interviews taken in 2011 and 2012

Interface for activities to celebrate the tenth anniversary

As part of the tenth anniversary celebrations, a platform has been in place since the beginning of 2013 on the Convention website (see link http://www.unesco.org/culture/ich/en/anniversaire/), where all the stakeholders involved in the safeguarding of intangible cultural heritage can register and modify online the events and activities they organize to celebrate this anniversary at the local, national, regional, sub-regional and international level. Once registered, all activities can be immediately consulted on a map, a calendar and a list in their original language.

From May to October 2013, more than a hundred activities have been announced by the States Parties as part of the celebrations.

The activities planned can be grouped into several categories:
- organizing national and international conferences concerning the assessment of the implementation of the Convention and its prospects;
- organizing meetings on capacity building for the implementation of the Convention;
- organizing workshops, conferences and outreach events for young people, students and professors in higher education, staff at museums and cultural institutions;
- organizing communication events about inventories of the intangible heritage;
- organizing festivals, exhibitions, producing films and television series;
- producing publications, including translations of the Operational Directives in national languages;
- organizing cultural events at UNESCO Headquarters;
- organizing competitions and media awareness.
See all scheduled activities for the tenth anniversary of the Convention on a [map](#), a [calendar](#) or a [list](#) in their original language.

**Smithsonian Folkways Recordings gives new life to the UNESCO Collection of Traditional Music of the World**

In the framework of the partnership established between UNESCO and Smithsonian Institution, the UNESCO Collection of Traditional Music of the World, a pioneering effort for more than five decades to make the world’s musical heritage more widely known and appreciated, takes on new life with the release by Smithsonian Folkways Recordings of eight exciting new titles, available as digital downloads or CDs.

The newly released titles, that join more than a hundred previously published, include:

- **Oman: Arabian Weddings**
- **Peru: Andean Music of Life, Work, and Celebration**
- **Romania: Festive Music from the Maramureş Region**
- **South India: Ranganayaki Rajagopalan—Continuity in the Karaikudi Vīṇā Style**
- **Portugal: Festas in Minho**
- **Venezuela: Afro-Venezuelan Music, volumes I and II**
- **Japan: Koishimaru Izutsuya: Master of the Kawachi Ondo Epics**
- **Portugal: Music and Dance from Madeira**

The UNESCO Collection was launched in 1961 in collaboration with ethnomusicologist Alain Daniélou (1907-1994) and the International Music Council (created by UNESCO in 1949). Later, the International Institute for Comparative Music Studies and Documentation and the International Council for Traditional Music collaborated with UNESCO as the Collection grew.

The new titles, like their predecessors, are in situ field recordings of musical expressions in their community context. The recordings are accompanied by scholarly annotations and photographs. The Collection is a reflection of the immense variety of music making and of the position music holds within cultures around the globe.

The publication of the eight new titles and republication of the existing titles will be launched during the eighth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage to be held in Baku (Azerbaijan) from 2 to 7 December, part of the celebration of the tenth anniversary of the Convention for the Safeguarding of the Intangible Cultural Heritage.

For more information please contact Thu Huong Nguyen Duy (th.nguyen-duy@unesco.org) for UNESCO and Richard Burgess (BurgessR@si.edu) for Smithsonian Folkways Recordings.
3. First evaluation of the Convention for the Safeguarding of Intangible Cultural Heritage

As the only United Nations agency with a mandate in culture, UNESCO has developed a comprehensive series of standard-setting instruments in this field. Significant time and resources are spent on standard-setting activities related to these instruments and even though the visibility of some of this work is high, no comprehensive evaluation has ever been conducted of the standard-setting work of UNESCO. This evaluation was initiated to generate findings and recommendations regarding the relevance and effectiveness of standard-setting work of the culture sector with a focus on its impact on legislation, policies and strategies of Parties to the conventions. The evaluation is complemented by an audit of the working methods.

The evaluation exercise of all normative work in the Culture Sector is still ongoing. Part one focuses on the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, which had never been evaluated. The findings of part one will be presented to the Convention’s Intergovernmental Committee at its next session scheduled for December 2013. The present paper therefore presents preliminary findings and conclusions on the standard-setting work related to the 2003 Convention.

Methodology

Methodology comprised: in-depth desk study; interviews with UNESCO staff, representatives of States Parties, civil society organizations, tradition bearers and other stakeholders; online surveys of all States Parties and accredited NGOs; field missions to four countries; and observation of sessions of the Intergovernmental Committee as well as of its subsidiary and consultative bodies. The evaluation was conducted between March and July 2013 by the IOS Evaluation Section and an external consultant.

Preliminary findings

- **State Parties consider the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage to be a highly relevant international legal instrument**, which is, inter alia, demonstrated by an exceptionally high number of ratifications. In the past ten years, 153 States have become Parties to the Convention. This view is also shared by many non-state stakeholders involved in the implementation of the Convention, including NGOs, community-based organizations and members of the Academia.

- **Due to its standard-setting work, especially the 1972 Convention, but also the 2003 Convention and others, UNESCO is widely recognized as a leader in the field of cultural heritage.** Increasingly, the organization is also valued by Member States and other United Nations agencies for its efforts in demonstrating the links between culture and development. Work undertaken in the context of the implementation of the 2003 Convention contributes to this debate.

- **The 2003 Convention has significantly broadened the international discourse around the definition and meaning of cultural heritage.** Intangible cultural heritage is today recognized as a valuable and integral part of people’s cultural heritage and as a key provider of people’s identity, putting communities at centre stage.

- **A majority of States Parties have integrated the Convention’s provisions in cultural policies and laws following ratification.** A high number of States Parties have also put in place a dedicated institutional framework for the implementation of the Convention, such as national intangible cultural heritage bodies and committees.

- **Integration of the provisions of the Convention in policies and laws other than culture (agriculture, health, tourism, etc.) remains a challenge.** While several States Parties have made such efforts, significantly more work needs to be done, both in terms of demonstrating the link between intangible cultural heritage and sustainable development and of putting the mechanisms in place that facilitate the required intersectoral work.

- **In many countries Government institutions lack the financial and human resources to successfully implement the Convention.** Understanding the concepts of the Convention also often remains a challenge, both at the government and community levels. This is especially evident when it comes to inventorying, design and implementation of safeguarding measures, cooperation with other States Parties, preparation of nomination files (both national and multinational), and community consultation and participation in all of these areas.
UNESCO has put in place an extensive world-wide capacity building programme with a network of qualified experts. Of all the mechanisms established by the Convention and the Secretariat to support the implementation of the Convention, the capacity building programme is considered by many to be the most important. Its approach, consisting of a comprehensive, longterm engagement with States Parties and the utilization of a variety of training tools, contributes to the sustainability of the benefits generated. The programme could usefully be extended to include more support in policy and legislative development. More efforts are needed for follow-up and assessment of results achieved.

While the Representative List has contributed to increasing the visibility of the Convention and to raising awareness about intangible cultural heritage, its relative importance is overrated. Other mechanisms, such as the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, the Register of Best Safeguarding Practices and the International Assistance are underused. A better balance needs to be found between these mechanisms by (a) clarifying all misperceptions regarding the concepts and intention of the Representative List; (b) promoting and, if necessary, rebranding the Urgent Safeguarding List; (c) promoting the International Assistance Programme; and (d) rethinking the way best practices are identified and disseminated.

The 2003 Convention is closely linked to the 1972 and 2005 Conventions as well as to some of the work of the World Intellectual Property Organization. While this is generally acknowledged by stakeholders, possibilities for strengthening policy and implementation connections, exchanging experiences and enhancing cooperation between the various culture conventions have not been fully exploited.

Overall, the Convention lacks a monitoring and evaluation framework with objectives, indicators and benchmarks, which makes it difficult to measure and demonstrate results. Periodic reports provide a valuable source of information on the implementation of the Convention. They should be complemented by other sources, so that a more complete data set on results achieved and lessons to be learned can be established.

NGOs are recognized to play an important role in the implementation of the Convention at the country level. Their role is primarily focused on the implementation of safeguarding measures with little or no input in cultural policy-making. At the international level, entry points for NGOs, including organizations representing ICH bearers, to contribute to decision making are limited. Recommendations made by the international NGO Forum, which is highly appreciated by NGOs, are hardly ever considered in detail and taken up by the Intergovernmental Committee. This is a lost opportunity, since the Convention management and policy-making might benefit from the input from a variety of stakeholders.

The work of the UNESCO 2003 Convention Secretariat is considered to be of high quality. Overall its services are much appreciated by States Parties, who consider the Secretariat to be professional, efficient and responsive. The Secretariat, however, lacks resources, which has put constraints on the number of nominations and proposals processed and on other activities.
4. Frequently asked questions and their answers

What is intangible cultural heritage?
‘Intangible cultural heritage’ refers to the practices, representations, expressions, knowledge and know-how, transmitted from generation to generation within communities, created and transformed continuously, depending on the environment and their interaction with nature and history.

We use the term ‘heritage’ as it is transmitted from generation to generation, ‘cultural’ as it provides to communities a sense of identity and continuity, as culture does, and ‘intangible’ as its existence and transmission essentially rely on human will, which is intangible; it is transmitted by imitation and immersion in a practice, and doesn’t necessarily takes the form of a specific place or the production of objects.

Intangible cultural heritage exists only in the present. The expressions of the past that are no longer practised are part of cultural history, but are not intangible cultural heritage as defined in the Convention. Intangible cultural heritage is what communities today recognize as part of their cultural heritage. Therefore, it is often called ‘living heritage’ or ‘living culture’. To stay alive, the intangible cultural heritage must be relevant to the community, who constantly recreates and transmits it from generation to generation.

What intangible cultural heritage is not?
It is not the value given to objects or events, nor the symbolic or spiritual meaning of a monument or a place. It has no exceptional universal value and is not necessarily original or unique.

Why is it important?
Intangible cultural heritage adapts permanently to the present and constitutes cultural capital that is also a powerful driver for development. Creativity and innovation as well as food security, health, education, sustainable use of natural resources and natural disasters prevention lie at the core of intangible cultural heritage.

Intangible cultural heritage is also vital for maintaining cultural diversity in the face of globalization. Understanding intangible heritage contributes to intercultural dialogue, encourages mutual respect and ensures social cohesion. The importance of intangible heritage is not the cultural manifestation itself; it lies in its significance to communities. Its value is both intangible and tangible, linked to the social and economic effects of the knowledge and skills transmitted through it.


How can you safeguard something intangible?
Not in the same way that you safeguard other cultural heritage. The safeguarding measures of a living heritage aim to strengthen the diverse tangible and intangible conditions that are necessary for its continuous evolution and interpretation by the holding community, as well as for its transmission to future generations. That is why the safeguarding measures shall always gravitate around the community and meet its needs. Also central is the adaptation to changing realities of the socioeconomic contexts in which the communities live.


Why is this UNESCO’s concern?
As the only United Nations agency with a specific mandate in culture, UNESCO works to safeguard cultural heritage and promote cultural diversity as a source and resource for dialogue and development. It encourages international cooperation and knowledge-sharing and supports Member States in building their human and institutional capacities.

How can the intangible cultural heritage be useful to sustainable development?
The practise of certain elements of intangible cultural heritage can contribute to sustainable economic development. This heritage is practised and transmitted by the communities concerned for reasons including the preservation of their sense of identity and continuity, social well-being, control of their natural and social environment and income generation. Many of these practices and traditional or indigenous knowledge are, or can be, integrated into health, education and modern management of
the natural and social environment. Development projects aimed to reinforce social cohesion, economic development, education and health are generally more likely to be accepted by local communities and have more chance of success. The knowledge and practices concerning nature and the universe, also interpreted as "intangible cultural heritage”, can also help ensure the sustainability of specific natural resources necessary for the practice of this heritage.

On this subject, please also see the part related to the Tenth anniversary of the Convention.

What is UNESCO’s Convention for the Safeguarding of the Intangible Cultural Heritage?
Adopted in 2003 after 60 years of work in this domain, the Convention is the international community’s first binding multilateral instrument intended to safeguard and raise awareness on this fragile heritage. Its goal is to incite and support countries in ‘[taking] the necessary measures to ensure the safeguarding of the intangible cultural heritage present in [their] territory’ (Article 11 of the Convention).

