CONVENTION FOR THE SAFEGUARDING  
OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE  
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Fourteenth session  
Bogotá, Colombia  
9 to 14 December 2019

Nomination file No. 01471  
for inscription in 2019 on the Representative List  
of the Intangible Cultural Heritage of Humanity

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| A. State(s) Party(ies) | |
| For multinational nominations, States Parties should be listed in the order on which they have mutually agreed. | |
| France, Italy and Switzerland | |
| B. Name of the element | |
| B.1. Name of the element in English or French  Indicate the official name of the element that will appear in published material.  Not to exceed 200 characters | |
| Alpinism | |
| B.2. Name of the element in the language and script of the community concerned,  if applicable  Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).  Not to exceed 200 characters | |
| Alpinismus, Alpinismo | |
| B.3. Other name(s) of the element, if any  In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known. | |
|  | |
| C. Name of the communities, groups or, if applicable, individuals concerned | |
| Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.  Not to exceed 150 words | |
| The community is made up of enthusiasts, federal trainers and professionals, mountain guides. There are about 700,000 practitioners (alpine club members and non-members, including 5,000 guides) across the three countries. Depending on their technical level and experience, women and men of all ages, physical conditions and social backgrounds partake in alpinism individually or in groups, as is most often the case (two to four alpinists roped together, considering the difficulty of the climb).  Many community members come together in organizations and associations, at all levels (from local to international) and meet regularly (from weekly meetings to large annual gatherings). Alpine clubs in all three countries bring together a large number of non-professionals: 95,000 members of the Fédération Française des Clubs Alpins et de Montagne (French Federation of Alpine and Mountain Clubs, FFCAM), founded in 1874; 150,000 of the Swiss Alpine Club (SAC), founded in 1863; 311,000 of the Club Alpino Italiano (Italian Alpine Club, CAI), founded in 1863.  The majority of guides are also alpine club members, and all belong to a national structure (union or association). They are either self-employed or members of mountain-guide companies, and some do it on the side. Guides represent 0.7% of all practitioners. In Switzerland, the Association Suisse des Guides de Montagne (Swiss Mountain Guides Association, ASGM), founded in 1906, has 1,650 active members. In France, the Syndicat National des Guides de Montagne (French Mountain Guide Association, SNGM), founded in 1946, has 1,690 active members. In Italy, the Collegio Nazionale delle Guide Alpine Italiane(CONAGAI), founded in 1989, has 1,465 members. | |
| D. Geographical location and range of the element | |
| Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.  Not to exceed 150 words | |
| Alpinism emerged in 1760 in the Mont Blanc massif, which was at the time territory of the Kingdom of Sardinia and, since 1860, has been a massif along the border between the three submitting countries. The Mont Blanc massif is part of the Alpine arc, a mountain range that stretches from Slovenia and Austria to the Maritime Alps. The portion of the Alps covered by the three countries consists of the massifs of Mont Blanc, Monte Rosa and the Matterhorn (Italian-Swiss), the Dolomites and Gran Sasso (Italy), the Vanoise–Gran Paradiso and the Mercantour–Maritime Alps (French-Italian), the Oberland and the Engadine (Switzerland), and the Écrins (France), which are the main places of practice. The 82 highest peaks in Europe - with an elevation of more than 4,000 metres - are located there. Other massifs, such as in France (the Pyrenees) and in Italy (the Apennines), also draw alpinists.  Alpinism is also practised in other parts of the Alps (Austria, Slovenia) and in other European mountain ranges (Polish-Slovakian Tatras, Scotland, Norway) as well as in areas outside of Europe (the Atlas, the Caucasus, the Pamir, the Altai, the Himalayas, the Andes, Patagonia, the Rockies, Alaska, the Japanese Alps and the Southern Alps in New Zealand). | |
| E. Contact person for correspondence | |
| E.1. Designated contact person  Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination. | |
| |  |  | | --- | --- | | Title (Ms/Mr, etc.): | Mme | | Family name: | CHAVE | | Given name: | Isabelle | | Institution/position: | Ministère français de la Culture – Direction générale des Patrimoines – Département du Pilotage de la recherche et de la Politique scientifique – Adjointe au chef du département | | Address: | 6, rue des Pyramides - F 75001 PARIS | | Telephone number: | +33 (0)1 40 15 87 24 | | Email address: | isabelle.chave@culture.gouv.fr | | Other relevant information: | http://www.culture.gouv.fr/Thematiques/Patrimoine-culturel-immateriel | | |
| E.2. Other contact persons (for multinational files only)  Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above. | |
| ITALIE  Title (Ms/Mr, etc.): Mme  Family name: MONTEVECCHI  Given name: Luisa  Institution/position : Ministero dei beni e delle attività culturali e del turismo - Segretariato Generale - Direttore Servizio I - Coordinamento ed Ufficio Unesco  Address: Via Collegio Romano, 26 – I 00186 ROMA  Telephone number: +39 (0)6 672 324 79  Email address: luisa.montevecchi@beniculturali.it  SUISSE  Title (Ms/Mr, etc.): M.  Family name: VUILLEUMIER  Given name: Julien  Institution/position: Office fédéral de la culture (OFC) - Section culture et société  Address: Hallwylstrasse, 15 – CH 3003 BERNE  Telephone number: +41 58 467 89 75  Email address: julien.vuilleumier@bak.admin.ch  Other relevant information: [www.bak.admin.ch](http://www.bak.admin.ch) | |