What are the responsibilities of States that ratify the Convention?
At the national level, States Parties must define and inventory the intangible cultural heritage with the participation of the communities concerned; adopt policies and establish institutions to monitor and promote it; encourage research; and take other appropriate safeguarding measures, always with the full consent and participation of the concerned communities. Six years after ratifying the Convention, each State Party must submit a report to the Committee in regards to both the measures it has taken for the implementation of the Convention at the national level and the status of the elements inscribed by its country on the Representative List. For the third consecutive year, such reports are submitted for the eighth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage (see item 6.a of the Agenda).

States are also invited to propose elements to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and Representative List of the Intangible Cultural Heritage of Humanity, and safeguarding programs for the Register of Best Safeguarding Practices. States also have the possibility of asking for international assistance from the Fund for the Safeguarding of the Intangible Cultural Heritage. The resources of this Fund consist of contributions made by States Parties. Only States Parties to the Convention may submit nominations, but they have an obligation to ensure the widest possible participation of the communities in elaborating the nomination files and safeguarding measures. They must also obtain their free, prior and informed consent to submit a file.

Why haven't all States ratified the Convention?
The ratification process takes time, and all countries have not paid the same attention to questions related to the intangible cultural heritage. At the moment of its adoption by UNESCO in 2003, no objection has been formulated against the Convention. It has been ratified more quickly than any other UNESCO treaty (157 States have ratified so far). For example, the very popular World Heritage Convention took twenty-five years to gain as many State Parties as the Intangible Heritage Convention did in nine years. UNESCO has undertaken a number of actions to encourage its Member States to ratify the Convention. A strategy for capacity building has been in place since 2009 to assist States in the implementation of the Convention. Ratification contained in this strategy is one of the four thematic areas identified as urgent priorities for states.

What is the difference between the 1972 World Heritage Convention, the 2003 Convention for Intangible Cultural Heritage and the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions?
The 1972 Convention deals with tangible heritage: monuments, cultural and natural sites. Among other things, it must be of outstanding universal value and of authentic character. Experts and site managers are key actors for identification and protection.
The 2005 Convention aims to provide artists, culture professionals, practitioners and citizens of the world with the possibility to create, produce, promote and enjoy a wide range of cultural goods, services and activities.

The 2003 Convention comes at their intersection. It aims for the safeguarding of a specific form of (intangible) heritage: practices, representations, expressions, knowledge, skills that communities recognize as their cultural heritage. It is also a tool to support communities and practitioners in their contemporary cultural practice, whereas experts are associated only as mediators or facilitators. As a living heritage, the safeguarding measures of intangible cultural heritage aim among other things to ensure its continuing renewal and its transmission to future generations.

What are the Convention’s lists?
The Convention provides two lists and a register. Nominations for lists of the Convention are submitted by the States Parties concerned only.

List of Intangible Cultural Heritage in Need of Urgent Safeguarding
It aims to mobilize attention and international cooperation in order to safeguard the intangible cultural heritage whose viability is at risk despite the efforts exerted by the community and the State(s) Party(ies). It takes note of the safeguarding measures elaborated by the State Party with the participation and involvement of the communities.

Register of Best Safeguarding Practices
It aims to select programs, projects and activities at the national, sub-regional and regional levels in order to stimulate exchanges and international cooperation concerning programs having had positive effects and to constitute a source of inspiration for States, communities and anyone interested in the safeguarding of intangible cultural heritage.

Representative List of the Intangible Cultural Heritage of Humanity
It aims to provide greater visibility to the intangible cultural heritage in general, raise awareness of its importance and encourage dialogue in respect of cultural diversity.

For more information: http://www.unesco.org/culture/ich/en/lists/

What are the criteria for the inscription on lists?
Each nomination file must satisfy a set of five criteria, of which three are common to both lists. If there is one single criterion that is not satisfied, the file is rejected. Thus, elements might not be recommended for inscription for various reasons. In any case, the Committee does not decide whether the proposed element constitutes intangible cultural heritage (in need of urgent safeguarding or representative of the intangible cultural heritage of humanity) or not. The Committee draws its conclusions from what is found in the nomination file, submitted by concerned State Parties, and does not perform field inquiry to complete or validate this information. The way the submitting State fills and documents the nomination file is therefore crucial for the inscription process.

Criterion 1 (common)

The State must demonstrate that the element is intangible cultural heritage. It must provide an explanation of its social and cultural function within and for the communities concerned, show the characteristics of the element bearers and practitioners, the role and specific categories of the people having special responsibilities with respect to the element, and the current ways of transmitting knowledge and know-how related to the element.

Criterion 2

Urgent Safeguarding List
The State Party must demonstrate that, despite the efforts exerted by the communities, the viability, transmission and practice of the element are at risk and need the implementation of urgent safeguarding measures.

Representative List
The inscription of the element must contribute to ensure better visibility of the intangible cultural heritage and awareness of its significance, while promoting dialogue, reflecting the world’s cultural diversity and representing human creativity.

Criterion 3

Urgent Safeguarding List
The State Party must, while guaranteeing the involvement of communities in the process, propose a coherent set of measures apt to meet the challenges
regarding the practice and transmission of the element, and respond to the need of urgent safeguarding.

Representative List

The State Party must report on the measures designed for the safeguarding and promotion of the element, and must prevent potential future threats, including those related to the inscription.

Criterion 4 (common)  The State Party must demonstrate that the communities have actively participated in the process of preparing the nomination file, while having provided their free, prior and informed consent.

Criterion 5 (common)  The State Party must ensure that the element is included in an inventory of the intangible cultural heritage present on its territory that has been established with the participation of the relevant communities, groups and non-governmental organizations and that it is regularly updated.

Who decides?

The Intergovernmental Committee, composed of 24 elected members, decides on the inscriptions, not the Secretariat of UNESCO. It meets annually in November or December.

For the Urgent Safeguarding List, Register of Best Safeguarding Practices and requests for assistance greater than US$25,000, the Committee receives recommendations from the Consultative Body composed of six NGOs and six experts from all regions of the world. Regarding the Representative List, it receives recommendations from the Subsidiary Body composed of six members of the Committee.

The Committee takes its decisions unanimously or by vote?

The Committee does vote at times, but in most cases, it takes its decisions by consensus after a debate. Sometimes a member of the Committee may seek to hear more explanations from the submitting State on a particular issue when it is difficult to decide without them. However, the Committee does not have time to debate in-depth on all files. These debates took place earlier in both bodies, who worked for several months on the nominations, and met for one week each for their final recommendations to the Committee.

What is the impact for communities and States of inscription?

With 267 elements, including 90 former masterpieces that were included automatically in the Representative List in 2008, the inscription of elements helps to mobilize unprecedented attention to the notion of intangible cultural heritage, thanks to the visibility it enjoys. A few years ago, the term ‘intangible cultural heritage’ was vague and mysterious, sometimes derided. Regular and growing media coverage at the time of inscription and beyond helped popularize the concept and mobilize an increasing number of stakeholders, creating an unrestrained positive recognition of the fundamental importance of this form of heritage for social cohesion.

What are the risks and threats of inscription on the lists?

The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage expresses concern about the potential risks and threats for the elements of intangible cultural heritage inscribed on the Lists of the Convention that relate to income generation. This concern is not unfounded: one of the most significant impacts of inscription on the World Heritage List (1972 Convention) has been the considerable increase in tourists visiting designated properties. In some cases this has been to the benefit of the local economy, in others it has above all been a godsend for large tourism agencies located outside of the zone. In some cases, visitors to listed sites have not been properly monitored and the value of property has been damaged.

Likewise, there are threats and risks to intangible cultural heritage due to various types of inopportune activities. This heritage can be "blocked" (loss of variation, creation of canonical versions and consequent loss of opportunities for creativity and change), decontextualized, its sense can be altered or simplified for foreigners, its function and its meaning for the communities concerned can be lost. This can also lead to the abuse of intangible cultural heritage or unjust benefit inappropriately obtained in the eyes of the communities concerned by individual members of the community, the State, the tour operators, the researchers or other outside persons, as well as to the overexploitation of natural resources, unsustainable tourism or overcommercialization of intangible cultural heritage.
If an element, such as a carnival, is on the Representative List, does it mean that it is the best in comparison to other carnivals?
The inscription of an element does not mean it is the ‘best’ or ‘superior’ to another or it has a universal value, but only that it has value for the community or individuals who are its practitioners. It was proposed by a State that considers it ‘representative’, and the State is convinced that its inscription will allow a better understanding of the intangible cultural heritage of humanity and its significance in general.

Are languages in danger or religions eligible for inscription?
No. Specific languages cannot in themselves be nominated as elements to the Lists, but only as vehicles for the expression of the intangible heritage of a given group or community. A tradition requiring the use of a language (knowledge concerning nature, craftsmanship, performing arts) can be inscribed. Its safeguarding will imply the safeguarding of the language concerned. But the syntax, the grammar, the entire lexicon of a language are not considered as intangible cultural heritage under the terms of the Convention.

In a similar way, organized religions cannot be nominated specifically as elements for inscriptions, although much intangible heritage has spiritual aspects. Intangible cultural heritage elements relating to religious traditions are normally presented as belonging under the domain of ‘knowledge and practices concerning nature and the universe’ or ‘social practices, ritual and festive events’.

What happens in the case of controversial cultural practices - such as bullfighting - or practices contrary to universal human rights?
As far as the Convention is concerned, it can take into consideration only the intangible cultural heritage in line with existing international human rights instruments, as well as those meeting the requirements of mutual respect among communities, groups and individuals and sustainable development. Controversial elements can still provoke fruitful discussions and encourage reflection on the meaning and value of intangible cultural heritage to communities, but also on its evolutionary and dynamic, constantly adapting to the historical and social realities. At the national level, States can register what they consider appropriate to their inventories and UNESCO does not interfere with their choices.

How can we be certain that it is the communities that are seeking to safeguard the elements rather than the States?
In the nomination files, States Parties should provide documented evidence of the consent of communities and demonstrate that communities are fully involved in the safeguarding process. The nomination process is transparent and the public debates are broadcast over the Internet.

Is there a limit to the number of files that a State can submit for examination?
For the moment, the Committee seeks to examine to the extent possible, at least one file per State, within an overall ceiling of sixty files per year from all four mechanisms. States are the ones that indicate their priorities. In case there are more than sixty states’ nominations and we cannot consider one nomination by State, priority is given to: (i) files from States having no elements inscribed, best safeguarding practices selected or requests for International Assistance greater than US$25,000 approved, and nominations to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding; (ii) multinational files; and (iii) files from States with the fewest elements inscribed, best safeguarding practices selected or requests for International Assistance greater than US$25,000 approved, in comparison with other submitting States during the same cycle.

Once elements are included on the lists, what steps does UNESCO takes to safeguard them?
Safeguarding of intangible cultural heritage is the responsibility of the States Parties to the Convention. Developing States have the possibility to request international assistance from the Fund for the Safeguarding of the Intangible Cultural Heritage, the award is decided by the Committee (or its Bureau for amounts up to US$25,000).

There is also a process of regular monitoring which require States to report to the Committee on the status of the elements. Every four years, the States Parties are required to submit a report on the elements inscribed on the Urgent Safeguarding List, which must include an assessment of the actual
state of the element, the impact of safeguarding plans and the participation of communities in their implementation. They are also required to provide information on the community institutions and organizations that are involved in the safeguarding effort.

Furthermore, every six years, the States Parties must present periodic reports on the measures taken to implement the Convention, in which they must report the current state of all the elements present on their territory and inscribed on the Representative List. These detailed reports contain information on the viability and the action taken for the safeguarding of inscribed elements.
5. Facts and figures

Ratification

States that ratified the Convention, by region

<table>
<thead>
<tr>
<th>Regions</th>
<th>UNESCO Member States</th>
<th>States Parties to the Convention</th>
<th>% States Parties / UNESCO Member States by region</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Europe and North America</td>
<td>27</td>
<td>19</td>
<td>12%</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>25</td>
<td>24</td>
<td>15%</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>33</td>
<td>29</td>
<td>19%</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>44</td>
<td>31</td>
<td>20%</td>
</tr>
<tr>
<td>Africa</td>
<td>47</td>
<td>38</td>
<td>24%</td>
</tr>
<tr>
<td>Arab States</td>
<td>19</td>
<td>16</td>
<td>10%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>195</td>
<td>157</td>
<td>100%</td>
</tr>
</tbody>
</table>

Map of ratification of Convention around the world
The rhythm of ratification of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage in relation to other UNESCO Conventions in the field of culture and heritage

NGOs

Accredited NGOs, statistics by region, next accreditation by General Assembly – in 2014

<table>
<thead>
<tr>
<th>Regions</th>
<th>NGOs accredited to date</th>
<th>NGOs proposed for accreditation in 2012</th>
<th>NGOs proposed for accreditation in 2013</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Europe and North America</td>
<td>80</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>8</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>12</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>35</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Africa</td>
<td>18</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Arab States</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>156</strong></td>
<td><strong>10</strong></td>
<td><strong>12</strong></td>
</tr>
</tbody>
</table>

### International financial assistance

#### International assistance granted to date (September 2013), by region

<table>
<thead>
<tr>
<th>Regions</th>
<th>Granted International Assistance</th>
<th>Beneficiary countries</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number of projects</td>
<td>Amount (in US dollars)</td>
</tr>
<tr>
<td>Western Europe and North America</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>3</td>
<td>164 100</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>6</td>
<td>228 066</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>7</td>
<td>180 500</td>
</tr>
<tr>
<td>Africa</td>
<td>17</td>
<td>925 567</td>
</tr>
<tr>
<td>Arab States</td>
<td>5</td>
<td>57 942</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>38</strong></td>
<td><strong>1 556 175</strong></td>
</tr>
</tbody>
</table>

#### International assistance granted to date (September 2013), by purpose

<table>
<thead>
<tr>
<th>Type of project</th>
<th>Number of projects</th>
<th>% of total</th>
<th>Amount (in US dollars)</th>
<th>% of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Safeguarding an element submitted for inscription</td>
<td>1</td>
<td>5%</td>
<td>107 000</td>
<td>8%</td>
</tr>
<tr>
<td>Safeguarding an element inscribed</td>
<td>2</td>
<td>11%</td>
<td>150 580</td>
<td>11%</td>
</tr>
<tr>
<td>Elaboration of inventories</td>
<td>11</td>
<td>58%</td>
<td>886 017</td>
<td>62%</td>
</tr>
<tr>
<td>Safeguarding through projects, programmes and activities</td>
<td>5</td>
<td>26%</td>
<td>261 038</td>
<td>19%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>19</strong></td>
<td><strong>100%</strong></td>
<td><strong>1 404 635</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

#### International assistance granted to date (September 2013), by type

![Types of Assistance](chart)

1 Including the so-called preparatory assistance, aimed at preparing nomination files for inscription on the lists of the Convention.
2 Without preparatory assistance
### Nominations proposed for 2013

**Examined files: 46**

<table>
<thead>
<tr>
<th>Regions</th>
<th>Urgent Safeguarding List</th>
<th>Register of Best Practices</th>
<th>International assistance</th>
<th>Representative List</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Europe and North America</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>Africa</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>Arab States</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>12</strong></td>
<td><strong>2</strong></td>
<td><strong>1</strong></td>
<td><strong>34³</strong></td>
<td><strong>49⁷</strong></td>
</tr>
</tbody>
</table>

**By mechanism and recommendation of the Bodies**

<table>
<thead>
<tr>
<th>Mechanism</th>
<th>Number of files</th>
<th>YES</th>
<th>REFER</th>
<th>NO</th>
<th>Ratio YES/NO(REFER)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urgent Safeguarding List</td>
<td>12</td>
<td>3</td>
<td>not applicable</td>
<td>9</td>
<td>25/75%</td>
</tr>
<tr>
<td>Register of Best Practices</td>
<td>2</td>
<td>1</td>
<td>not applicable</td>
<td>1</td>
<td>50/50%</td>
</tr>
<tr>
<td>International assistance</td>
<td>1</td>
<td>0</td>
<td>not applicable</td>
<td>1</td>
<td>0/100%</td>
</tr>
<tr>
<td>Representative List</td>
<td>31</td>
<td>23</td>
<td>1</td>
<td>7</td>
<td>51/49%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>46</strong></td>
<td><strong>27</strong></td>
<td>1</td>
<td><strong>18</strong></td>
<td>59/41%</td>
</tr>
</tbody>
</table>

**Nominations for the Urgent Safeguarding List - 12 nominations**

<table>
<thead>
<tr>
<th>Regions</th>
<th>Number</th>
<th>% of total</th>
<th>Elements</th>
<th>Beneficiary States</th>
<th>Number</th>
<th>% of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Europe and North America</td>
<td>0</td>
<td>0%</td>
<td>Elements</td>
<td>Beneficiary States</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>2</td>
<td>17%</td>
<td>Elements</td>
<td>Beneficiary States</td>
<td>2</td>
<td>17%</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>3</td>
<td>24%</td>
<td>Elements</td>
<td>Beneficiary States</td>
<td>3</td>
<td>24%</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>2</td>
<td>17%</td>
<td>Elements</td>
<td>Beneficiary States</td>
<td>2</td>
<td>17%</td>
</tr>
<tr>
<td>Africa</td>
<td>5</td>
<td>42%</td>
<td>Elements</td>
<td>Beneficiary States</td>
<td>5</td>
<td>42%</td>
</tr>
<tr>
<td>Arab States</td>
<td>0</td>
<td>0%</td>
<td>Elements</td>
<td>Beneficiary States</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>12</strong></td>
<td><strong>100%</strong></td>
<td><strong>Elements</strong></td>
<td><strong>Beneficiary States</strong></td>
<td><strong>12</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

**Proposals for the Register of Best Practices - 2 proposals**

<table>
<thead>
<tr>
<th>Regions</th>
<th>Number</th>
<th>% of total</th>
<th>Elements</th>
<th>Beneficiary States</th>
<th>Number</th>
<th>% of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Europe and North America</td>
<td>1</td>
<td>50%</td>
<td>Elements</td>
<td>Beneficiary States</td>
<td>1</td>
<td>50%</td>
</tr>
<tr>
<td>Arab States</td>
<td>1</td>
<td>50%</td>
<td>Elements</td>
<td>Beneficiary States</td>
<td>1</td>
<td>50%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>2</strong></td>
<td><strong>100%</strong></td>
<td><strong>Elements</strong></td>
<td><strong>Beneficiary States</strong></td>
<td><strong>2</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

³ 2 elements are counted more than once because they do not belong to the same regional group.
International assistance requests greater than US$25,000 – one request

<table>
<thead>
<tr>
<th>Regions</th>
<th>Elements</th>
<th>Beneficiary States</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>% of total</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>1</td>
<td>100%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1</td>
<td>100%</td>
</tr>
</tbody>
</table>

Nominations for the Representative List - 31 nominations, of which 3 are multinational

<table>
<thead>
<tr>
<th>Regions</th>
<th>Elements</th>
<th>Beneficiary States</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>% of total</td>
</tr>
<tr>
<td>Western Europe and North America</td>
<td>6</td>
<td>18%</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>7</td>
<td>21%</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>4</td>
<td>12%</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>10</td>
<td>28%</td>
</tr>
<tr>
<td>Africa</td>
<td>4</td>
<td>12%</td>
</tr>
<tr>
<td>Arab States</td>
<td>3</td>
<td>9%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>*<em>34</em></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Elements inscribed in 2008-2012

Total of inscriptions to date: 298, of which 16 are multinational

<table>
<thead>
<tr>
<th>Regions</th>
<th>Elements / programmes</th>
<th>Submitting States</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>% of total</td>
</tr>
<tr>
<td>Western Europe and North America</td>
<td>49</td>
<td>16%</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>48</td>
<td>16%</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>44</td>
<td>14%</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>123</td>
<td>40%</td>
</tr>
<tr>
<td>Africa</td>
<td>23</td>
<td>8%</td>
</tr>
<tr>
<td>Arab States</td>
<td>17</td>
<td>6%</td>
</tr>
<tr>
<td>TOTAL</td>
<td><strong>304</strong></td>
<td><strong>100%</strong></td>
</tr>
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</table>

Elements inscribed on the Urgent Safeguarding List: 31

<table>
<thead>
<tr>
<th>Regions</th>
<th>Elements</th>
<th>Submitting States</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>% of total</td>
</tr>
<tr>
<td>Western Europe and North America</td>
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<td>3%</td>
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<tr>
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<td>10%</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>2</td>
<td>6%</td>
</tr>
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<td>Asia and Pacific</td>
<td>18</td>
<td>58%</td>
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<tr>
<td>Africa</td>
<td>5</td>
<td>16%</td>
</tr>
<tr>
<td>Arab States</td>
<td>2</td>
<td>6%</td>
</tr>
</tbody>
</table>

4 2 elements are counted more than once because they do not belong to the same regional group.
5 Several elements, belonging to the same regional group, are counted more than once.
<table>
<thead>
<tr>
<th>Regions</th>
<th>Programmes</th>
<th>Submitting States</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<tr>
<td>Western Europe and North America</td>
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<td>30%</td>
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<td>Eastern Europe</td>
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<td>10%</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>4</td>
<td>40%</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>2</td>
<td>20%</td>
</tr>
<tr>
<td>Africa</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Arab States</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>10</td>
<td>100%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Regions</th>
<th>Elements</th>
<th>Submitting States</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>% of total</td>
</tr>
<tr>
<td>Western Europe and North America</td>
<td>45</td>
<td>17%</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>44</td>
<td>17%</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>38</td>
<td>14%</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>103</td>
<td>39%</td>
</tr>
<tr>
<td>Africa</td>
<td>18</td>
<td>7%</td>
</tr>
<tr>
<td>Arab States</td>
<td>15</td>
<td>6%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>263⁶</td>
<td>100%</td>
</tr>
</tbody>
</table>

6 Several elements, belonging to the same regional group, are counted more than once.

Files evaluated by evaluation bodies (Consultative Body and Subsidiary Body)
Former masterpieces integrated in the Representative List in 2008: 90, of which 9 are multinational and 81 national

<table>
<thead>
<tr>
<th>Regions</th>
<th>Elements</th>
<th>Submitting States</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>% of total</td>
</tr>
<tr>
<td>Western Europe and North America</td>
<td>8</td>
<td>9%</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>15</td>
<td>17%</td>
</tr>
<tr>
<td>Latin America and Caribbean</td>
<td>17</td>
<td>19%</td>
</tr>
<tr>
<td>Asia and Pacific</td>
<td>28</td>
<td>31%</td>
</tr>
<tr>
<td>Africa</td>
<td>14</td>
<td>15%</td>
</tr>
<tr>
<td>Arab States</td>
<td>8</td>
<td>9%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>90</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
6. Eighth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage (8.COM)

**Dates and venue**
From 2 to 7 December 2013  
Baku, Azerbaijan, JW Marriott, Absheron (674, Azadliq Square, Baku AZ1010, Azerbaijan,  
Telephone: +99412 499 88 00 / Fax: +99412 499 88 89

**Functions of the Committee**
The Committee is responsible for the implementation of the Convention at the international level. It examines the periodic reports submitted by States on the implementation of the Convention at the national level and makes decisions on the inscriptions on the two lists (List of Intangible Cultural Heritage in Need of Urgent Safeguarding and Representative List of the Intangible Cultural Heritage of Humanity). It also selects, among submitted safeguarding programme, those that can be considered as ‘best safeguarding practices’ and grants financial assistance. The 24 members of the Committee are elected by the General Assembly of the States Parties and come from all regions of the world. The Committee is renewed by half every two years.

**Chairperson:** Mr Abulfas Garayev (Azerbaijan)  
**Vice-Chairs:** Greece, Brazil, China, Burkina Faso and Egypt

**Members of the Committee**
Albania, Azerbaijan, Belgium, Brazil, Burkina Faso, China, Czech Republic, Egypt, Greece, Grenada, Indonesia, Japan, Kyrgyzstan, Latvia, Madagascar, Morocco, Namibia, Nicaragua, Nigeria, Peru, Spain, Tunisia, Uganda and Uruguay

**Secretariat of the Convention**
Ms Cécile Duvelle, Secretary of the Convention  
c.duvelle@unesco.org

Mr Edmond Moukala, in charge of communication and information  
e.moukala@unesco.org

**Press and accreditation**
Ms Lucia Iglesias  
l.iglesias@unesco.org

Mr Rasul Samadov  
r.samadov@unesco.org

Ms Isabelle Le Fournis  
i.le-fournis@unesco.org

7. Agenda and timetable

**Monday 2 December 2013**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>As of 8.30 a.m.</td>
<td>Registration of participants</td>
</tr>
<tr>
<td>10 a.m. – 1 p.m.</td>
<td>1. Opening of the session</td>
</tr>
<tr>
<td></td>
<td>2. Adoption of the agenda of the eighth session of the Committee</td>
</tr>
<tr>
<td></td>
<td>3. Observers</td>
</tr>
<tr>
<td></td>
<td>a. Admission of observers</td>
</tr>
<tr>
<td></td>
<td>Working document ITH/13/8.COM/3.a</td>
</tr>
<tr>
<td></td>
<td>b. Amendment of the Rules of Procedure</td>
</tr>
<tr>
<td></td>
<td>Working document ITH/13/8.COM/3.b</td>
</tr>
<tr>
<td></td>
<td>4. Adoption of the summary records of the seventh session of the Committee</td>
</tr>
<tr>
<td></td>
<td>Working document ITH/13/8.COM/4</td>
</tr>
<tr>
<td></td>
<td>5. Reports of the Committee and Secretariat</td>
</tr>
<tr>
<td></td>
<td>a. Report by the Committee to the General Assembly on its activities (June 2012 to June 2014). Working document ITH/13/8.COM/5.a</td>
</tr>
<tr>
<td></td>
<td>b. Report by the Secretariat on its activities (2013) and on the contributions of category 2 centres to the UNESCO's strategy and programme (2012-2013) This document presents a comprehensive report on the activities of the Secretariat, including the implementation of the global capacity building strategy. The report also covers the contribution of category 2 centers. Working document ITH/13/8.COM/5.b</td>
</tr>
<tr>
<td>1 – 3 p.m.</td>
<td>Lunch</td>
</tr>
<tr>
<td>3 – 6 p.m.</td>
<td>5. Reports of the Committee and Secretariat</td>
</tr>
<tr>
<td></td>
<td>c. Report on the evaluation by the Internal Oversight Service of UNESCO’s standard-setting work of the Culture Sector and the related audit of standard-setting working methods in the Culture Sector The Internal Oversight Service has recently completed an evaluation of the impact of the Convention for the Safeguarding of Intangible Cultural Heritage, as well as an audit of working methods of the six UNESCO conventions in the field of culture. This document presents its reports and recommendations. Working document ITH/13/8.COM/5.c</td>
</tr>
</tbody>
</table>

**Tuesday 3 December 2013**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 – 10 a.m.</td>
<td>Meeting of the Bureau</td>
</tr>
<tr>
<td>10 a.m. – 1 p.m.</td>
<td>6. Periodic reports of States Parties and reports on the use of international assistance</td>
</tr>
<tr>
<td></td>
<td>a. Examination of the reports of States Parties on the implementation of the Convention and on the current status of elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity This is the third year that such reports are submitted to the Committee. States Parties of the Convention has an obligation to submit such reports six years after ratifying the Convention and every six years afterwards. They report on legislative, regulatory and institutional measures taken to meet the directives of the Convention. They also review the status of all elements inscribed on the Representative List. This year, ten countries submitted their reports. Reports of States: <a href="http://www.unesco.org/culture/ich/index.php?lg=en&amp;pg=615">http://www.unesco.org/culture/ich/index.php?lg=en&amp;pg=615</a> Working document ITH/13/8.COM/6.a</td>
</tr>
<tr>
<td></td>
<td>c. Reports of States Parties on the use of international assistance from the Intangible Cultural Heritage Fund 28 States Parties to the Convention have already received financial assistance since 2008, which were reflected in thirty-eight projects for a total amount of 1,556,175 US dollars. Working document ITH/13/8.COM/6.c</td>
</tr>
</tbody>
</table>
The Consultative Body is composed of six accredited non-governmental organizations and six independent experts, appointed by the Committee to evaluate the 2013 nominations for inscription on the Urgent Safeguarding List, proposals to the Register of Best Safeguarding Practices and requests for international assistance greater than 25,000 US dollars. The report of the Consultative Body includes an analysis of the lessons learned from the 2013 cycle on the working methods and a number of transversal issues.

a. Examination of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding

Twelve nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding will be examined by the Committee, which shall decide on their inscription after reviewing the recommendations of the Consultative Body (one nomination has been withdrawn by Nicaragua).


b. Examination of proposals for selection to the Register of Best Safeguarding Practices

Two proposals will have to be examined by the Committee, which shall decide on their selection after considering the recommendations of the Consultative Body.


c. Examination of requests for International Assistance

One request will be examined by the Committee to decide on granting the assistance after reviewing the recommendation of the Consultative Body.


The Subsidiary Body is composed of six members of the Committee (Spain, Czech Republic, Peru, Japan, Nigeria and Morocco) and has been entrusted, by the Committee, the task of evaluating 2013 nominations for inscription on the Representative List. The report of the Subsidiary Body includes an analysis of the lessons learned from the 2013 cycle on a number of transversal issues and its recommendations concerning the inscription of nominated elements. Three types of recommendations are proposed: to inscribe, not to inscribe or refer to the submitting State for additional information. Thirty-one nominations will be examined by the Committee (one nomination has been withdrawn by Kazakhstan).


a. Establishment of the Consultative Body for the 2014 cycle

Working document ITH/13/8.COM/9.a


By this document, the Committee shall determine the number of files that can be examined in
2015 and 2016. The document also informs the Committee of the number of files submitted for the 2014 cycle.

Working document ITH/13/8.COM/10

11. **Draft plan for the use of the resources of the Intangible Cultural Heritage Fund**  
   Working document ITH/13/8.COM/11

12. **Voluntary supplementary contributions to the Intangible Cultural Heritage Fund**  
   Working document ITH/13/8.COM/12

<table>
<thead>
<tr>
<th><strong>Friday 6 December 2013</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>9.30 – 10 a.m.</td>
</tr>
</tbody>
</table>
| 10 a.m. – 1 p.m. | 13. **Draft amendments to the Operational Directives on:**  
  *Operational Directives for the implementation of the Convention are periodically revised. The Committee will have to discuss on:*  
  a. Safeguarding, commercialization and sustainable development  
     Working document ITH/13/8.COM/13.a  
  b. Referral option for the Representative List of the Intangible Cultural Heritage of Humanity  
     Working document ITH/13/8.COM/13.b |

| 1 – 3 p.m. | Lunch |
| 3 – 6 p.m. | 13. **Draft amendments to the Operational Directives on:**  
  c. Procedure for extension and/or reduction of an already inscribed element  
     Working document ITH/13/8.COM/13.c  
  e. Integrating the definition of ‘emergency’ into the Operational Directives and aligning the different linguistic versions of the Operational Directives  

<table>
<thead>
<tr>
<th><strong>Saturday 7 December 2013</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>9.30 – 10 a.m.</td>
</tr>
</tbody>
</table>
| 10 a.m. – 1 p.m. | 14. **Non-governmental organizations**  
  a. Accreditation of non-governmental organizations  
     Twelve non-governmental organizations are proposed for accreditation.  
     156 NGOs from all regions of the world have been already accredited by the General Assembly up to date.  
     See the list of NGOs accredited to date  
     Working document ITH/13/8.COM/14.a  
  b. Report on the profile of the non-governmental organizations accredited and the nature of their work and draft evaluation form for assessing their potential contribution to the implementation of the Convention  
     At its last session, the Committee requested the Secretariat to report on the profile of accredited NGOs and propose an evaluation form to assess their potential contribution to the implementation of the Convention. This document presents the report and a draft evaluation form.  
     Working document ITH/13/8.COM/14.b |

| 15. **Date and venue of the ninth session of the Committee** |
| 16. **Election of the members of the Bureau of the ninth session of the Committee** |
| 17. **Other business** |

| 1 – 3 p.m. | Lunch |
| 3 – 6 p.m. | 18. **Adoption of the List of Decisions**  
  19. **Closure of the session** |
8. Summaries of files proposed for 2013, including the results of evaluations

Photos and videos of nomination files

You can consult the nomination files as submitted by the States on our website at the following links:


Video interviews

Video interviews of representatives of States and civil society on more general topics concerning the intangible cultural heritage are also available online:

- Why to ratify the Convention?
- What has changed at the national level since the ratification?
- What is the meaning and impact of the inscription of intangible cultural heritage on the lists of the Convention for the communities?
- Can the intangible cultural heritage be useful to sustainable development?

Please see the link: http://www.unesco.org/culture/ich/index.php?lg=en&pg=00479

For any request on the use of photos and videos, you may contact us at the following address: r.samadov@unesco.org

List of Intangible Cultural Heritage in Need of Urgent Safeguarding

Out of twelve submitted nominations, three are recommended for inscription (25%).

<table>
<thead>
<tr>
<th>Draft Decision</th>
<th>Proposed element</th>
<th>State</th>
<th>Recommendation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 8.COM 7.a.1</td>
<td>Chovqan, a traditional Karabakh horse-riding game</td>
<td>Azerbaijan</td>
<td>Inscribe</td>
</tr>
<tr>
<td>2. 8.COM 7.a.2</td>
<td>Seperu folk dance, associated traditions and practices of the Basubiya community in Botswana’s Chobe District</td>
<td>Botswana</td>
<td>Not to inscribe</td>
</tr>
<tr>
<td>3. 8.COM 7.a.3</td>
<td>Traditional folk music of Bakgatla ba Kgafela</td>
<td>Botswana</td>
<td>Not to inscribe</td>
</tr>
<tr>
<td>4. 8.COM 7.a.4</td>
<td>Gbofe of Afounkaha, the music of the transverse trumps of the Tagbana community</td>
<td>Côte d’Ivoire</td>
<td>Not to inscribe</td>
</tr>
<tr>
<td>5. 8.COM 7.a.5</td>
<td>Paach ceremony</td>
<td>Guatemala</td>
<td>Inscribe</td>
</tr>
<tr>
<td>6. 8.COM 7.a.6</td>
<td>Tenun Ikat Sumba weaving of Indonesia</td>
<td>Indonesia</td>
<td>Not to inscribe</td>
</tr>
<tr>
<td>7. 8.COM 7.a.7</td>
<td>Enkipaata, Eunoto and Oling'esherr: three male rites of passage of the Maasai community</td>
<td>Kenya</td>
<td>Not to inscribe</td>
</tr>
<tr>
<td>8. 8.COM 7.a.8</td>
<td>Pilgrimage to Wirikuta</td>
<td>Mexico</td>
<td>Not to inscribe</td>
</tr>
<tr>
<td>9. 8.COM 7.a.9</td>
<td>Mongolian calligraphy</td>
<td>Mongolia</td>
<td>Inscribe</td>
</tr>
<tr>
<td>10. 8.COM 7.a.10</td>
<td>Traditions and oral expressions of the Rama people</td>
<td>Nicaragua</td>
<td>Not to inscribe</td>
</tr>
<tr>
<td></td>
<td>Note: The file was withdrawn by the submitting state</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. 8.COM 7.a.11</td>
<td>Glasoechko, male two-part singing in Dolni Polog</td>
<td>The former Yugoslav Republic of Macedonia</td>
<td>Not to inscribe</td>
</tr>
<tr>
<td>12. 8.COM 7.a.12</td>
<td>Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda</td>
<td>Uganda</td>
<td>Not to inscribe</td>
</tr>
</tbody>
</table>
Summaries of nominations

Azerbaijan
Chovqan, a traditional Karabakh horse-riding game

Chovqan is a traditional horse-riding game played on a grassy field by two competing teams of five riders mounted on Karabakh horses. Players use wooden mallets to drive a small leather or wooden ball into their opponents’ goal. The game is accompanied by instrumental folk music called "janghi". Chovqan strengthens feelings of identity rooted in nomadic culture. The practice and transmission of Chovqan have weakened, however, due to socio-economic factors leading to a shortage of players, trainers and Karabakh horses.

Draft Decision 7.a.1, recommendation to inscribe

Contact for further information
Mr Vasif Eyvazzade
Head of Department of International Relations and Cultural Programs
Ministry of Culture and Tourism
40, U. Hajibeyov str.
Government House, Baku AZ 1000, Azerbaijan
Tel: +994 124936538, +994 124930233
Fax: +994 12493 65 38, +994 12 493 56 05
vasifeyvazzade@gmail.com ; am_sabina@mail.az

Botswana
Seperu folk dance, associated traditions and practices of the Basubiya community in Botswana’s Chobe District

The Seperu folk dance is performed by the Basubiya community on ceremonial and festive occasions. The male dancer leads a succession of skilled women dancers (in pairs), wearing layered dresses that take the shape of a peacock's tail. A group of vocalists encircles the dancers, singing and clapping throughout the performance. The dance is transmitted orally and through observation. However, enactment is declining due to the advanced age of the participants and reduced transmission to the young.

Draft Decision 7.a.2, recommendation not to inscribe

Contact for further information
Ms Dineo Naomi Phuti
Director
Department of Arts and Culture
Ministry of Youth, Sport and Culture
Thusanyo House
Private Bag 00291
Gaborone, Botswana
Tel: +267 3909 222 / +267 393 3387
Fax: +267 3909 227 / +267 3910 348
dphuti@gov.bw

Botswana
Traditional folk music of Bakgatla ba Kgafela

Dikopelo is a form of competitive choral singing and dancing performed by the Bakgatla ba Kgafela during the festive season and at social events. A communal practice involving women, men and children, the songs celebrate their shared history and culture and convey messages about social issues, including cultural practices and beliefs, socio-economic and political developments, violence, poverty, HIV and AIDS, and political corruption. Transmission is weakening, however, as a result of increased migration to cities and the prevalence of popular music.

Draft Decision 7.a.3, recommendation not to inscribe

Contact for further information
Ms Dineo Naomi Phuti
Director, Department of Arts and Culture, Ministry of Youth, Sport and Culture
Thusanyo House, Private Bag 00291
Gaborone, Botswana
Tel: +267 3909 222 / +267 393 3387
Fax: +267 3909 227 / +267 3910 0348
dphuti@gov.bw
Côte d'Ivoire
Gbofe of Afounkaha, the music of the transverse trumps of the Tagbana community

The Gbofe of Afounkaha is a form of music performed within the Tagbana community at major social events. The orchestral groups include dancers and singers, two drums and six transverse trumpets. The songs praise the community chiefs and leaders, but also act as social criticism and explore themes of love, death and gratitude through proverbs, parables or topical commentary. Children learn Gbofe directly from their parents and experienced practitioners, although at present there are few new practitioners.

Draft Decision 7.a.4, recommendation not to inscribe

Contact for further information
Mr Konin Aka
Directeur du patrimoine culturel
Ministère de la Culture et de la Francophonie
Cité Administrative
Tour E, 19e étage
ABIDJAN, Côte d’Ivoire
Tel: +225 05 42 20 07/01 29 72 99
Fax : +225 20 21 24 96
konin_aka@yahoo.com

Guatemala
Paach ceremony

The Paach ceremony is a corn-veneration ritual celebrated in San Pedro Sacatepéquez. The ritual describes the growing and harvesting of corn and includes dancing, prayers in the Mam language and a meal. Older men and women dress ceremonial corncobs, offer prayers during the ceremony, coordinate the preparation and serving of food and perform a ceremonial dance to marimba music. In recent years, the Paach ceremony has suffered from a decrease in transmission, with young people and some bearers declining to participate.

Draft Decision 7.a.5, recommendation to inscribe

Contact for further information
Ms Olga Lidia Xicará
General Officer
Cultural and Natural Heritage
Ministry of Culture and Sports
12 avenida 11-11 zona 1, Guatemala
Tel: +502 22395139 - (502) 22301495, Cel. 57823896
Fax : +502 22325956
olxicara@mcd.gob.gt ; olgaxicara@hotmail.com

Indonesia
Tenun Ikat Sumba weaving of Indonesia

In villages throughout Sumba Island on the Indonesian archipelago, women weavers produce cotton textiles that are renowned for their beauty and the great variety of patterns and motifs. The weavers spin the cotton, make the natural dyes and design the traditional resist-dye patterns and motifs that symbolize the life and cosmological beliefs of the Sumba people. Today, Tenun Ikat Sumba pieces are worn only at special ceremonies that are becoming less frequent. The number of weavers is decreasing and they face competition from factory-made textiles.

Draft Decision 7.a.6, recommendation not to inscribe

Contact for further information
Mr Roseri Rosdy Putri
Deputy Director for National and World Cultural Heritage
Directorate for Internalization of Values and Cultural Diplomacy
Kompleks Kementerian Pendidikan dan Kebudayaan
Gedung E Lantai 10
Jalan Jenderal Sudirman
Senayan, Jakarta 10270
Tel: +62 21 5725047
Fax : +62 21 5725564
roserirosdy@yahoo.com
Kenya
Enkipaata, Eunoto and Ong’esherr: three male rites of passage of the Maasai community

Young men of the Maasai community undergo three rites of passage to transfer knowledge and educate them in their adult and social responsibilities. The first rite inducts the boys as morans, who live in a village where indigenous knowledge is transmitted through lessons, songs, folk-tales and proverbs. The second rite represents the start of adulthood, and the third marks the beginning of eldership. Together the rites enhance cultural identity, unity and continuity, although nowadays they are performed much less frequently and many fewer people take part.

Draft Decision 7.a.7, recommendation not to inscribe

Contact for further information
Mr Robinson M. Kanyenze
Director of Culture a.i., Department of Culture, Ministry of Sports, Culture and the Arts
P.O. Box 67374-00200, Nairobi
Tel: +254-020-2727980-4
Fax: +254-020-2725329
robbykanyenze@gmail.com

Mexico
Pilgrimage to Wirikuta

The pilgrimage to Wirikuta is an annual ritual undertaken by Wixárika pilgrims in western Mexico. The pilgrims travel east from the Pacific coast through the San Luis Potosí desert, visiting sites representing the four cardinal directions and leaving ritual offerings. The pilgrimage acts as a social mechanism that reproduces an ancestral worldview and an agricultural production system based on corn and the seasonal cycles. Novice healers undertake the pilgrimage five times. Recently, mining projects have threatened the integrity of the sacred sites and natural resources along the pilgrimage route.

Draft Decision 7.a.8 recommendation not to inscribe

Contact for further information
Alejandro González Cravioto
Director de Asuntos Internacionales
Comisión Nacional para el Desarrollo de los Pueblos Indígenas
Avenida Méico Coyoacán No. 333, 6 piso
Colonia Xoco, Delegación Benito Juárez
C.P. 03330, México, Distrito Federal, Mexico
Tel: 01 (444) 8 11 15 52
Fax: 01 (444) 8 33 28 03
agonzalesecdci.gob.mx

Mongolia
Mongolian calligraphy

Mongolian calligraphy is the technique of handwriting in the Classical Mongolian script, which comprises ninety letters connected vertically by continuous strokes to create words. After decades of suppression, Mongolian calligraphy has experienced a rebirth since the country’s democratization in the 1990s. Traditionally, mentors select the best students and train them to be calligraphers over a period of five to eight years. At present, only three middle-aged scholars voluntarily train the small community of just over twenty young calligraphers.

Draft Decision 7.a.9, recommendation to inscribe

Contact for further information
Mr Jargalsaikhan Gundegmaa
Secretary-General, Mongolian National Commission for UNESCO
Government building-11, Khuvisgalchdyn Orgon Choloo
P.O. Box 38
Ulaanbaatar, Mongolia
Tel: +976-11-315652
Fax: +976-11-322612
natcom@unesco.mn ; tsogtbayar_ganbat@yahoo.com
Nicaragua
Traditions and oral expressions of the Rama people

Note: The file was withdrawn by the submitting state

Rama traditions and oral expressions are founded on a deep-seated ethos of conservation and respect for nature. These include extensive knowledge of aquatic life and the flora and fauna of nearby tropical forests. The Rama are excellent sailors and practise sustainable fishing, hunting and gathering for their traditional cuisine and natural remedies. They perform their music, dance and songs at religious festivals, while their stories convey key moral values. Migration and the predominance of formal education in English now threaten the transmission of Rama knowledge.

Draft Decision 7.a.10 recommendation not to inscribe

Contact for further information
Ms Vilma de la Rocha
Directora General
Instituto Nicaragüense de Cultura
Frente a Plaza de la Revolución
Managua, Nicaragua
Tel: +505 22 22 38 45
Fax: +505 22 22 38 45
vilma.delarocha@inc.gob.ni ; direccion.inc2011@gmail.com

The former Yugoslav Republic of Macedonia
Glasoechko, male two-part singing in Dolni Polog

Glasoechko male two-part singing is traditionally performed by groups of two or three men at celebrations, weddings and other social gatherings in Dolni Polog. Glasoechko songs are polyphonic, with a drone voice in counterpoint to the main melody. The songs are epic or lyrical love songs, often accompanied by a shepherd’s flute and bagpipes. The bearers are individual singers who acquired their skills by imitating their predecessors. Nowadays, there are few Glasoechko performers as a result of migration, marginalization and lack of exposure.

Draft Decision 7.a.11, recommendation not to inscribe

Contact for further information
Ms Ivona Opetcheska Tatarchevska
High Adviser for Cultural Goods
Cultural Heritage Protection Office
Gjuro Gjakovich 61
1000 Skopje
The former Yugoslav Republic of Macedonia
Tel: +389 23289778
Fax: +389 23289777
i.tatarchevska@uzkn.gov.mk ; itatarchevska@gmail.com ; l.topuzovska@kultura.gov.mk ; t.kraljevska@kultura.gov.mk ; z.pavlov@uzkn.gov.mk

Uganda
Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda

Empaako is a naming system practised by communities in Uganda, where children receive one of twelve names shared across the communities during a ceremony presided over by the clan head and relatives. Addressing a person by her or his Empaako name is an affirmation of social identity and unity and a declaration of affection, respect, honour or love, which can defuse tension. The transmission of Empaako has dropped dramatically due to a general decline in appreciation of traditional culture.

Draft Decision 7.a.12, recommendation not to inscribe

Contact for further information
Mr Stephen Rwagweri
Executive Director
Engabu Za Tooro (Tooro Youth Platform for Action)
P.O. Box 886
Fort Portal, Uganda
Tel: +256 772469751
engabuzatooro@gmail.com
Register of Best Safeguarding Practices

Out of two proposals submitted, one is recommended for selection.

<table>
<thead>
<tr>
<th>Draft Decision</th>
<th>Proposed element</th>
<th>State</th>
<th>Recommendation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>8 COM 7.b.1 Documentation of Egypt’s Nubian intangible heritage</td>
<td>Egypt</td>
<td>Not to select</td>
</tr>
<tr>
<td>2.</td>
<td>8 COM 7.b.2 Methodology for inventorying intangible cultural heritage in biosphere reserves: the experience of Montseny</td>
<td>Spain</td>
<td>Select</td>
</tr>
</tbody>
</table>

Summaries of proposals

Egypt

Documentation of Egypt's Nubian intangible heritage

A joint initiative of the Public Nubian Club and the Centre for Documentation of Cultural and Natural Heritage (CULTNAT), the project aims to document and safeguard the intangible heritage of Egypt's indigenous Nubian community. It trains young Nubians to collect, document and digitize their rich and distinctive heritage for dissemination, as a tool to revitalize and sustain their culture. At a future date, it aims to set up a vocational and cultural centre to promote Nubian culture and to train young people in traditional know-how.

Draft Decision 7.b.1, recommendation **not to select**

Contact for further information
Ms Sherine Elshorbagy
CULTNAT
Center for Documentation of Cultural and Natural Heritage - Bibliotheca Alexandrina
Smart Village
Cairo-Alexandria Road, Km 28
Giza, Egypt
Tel: +20 23534-3136
Fax: +20 23534 3055
sherine.elshorbagy@cultnat.org

Spain

Methodology for inventorying intangible cultural heritage in biosphere reserves: the experience of Montseny

Initiated by the UNESCO Centre in Catalonia, a non-governmental organization, the project aims to safeguard intangible cultural heritage in a biosphere reserve through the identification of intangible cultural heritage and the preparation of inventories. Undertaken in cooperation with local stakeholders and institutions, the project has developed an inventorying methodology based on a participatory approach that involves the local population of Montseny in identifying, documenting and researching its intangible cultural heritage. The methodology could be reproduced both regionally and internationally, and is suitable for use in developing countries.

Draft Decision 7.b.2, recommendation **to select**

Contact for further information
Mr Jesús Prieto de Pedro
Director general
Dirección general de Bellas Artes y Bienes Culturales, Archivos y Bibliotecas
Ministerio de Educación, Cultura y Deporte
Plaza del Rey, 1
28071 MADRID, Spain
Tel: +34 917017262
Fax: +34 917017383
jesus.prieto@mecd.es ; elisa.decabo@mecd.es
International assistance

One request was submitted this year. It has not been recommended for approval.

<table>
<thead>
<tr>
<th>Draft Decision</th>
<th>Title of the request</th>
<th>State</th>
<th>Amount in USD</th>
<th>Recommendation</th>
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<tbody>
<tr>
<td>1.</td>
<td>8 COM 7. c.1 Safeguarding of the ibex dance and song of Pakistan</td>
<td>Pakistan</td>
<td>90590</td>
<td>Not to grant</td>
</tr>
</tbody>
</table>

Representative List of the Intangible Cultural Heritage of Humanity

Out of 31 nominations for the Representative List, 23 are recommended for inscription (74%). One nomination has been recommended to refer to the submitting State for additional information.

<table>
<thead>
<tr>
<th>Draft Decision</th>
<th>Title</th>
<th>State</th>
<th>Recommendation</th>
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<tbody>
<tr>
<td>1.</td>
<td>8 COM 8.1 Annual pilgrimage to the mausoleum of Sidi ‘Abd el-Qader Ben Mohammed (Sidi Cheikh)</td>
<td>Algeria</td>
<td>To inscribe</td>
</tr>
<tr>
<td>2.</td>
<td>8COM 8.2 Practices and knowledge linked to the Imzad of the Tuareg communities of Algeria, Mali and Niger</td>
<td>Algeria, Mali, Niger</td>
<td>To inscribe</td>
</tr>
<tr>
<td>3.</td>
<td>8 COM 8.3 Classical horsemanship and the High School of the Spanish Riding School Vienna</td>
<td>Austria</td>
<td>Not to inscribe</td>
</tr>
<tr>
<td>4.</td>
<td>8 COM 8.4 Traditional art of Jamdani weaving</td>
<td>Bangladesh</td>
<td>To inscribe</td>
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<tr>
<td>5.</td>
<td>8 COM 8.5 Shrimp fishing on horseback in Oostduinkerke</td>
<td>Belgium</td>
<td>To inscribe</td>
</tr>
<tr>
<td>6.</td>
<td>8 COM 8.6 Alasita festivity, the Iqiqu (Ekoko) and Ilia ritual</td>
<td>Bolivia (Plurinational State of)</td>
<td>Not to inscribe</td>
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<tr>
<td>7.</td>
<td>8 COM 8.7 Círio de Nazaré (The Taper of Our Lady of Nazareth) in the city of Belém, Pará</td>
<td>Brazil</td>
<td>Not to inscribe</td>
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<tr>
<td>8.</td>
<td>8 COM 8.8 Chinese Zhusuan, knowledge and practices of mathematical calculation through the abacus</td>
<td>China</td>
<td>To inscribe</td>
</tr>
<tr>
<td>9.</td>
<td>8 COM 8.9 Moreška, a sword dance-drama of Korčula</td>
<td>Croatia</td>
<td>Not to inscribe</td>
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<td>10.</td>
<td>8 COM 8.10 Mediterranean diet</td>
<td>Cyprus - Croatia - Spain - Greece - Italy - Morocco - Portugal</td>
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<td>11.</td>
<td>8 COM 8.11 Commemoration feast of the finding of the True Holy Cross of Christ</td>
<td>Ethiopia</td>
<td>To inscribe</td>
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<tr>
<td>12.</td>
<td>8 COM 8.12 Limousin septennial ostensions</td>
<td>France</td>
<td>To inscribe</td>
</tr>
<tr>
<td>13.</td>
<td>8 COM 8.13 Ancient Georgian traditional Qvevri wine-making method</td>
<td>Georgia</td>
<td>To inscribe</td>
</tr>
<tr>
<td>14.</td>
<td>8 COM 8.14 Sankirtana, ritual singing, drumming and dancing of Manipur</td>
<td>India</td>
<td>To inscribe</td>
</tr>
<tr>
<td>15.</td>
<td>8 COM 8.15 Iranian traditional medicine</td>
<td>Iran (Islamic Republic of)</td>
<td>Refer</td>
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<tr>
<td>16.</td>
<td>8 COM 8.16 Celebrations of big shoulder-borne processional structures</td>
<td>Italy</td>
<td>To inscribe</td>
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<tr>
<td>17.</td>
<td>8 COM 8.17 Washoku, traditional dietary cultures of the Japanese, notably for the celebration of New Year</td>
<td>Japan</td>
<td>To inscribe</td>
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<tr>
<td>18.</td>
<td>8 COM 8.18 Folk dance Kara-Zhorga</td>
<td>Kazakhstan</td>
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<td>Note: The file was withdrawn by the submitting state</td>
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<tr>
<td>19.</td>
<td>8 COM 8.19 Kyrgyz epic trilogy: Manas, Semetey, Seytek</td>
<td>Kyrgyzstan</td>
<td>To inscribe</td>
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<tr>
<td>20.</td>
<td>8 COM 8.20 Traditional craftsmanship of the Mongol Ger and its associated customs</td>
<td>Mongolia</td>
<td>To inscribe</td>
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<tr>
<td>21.</td>
<td>8 COM 8.21 Eyo masquerade festival</td>
<td>Nigeria</td>
<td>Not to inscribe</td>
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<tr>
<td>22.</td>
<td>8 COM 8.22 Knowledge, skills and rituals related to the annual renewal of the Q’eswachaka bridge</td>
<td>Peru</td>
<td>To inscribe</td>
</tr>
</tbody>
</table>
**Summaries of nominations**

**Algeria**

**Annual pilgrimage to the mausoleum of Sidi ‘Abd el-Qader Ben Mohammed (Sidi Cheikh)**

Every year at the end of June, Sufi communities undertake a three-day pilgrimage to the mausoleum of Sidi ‘Abd el-Qader Ben Mohammed (Sidi Cheikh) in El Abiodh Sidi Cheikh. The pilgrimage renews peaceful ties among the Sufi brotherhood and contributes to the growth of Sufism. It also promotes community values such as hospitality and collective practices such as praises, Koran recitations, secular chants and dances. Festivities – including fencing, equestrian competitions and dances – complement the prayers and rituals at the heart of the pilgrimage.

Draft Decision 8.1, recommendation to inscribe

*Contact for further information*

M. Slimane HACHI
Directeur
Centre national de recherches préhistoriques, anthropologiques et historiques (Cnrpah)
Ministère de la culture
3 rue Franklin D. Roosevelt
ALGER 16500, Algérie
Tel: 00213 661 576282
Fax: 00213 21 747929
slimhachi@yahoo.fr

**Algeria, Mali, Niger**

**Practices and knowledge linked to the Imzad of the Tuareg communities of Algeria, Mali and Niger**

Imzad music is a characteristic feature of Tuareg populations and is performed by women on a single-stringed bowed instrument known as the Imzad. The musician sits with the instrument on her knees and plays it with a bow. The Imzad provides melodic accompaniment to poetic or popular songs, frequently sung by men on ceremonial occasions in Tuareg camps. It is often performed to drive away evil spirits and alleviate the pain of the sick. The musical knowledge is transmitted orally according to traditional methods of observation and assimilation.

 Draft Decision 8.2, recommendation to inscribe

*Contact for further information*

M. Slimane HACHI
Directeur, Centre national de recherches préhistoriques, anthropologiques et historiques (Cnrpah)
Ministère de la culture
3 rue Franklin D. Roosevelt, ALGER 16500, Algérie
Tel: 00213 21 71 7317/ 0213 661576282
Fax: 00213 21 71 7317
contact@cnrpah.org ; slimhachi@yahoo.fr
**Austria**

**Classical horsemanship and the High School of the Spanish Riding School Vienna**

The High School of classical horsemanship sees the horse as a partner rather than a subordinate, and bases its training on kindness and rewards. The Spanish Riding School in Vienna teaches the final stage in classical horsemanship and breeds small Lipizzaner horses specifically to perform challenging exercises such as dressage and jumps. All the students receive training from experienced riders. The most dedicated candidates aim to perform in public at the School Quadrille, which requires great mental concentration and performance skills as well as the ability to represent the school.

Draft Decision 8.3, recommendation **not to inscribe**

*Contact for further information*

Mme Maria WALCHER  
Programme Specialist for Intangible Cultural Heritage  
Austrian Commission for Unesco  
Universitätsstraße 5  
4th Floor  
1010 Vienna, Autriche  
Tel: 0043 1 526 13 01 14  
Fax: 0043 1 526 13 01 20  
walcher@unesco.at

**Bangladesh**

**Traditional art of Jamdani weaving**

Jamdani is a time-consuming and labour-intensive form of handloom weaving traditionally practised by craftspeople around Dhaka. The sheer cotton textiles are renowned for the richness of their motifs, which are woven directly on the loom. Bengali women wear Jamdani saris as a symbol of identity, dignity and self-recognition, both for everyday wear and at celebrations. The traditional motifs and weaving techniques are transmitted by master weavers to disciples and are handed down within families in the weaver community.

Draft Decision 8.4, recommendation **to inscribe**

*Contact for further information*

M. Shamsuzzaman KHAN  
Director General  
Bangla Academy  
3 Kazi Nazrul Islam Avenue  
Dhaka 1000, Bangladesh  
Tel: 88-02-861-9580  
Fax: 88-02-966-1080  
szk_shyamoli@yahoo.com

**Belgium**

**Shrimp fishing on horseback in Oostduinkerke**

In Oostduinkerke, shrimpers mounted on horseback drag a net through the surf to catch shrimp. A good knowledge of the sea and the sand strip and a close relationship with one’s horse are essential. The tradition gives the community a strong sense of collective identity and plays a central role in social and cultural events, especially the two-day Shrimp Festival. Twelve households, each with its own speciality, are active in shrimp fishing. Knowledge is handed down from generation to generation, with experienced shrimpers demonstrating their fishing techniques to beginners.

Draft Decision 8.5, recommendation **to inscribe**

*Contact for further information*

Mme Marina LAUREYS  
Head of Heritage section  
Agency of Arts and Heritage,  
Arenbergstraat 9  
1000 Brussels, Belgique  
Tel: 00 32 (0)58 51 2468/00 32 (0)58 53 37 53  
Fax: 00 32 (0)58 51 08 17
Bolivia (Plurinational State of)
Alasita festivity, the Iqiqu (Ekeko) and Illa ritual

The Alasita festival takes place annually on 24 January in La Paz. At its core is the sale and exchange of handcrafted miniatures, which are then consecrated to the deities Iqiqu (Ekeko) and Illa, bearers of fertility and reproduction, in a ritual designed to ensure prosperity and abundance in the following year. The festival is a key event for bringing the people of La Paz into contact with those from rural areas, and generating income for the artisans who display their skills.

Draft Decision 8.6, recommendation not to inscribe

Contact for further information
M. Marcos Rodolfo MICHEL LÓPEZ
Director General de Patrimonio Cultural, Ministerio de Culturas
Calle Ayacucho esq. Potosí
La Paz, Bolivie (État plurinational de)
Tel: 591- 2 - 45690
Fax: 591- 2 - 2202628
marcos_michel2002@yahoo.com

Brazil
Círio de Nazaré (The Taper of Our Lady of Nazareth) in the city of Belém, Pará

The Círio de Nazaré festival in Belém honours Our Lady of Nazareth. On the second Sunday of October, a wooden image of Our Lady proceeds from Sé Cathedral to Sanctuary Square in what is one of the world's largest religious processions. Vast numbers travel from across Brazil to attend a festival that blends sacred and profane elements, reflecting the rich multicultural character of Brazilian society. While local devotees build altars and welcome visitors, children accompany parents to the festivities, thus ensuring transmission of this heritage.

Projet décision 8.7, recommendation not to inscribe

Contact for further information
Mme Celia CORSINO
Director of Department of Intangible Heritage
DPI/National Institute of Historical Artistic Heritage - IPHAN
SEPS 713/913 Bloco D,
4 andar, 70.390.135 Brasília-DF, Brésil
Tel: 5561 - 20245401
Fax: 5561 - 20245420
dpi@iphan.gov.br; celia.corsino@iphan.gov.br

China
Chinese Zhusuan, knowledge and practices of mathematical calculation through the abacus

Chinese Zhusuan is a time-honoured traditional method of performing mathematical calculations with an abacus. By moving beads along rods, practitioners can perform addition, subtraction, multiplication, division, exponential multiplication, root and more complicated equations. Zhusuan has been handed down through the generations, using traditional models of oral teaching and self-learning. Beginners can make quick calculations after some fairly basic training, while proficient practitioners develop an agile mind. Zhusuan is widely used in Chinese life and is an important symbol of traditional Chinese culture and identity.

Draft Decision 8.8, recommendation to inscribe

Contact for further information
Jinxiu SU
Vice President
Chinese Abacus and Mental Arithmetic Association (CAMAA)
Room 1320, Xinzhi Building, No. A28, Fucheng Road, Haidian District
Beijing 100142, Chine
Tel: +86-10- 8819-1382 (office); +86-13901200167 (mobile phone)
Fax: +86-10-8819-1320
sujinxiu@hotmail.com
Croatia
Moreška, a sword dance-drama of Korčula

The Moreška is a sword dance-drama performed in the town of Korčula. It combines pantomime, spoken word and dance, and takes the form of a dispute over a girl between two groups of dancers, one clad in red and the other in black, each led by a king. The Moreška is seen today as a symbol of Korčulan identity: all Korčulans may learn the art and those playing the key characters have a special role in transmitting it to younger generations.

Draft Decision 8.9, recommendation not to inscribe

Contact for further information
Mme Katarina RADATOVIĆ-CVITANOVIĆ
Head, Department for Movable and Intangible Cultural Heritage
Directorate for the Protection of Cultural Heritage
Ministry of Culture
Runjaninova ulica 2
10000 ZAGREB, Croatie

Cyprus - Croatia - Spain - Greece - Italy - Morocco - Portugal
Mediterranean diet

The Mediterranean diet involves a set of skills, knowledge, rituals, symbols and traditions concerning crops, harvesting, fishing, animal husbandry, conservation, processing, cooking, and particularly the sharing and consumption of food. Eating together is the foundation of the cultural identity and continuity of communities throughout the Mediterranean basin. The Mediterranean diet emphasizes values of hospitality, neighbourliness, intercultural dialogue and creativity and plays a vital role in cultural spaces, festivals and celebrations, bringing together people of all ages, conditions and social classes.

Draft Decision 8.10, recommendation to inscribe

Contact for further information
M. Jorge QUEIROZ
Directeur du Département de la culture, du patrimoine et du tourisme
Municipalité de Tavira
Praça da República
8800-951 TAVIRA
jqueiroz@cm-tavira.pt

Ethiopia
Commemoration feast of the finding of the True Holy Cross of Christ

The festival of Maskel is celebrated across Ethiopia on 26 September to commemorate the unearthing of the True Holy Cross of Christ. Celebrations centre around the burning of the Damera bonfire in Maskel Square in Addis Ababa. Hundreds of thousands of people from diverse communities flock to the square as colourfully dressed priests chant hymns and prayers and perform their unique rhythmic dance. Maskel brings families and communities together from across the nation and promotes spiritual life through reconciliation, social cohesion and peaceful coexistence.

Draft Decision 8.11, recommendation to inscribe

Contact for further information
M. Desalegne ABEBAW
Director
Cultural Heritage Research Directorate
Authority for Research and Conservation of Cultural Heritage
P.O. Box 13247
Addis Ababa, Éthiopie
Tel: +251-911-15-61-75
desalegn99@yahoo.com
France
Limousin septennial ostensions
The Limousin septennial ostensions are grand ceremonies and processions organized every seventh year for the exhibition and worship of relics of Christian saints. The festivities are attended by large crowds who gather to see the reliquaries as they process through the towns. Preparation of the ostensions is a communal, year-long undertaking that helps to strengthen social bonds. The festivities also play an important role in helping recently arrived or former inhabitants to integrate and in uniting families when relatives return to join in the celebrations.

Draft Decision 8.12, recommendation to inscribe

Contact for further information
M. Christian HOTTIN
Conservateur du patrimoine
Adjoint au département du pilotage de la recherche et de la politique scientifique
Direction générale des patrimoines
Ministère de la culture et de la communication
6, rue des Pyramides
75001 PARIS
Tel: 01-40-15-77-37/06-84-33-62-12
christian.hottin@culture.gouv.fr

Georgia
Ancient Georgian traditional Qvevri wine-making method
Qvevri wine-making takes its name from the distinctive egg-shaped earthenware vessel – the Qvevri – in which wine is fermented and stored in villages and towns throughout Georgia. The tradition plays a vital role in everyday life and celebrations, and forms an inseparable part of the cultural identity of Georgian communities, with wine and vines frequently evoked in Georgian oral traditions and songs. Knowledge of this heritage is passed down by families, neighbours and friends, all of whom join in the communal harvesting and wine-making activities.

Draft Decision 8.13, recommendation to inscribe

Contact pour plus d’information
Mme Rusudani MIRZIKASHVILI
Head of the UNESCO and International Relations Unit
National Agency for Cultural Heritage Preservation of Georgia
Atoneli str 27a
0105 Tbilisi, Géorgie
Tel: +995 32 298 39 24
Fax: +995 32 293 23 94
r.mirzikashvili@heritagesites.ge

India
Sankirtana, ritual singing, drumming and dancing of Manipur
Sankirtana encompasses an array of arts performed to mark religious occasions and various stages in the life of the Vaishnava people. Drummers and singer-dancers enact the lives and deeds of Krishna through devotional songs that often produce an ecstatic reaction among devotees. Sankirtana takes place on public festive and religious occasions that unite the community, and is also performed to commemorate individual life-cycle ceremonies. The whole society is involved in its safeguarding, with the specific knowledge and skills traditionally transmitted from mentor to disciple.

Draft Decision 8.14, recommendation to inscribe

Contact for further information
Mme Helen ACHARYA
Acting Secretary
Sangeet Natak Akademi
Rabindra Bhavan
35 Feroze Shah Road
New Delhi 110001, Inde
Tel: +91-11-23387246/47/48
Fax: +91-11-23385715
mail@sangeetnatak.gov.in
Iran (Islamic Republic of)
Iranian traditional medicine

Iranian traditional medicine encompasses a diversity of knowledge about preventive medicine, remedies, and the preservation and promotion of good health. It focuses on six key factors: climate, food and drink, sleep and waking, movement and resting, discomfort and its relief, and psychological state. It comprises orally transmitted knowledge and practices as well as thousands of written texts. The philosophy and traditional knowledge are highly respected and Iranians regard their traditional medicine as a defining part of their communal identity.

Draft Decision 8.15, recommendation to refer

Contact for further information
Mme Atousa MOMENI
General Director for Registration, Conservation and Rehabilitation of Intangible and Natural Heritage
Yadegare Emam Crossroads
Azadi Street, Tehran, Iran (République islamique d’)
Tel: 0098-21-66084577
Fax: 0098-21-66027418
yadollahparmoun@yahoo.com; atusa.momeni@yahoo.com

Italy
Celebrations of big shoulder-borne processional structures

Catholic processions featuring large shoulder-borne processional structures take place throughout Italy, especially in Nola, Palmi, Sassari and Viterbo. These communal celebrations require the involvement of musicians and singers, as well as skilled artisans who manufacture the processional structures and create the ceremonial clothes and artefacts. The coordinated, equitable sharing of tasks in a common project is a fundamental part of the celebrations. The structures are recreated annually through informal transmission of the techniques and knowledge concerned.

Draft Decision 8.16, recommendation to inscribe

Contact for further information
Mme Patrizia NARDI
Technical and scientific coordination of 'Feste di Grandi Macchine a Spalla'
Via F.A. Barone 4, 89015 Palmi (RC), Italie
Tel: 0039 3287923214
Fax: 0039 0966261516
patrizia.nardi@i2000net.it

Japan
Washoku, traditional dietary cultures of the Japanese, notably for the celebration of New Year

Washoku is a comprehensive set of skills, knowledge and traditions relating to the preparation and consumption of food, and respect for natural resources. Typically seen during Japanese New Year celebrations, it takes the form of special meals and beautifully decorated dishes using fresh ingredients, each of which has a symbolic meaning. These are shared by family members or collectively among communities. The basic knowledge and skills related to Washoku are passed down in the home at shared mealtimes.

Draft Decision 8.17, recommendation to inscribe

Contact for further information
M. Tatsuhiro SHIOKAWA
Director
Office of International Cooperation on Cultural Properties
Traditional Cultural Division
Cultural Properties Department
Agency for Cultural Affairs
3-2-2 Kasumigaseki,
Chiyoda-ku
Tokyo 100-8959, Japon
Tel: +81-3-6734-3056
Fax: +81-3-6734-3820
shiokawa@bunka.go.jp
Kazakhstan
Folk dance Kara-Zhorga

Note: The file was withdrawn by the submitting state

Kara-Zhorga is a form of Kazakh folk dance that imitates the movements and techniques of horse-racing. It is performed during festive gatherings, particularly at feasts celebrating newborn babies. The nature of the dance reflects aspects of everyday life, from the relationship with horses and cattle to communal, social and spiritual activities. Today, both professional dancers and amateur troupes give performances highlighting the prized features of nomadic life: courage, vitality, musicality and mobility.

Draft Decision 8.18, recommendation **not to inscribe**

**Contact for further information**
Dr. Leila MAMBETOVA
Editor in Chief "Kazakh Ballet World" magazine
204, Kozhamkulov street, apt. 22
Almaty
Kazakhstan
Tel: +7.727.293-71-27
Fax: +7.727.293-71-27
laila7510@mail.ru

Kyrgyzstan
Kyrgyz epic trilogy: Manas, Semetey, Seytek

The Kyrgyz epic trilogy of Manas, Semetey and Seytek expresses the historical memory of the Kyrgyz people. It owes its survival to a community of storytellers who perform the epic, using special forms of narration, rhythm, tone and gestures, at village events and nationwide celebrations and on national holidays. The trilogy helps young people to understand their own history and culture, the natural environment and the peoples of the world; it also provides them with a sense of identity and promotes ideas of tolerance and multiculturalism.

Draft Decision 8.19, recommendation **to inscribe**

**Contact for further information**
Mme Elnura KORCHUEVA
Secretary-General
National Commission of the Kyrgyz Republic for UNESCO
54, blv. Erkindik, 720040 Bishkek
Kirghizistan
natcomunesco@totel.kg; sabiras@mail.ru

Mongolia
Traditional craftsmanship of the Mongol Ger and its associated customs

The Mongol Ger is a round structure comprising walls, poles and a ceiling covered with canvas and felt, and tightened with ropes. It is light enough for nomads to carry; flexible enough to fold and pack; and sturdy enough to be dismantled and reassembled. Craftsmanship of the traditional Mongol Ger is a communal enterprise, with men carving the wood and both women and men engaged in painting, sewing and stitching, and felt-making. Traditional craftsmanship is taught through mentoring by a senior craftsperson.

Draft Decision 8.20, recommendation **to inscribe**

**Contact for further information**
M. Jargalsaikhan GUNDEGMAA
Secretary-General
Mongolian National Commission for UNESCO
Government building-11
Khuvisgalchdyn Orgon Choloo
P.O. Box 38
Ulaanbaatar , Mongolie
Tel: + 976-11-315652
Fax: + 976-11-322612
natcom@unesco.mn
Nigeria
Eyo masquerade festival

The Eyo masquerade festival of Lagos is celebrated in honour of the deity Adamu Orisha and marks the passage of souls to the spirit world. Eyo costumed dancers parade through the city, attired in flowing white gowns and veils and carrying a staff. They all wear large coloured straw hats that indicate the family compound to which they belong. Handed down within Eyo groups, the festival brings the community together, integrates all strata of society and pays obeisance to the ruling Oba (king) of Lagos.

Draft Decision 8.21, recommendation not to inscribe

Contact for further information
M. Augustus Babajide AJIBOLA
Deputy Director
Federal Ministry of Tourism, Culture and National Orientation
Federal Secretariat Complex, Phase II
Blk E Rm 231
PMB 473 Garki
Abuja, Nigéria
Tel: +234 803 301 8985, +234 805 961 5644
ajibloecr@yahoo.com

Peru
Knowledge, skills and rituals related to the annual renewal of the Q’eswachaka bridge

The Q’eswachaka rope suspension bridge crosses a gorge of the Apurimac River in the southern Andes. Four Quechua-speaking peasant communities assemble annually to renew it, using traditional Inca techniques and materials. The three-day process involves repeatedly braiding straw into thick ropes, which are then woven together to form the bridge. The process structures the life of the participating communities, strengthens centuries-old bonds and reaffirms their cultural identity. When the bridge is finished, the communities hold a celebratory festival.

Draft Decision 8.22, recommendation to inscribe

Contact for further information
M. Luis PEIRANO
Minister of Culture
Av. Javier Prado Este 2465
San Borja
Lima 41
Tel: 511 476 9933
Fax: 511 2264161
lpeirano@mculutura.gob.pe

Republic of Korea
Kimjang, making and sharing kimchi

Kimchi is a name for preserved vegetables seasoned with spices and fermented seafood, an essential part of Korean meals. Late autumn is Kimjang season, when communities collectively make and share large quantities of kimchi to ensure that every household has enough to sustain it through the winter. The custom emphasizes the importance of sharing and is a reminder of the need to live in harmony with nature. The collective practice of Kimjang reaffirms Korean identity and is an excellent opportunity for strengthening family cooperation.

Draft Decision 8.23, recommendation to inscribe

Contact for further information
Mme Yena LEE
Deputy Director
International Affairs Division of the Cultural Heritage Administration
189 Cheongsa-ro, Seo-gu, Daejeon, République de Corée
Tel: +82-42-481-4797
Fax: +82-42-481-4759
yena85@korea.kr; ich.korea.2005@gmail.com
Romania - Republic of Moldova
Men’s group Colindat, Christmas-time ritual

On Christmas Eve, groups of young men in villages throughout Romania and the Republic of Moldova go from house to house performing festive songs. The songs have an epic content, which is adapted to each host’s individual circumstances. The performers also sing special, auspicious songs for unmarried girls, to help them find a husband within the next year. After the performance, the hosts offer the singers ritual gifts and money. Colindat plays an important role in preserving social identity and cohesion.

Draft Decision 8.24, recommendation to inscribe

Contact for further information
M. Virgil Stefan NITULESCU
General Director
National Museum of the Romanian Peasant
Muzeul National al Taranului Roman
3 Sos. Kiseleff, Sect. 1
011341 Bucharest, Roumanie
Tel: +40744 301 592
Fax: +4021 312 98 75
vsnitulescu@yahoo.co.uk ; vsnitulescu@gmail.com

Senegal
Xooy, a divination ceremony among the Serer of Senegal

The Xooy is a traditional divination ceremony among the Serer community, organized prior to the rainy season. During this long nocturnal gathering, master seers known as Saltigues step into a circle and deliver predictions before a rapturous audience. The combination of their vibrant clothing, songs and dances creates a colourful, dramatic ceremony and the seers hold the audience in suspense until daybreak. The Saltigues are the living mediums of the Xooy and preserve and transmit the knowledge that is vital to the ceremony.

Draft Decision 8.25, recommendation to inscribe

Contact for further information
M. Hamady BOCOUM
Directeur du Patrimoine culturel
Direction du patrimoine culturel
Ministère de la culture et du patrimoine historique
3, rue Galandou Diouf
Dakar-Plateau
BP 4001, Dakar, Sénégal
Tel: 00 221 33 821 74 38
Fax: 00 221 33 821 74 38
hawab@hotmail.com

Slovakia
Music of Terchová

The village of Terchová in north-west Slovakia is renowned for its collective vocal and instrumental music, performed by three-, four- or five-member string ensembles with a small two-string bass or diatonic button accordion, combined with polyphonic singing and folk dances. Performances take place at anniversaries, festivals and, most importantly, the Jánošík’s Days International Festival. Transmitted orally, the traditional music culture is a matter of pride and a marker of identity among the inhabitants of Terchová and the surrounding areas.

Draft Decision 8.26, recommendation to inscribe

Contact for further information
M. Juraj HAMAR
Director
SLUK - The Slovak State Traditional Dance Company
Balkánska 31
853 08 Bratislava, Slovaquie
Tel: +421 917 760 143
juraj.hamar@sluk.sk
The former Yugoslav Republic of Macedonia
Feast of the Holy Forty Martyrs in Štip

The Feast of the Holy Forty Martyrs is celebrated each 22 March to honour the martyrs of Sebaste and to mark the beginning of spring. Participants hike up the Isar hill, stopping at the church to pay tribute to the martyrs. This event requires the selfless cooperation of many people from all age groups, social classes and backgrounds, thus promoting and encouraging teamwork and solidarity. Grandparents, parents and children all hike together, while the climb also unites people from different ethnic groups and religions.

Draft Decision 8.27, recommendation to inscribe

Contact for further information
Mme Lidija TOPUZOVSKA
Secretary General
National Commission for UNESCO
Assistant Head of the Sector for International Cooperation and Cooperation with UNESCO
Ministry of Culture
Gjuro Gjakovic 61
1000 Skopje
Tel: +389 2 32 40 591
Fax: +389 2 32 40 533
topuzovska@kultura.gov.mk ; http://www.kultura.gov.mk

Turkey
Turkish coffee culture and tradition

Turkish coffee combines special preparation techniques with a rich communal traditional culture. It is mainly drunk in coffee-houses, where people meet to converse, share news and read books. The tradition itself is a symbol of hospitality, friendship, refinement and entertainment, permeating all walks of life. Turkish coffee also plays an important role on social occasions such as engagement ceremonies and holidays; its knowledge and rituals are transmitted in an informal way by family members through observation and participation.

Draft Decision 8.28, recommendation to inscribe

Contact for further information
Mme Yurdagul ADANALI
Expert, Ministry of Culture and Tourism (MoCT), Ismet Inönü Bulvari No. 5
Kat: 9 Oda: 901
06100 Emek/Ankara
Tel: +90 312 212 83 00 (Ext:3024)
Fax: +90 312 213 96 63
urdagul.adanali@kulturturizm.gov.tr ; yurdagulkilinc@gmail.com ; secil.coskun@kulturturizm.gov.tr

Ukraine
Petrykivka decorative painting as a phenomenon of the Ukrainian ornamental folk art

The people of the village of Petrykivka decorate their living quarters, household belongings and musical instruments with a richly symbolic style of ornamental painting, characterized by fantastic flowers and other natural elements. In folk belief, the paintings protect people from sorrow and evil. Every family has at least one practitioner and the tradition is taught at all levels in the local schools, making Petrykivka painting an integral part of daily existence in the community.

Draft Decision 8.29, recommendation not to inscribe

Contact for further information
Mme Natalia PERSHYNA
Director, Department of Culture and Tourism of Dnipropetrovsk Region State Administration
10, Lyvarna Str.
Dnipropetrovsk 49044, Ukraine
Tel: +380 56 732 48 99
Fax: +380 56 732 48 99
odakultura@i.ua
Venezuela (Bolivarian Republic of)
La Parranda de San Pedro de Guarenas y Guatire

In the towns of Guarenas and Guatire, devotees celebrate the Day of San Pedro with a series of popular festivities and rituals. Venerated images of the saint, accompanied by flags, banners, musicians, dancers and troubadours, are paraded through the streets to re-enact the story of San Pedro’s healing of the daughter of a slave. Women decorate the churches, dress images of the saint and cook traditional dishes. Adults and children in the community all celebrate a vital tradition that symbolizes and reasserts the struggle against injustice and inequality.

Draft Decision 8.30, recommendation to inscribe

Contact for further information
Mme María Ismenia TOLEDO
UNESCO Liaison Office Coordinator
Centro de la Diversidad Cultural
Final Av. Zuloaga con calle América, Qt. Micomicona
Los Rosales, Caracas, Venezuela (République bolivarienne du)
Tel: +58 212 6939845
Fax: +58 212 6935655
mitoledot@gmail.com ; oteu@diversidadcultural.gob.ve

Viet Nam
Art of Đờn ca tài tử music and song in southern Viet Nam

Performed at festivals, death anniversary rituals and celebrations, Đờn ca tài tử is a musical art that evokes the people’s life and work on the land and rivers of southern Viet Nam. Instrumentalists and singers express their feelings by improvising, ornamenting and varying the ‘skeletal melody’ and main rhythmic patterns of these pieces, based on twenty principal songs and seventy-two classical songs. Đờn ca tài tử is handed down through oral transmission, based on imitation, from master to student.

Draft Decision 8.31, recommendation to inscribe

Contact for further information
Dr. Thế Hùng NGUYỄN
Head of the Department of Cultural Heritage
Permanent member of the National Committee of Cultural Heritage
Ministry of Culture, Sports and Tourism
51-53, Ngô Quyền Street
Hoàn Kiếm District
HANOI
Viet Nam
Tel: 84.4.39436131, Mobile: 84.3913591266, 0913510142
Fax: 84.4.9439929
nthung@dsvh.gov.vn ; dzungkimnguyen@gmail.com ; ncben_vicas@yahoo.com
9. Description of the process of inscription

Eligibility
Only States Parties to the Convention can submit nominations, best safeguarding practices proposals and international assistance requests. States are encouraged to cooperate to propose multi-national nominations.

Mechanisms
1. List of Intangible Cultural Heritage in Need of Urgent Safeguarding
2. Representative List of the Intangible Cultural Heritage of Humanity
3. Register of Best Safeguarding Practices
4. International Assistance

Examination and evaluation

Phase 1
Nomination files have to be received by the Secretariat by 31 March at the latest, to be examined by the Committee 18 months later.

Phase 2
The Secretariat checks the files and requests missing information from the Submitting State; revised files must be completed and returned by 30 September.

Phase 3
The appropriate body (Consultative Body or, for the Representative List, Subsidiary Body of Committee) undertakes evaluation of the files; it issues final recommendations in May or June, during its private sessions. Its reports are sent to Committee and to all the State Parties four weeks before the annual November session.

Phase 4
At its annual November session, the Intergovernmental Committee examines nominations and reports and makes decisions.

* * *

Intangible Cultural Heritage Section
Sector for Culture
UNESCO
7 place Fontenoy, 75352 Paris 07 SP, France
Tel: +33 1 45 68 43 43
Fax: +33 1 45 68 57 52
E-mail: ich_com@unesco.org
www.unesco.org/culture/ich