| 1. Identification and definition of the element | |
| *For* ***Criterion R.1****, States* ***shall demonstrate that ‘the element constitutes intangible cultural heritage*** *as defined in Article 2 of the Convention’.* | |
| *Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick ‘other(s)’, specify the domain(s) in brackets.*  oral traditions and expressions, including language as a vehicle of intangible cultural heritage  performing arts  social practices, rituals and festive events  knowledge and practices concerning nature and the universe  traditional craftsmanship  other(s) | |
| *This section should address all the significant features of the element as it exists at present, and should include:*   1. *an explanation of its social functions and cultural meanings today, within and for its community;* 2. *the characteristics of the bearers and practitioners of the element;* 3. *any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and* 4. *the current modes of transmission of the knowledge and skills related to the element.*   *The Committee should receive sufficient information to determine:*   1. *that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —’;* 2. *‘that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;* 3. *that it is being ‘transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history’;* 4. *that it provides the communities and groups involved with ‘a sense of identity and continuity’; and* 5. *that it is not incompatible with ‘existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development’.*   *Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.* | |
| 1. Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.   Not fewer than 150 or more than 250 words | |
| Alpinism is the art of climbing up summits and walls in high mountains, in all seasons, in rocky or icy terrain, by one’s own physical, technical and intellectual abilities, and using the appropriate techniques, equipment and highly specific tools. It is a traditional, physical practice characterized by a shared culture - an art made up of knowledge (knowledge of the high-mountain environment, the history of the practice and the values associated with it), and skills (mastery of climbing and belaying techniques, use of equipment: rope, ice axe, and crampons); acquiring a range of knowledge about the natural and undeveloped environment (verticality, elevation, glaciers), the changing weather conditions and the evaluation of random objective hazards (avalanches, storms, etc.), is also essential. The culture of alpinism is also based on aesthetic references; alpinists strive for beauty in the routes, elegant climbing motions, contemplation of the landscape and harmony with the natural environment crossed. The practice also mobilizes ethical principles based on the commitment of each individual, using resources efficiently, ensuring no long-lasting traces are left behind, taking measured risks, and having a duty to provide assistance and rescue among practitioners. Style and sensory experience often outweigh the success of ascending to a summit.  Alpinism is also based on forms of shared social skills, which are key to participant motivations and how the route (term for climbing) is led. The atmosphere of mountain refuges lets alpinists exchange knowledge and experiences, in particular through climbing stories shared by teams in the evening. Another fundamental part of the alpinist mindset is the *esprit de cordée* (term for a sense of team spirit among climbers). The *cordée* refers to the rope that connects all of the alpinists together for the climb. The spirit of unfailing solidarity is materialized in this physical link; climbing partners must have a strong mutual understanding and constantly share responsibilities, in challenges and successes alike. Attitudes can be adopted collectively through this state of mind, and make climbing up to a summit possible.  Alpinists define the modalities of their practice themselves. The routes are planned by consensus within the rope team, which together establishes how it will complete a climb. Despite the very clear impacts of sportification on almost all physical practices since the end of the 19th century, alpinism has remained outside the scope of standardized sports. The practice of alpinism eludes any spirit of structured competition (it has never been an Olympic discipline) and is performed outside of any regulation or framework. The activity is based on a set of rules determined by the practitioners themselves in a given situation, which fundamentally distinguishes the activity from a sport, which has codified and standardized rules. Alpinism is similar to an ethics for life and harmony between practitioners, or even an “art of space”. It brings deep feelings of fulfilment when faced with the potential to solve problems posed by the natural elements, and intense aesthetic and even spiritual emotions, in the relationship practitioners have with a natural element that goes beyond human understanding. | |
| 1. Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?   Not fewer than 150 or more than 250 words | |
| The practice of alpinism requires no institutional affiliation, official qualifications or registration. Everyone is free to do it in their own way. However, within the community, the specific responsibilities given to various institutions facilitate the exercise and help to build and maintain a shared culture for the practice.  Most of the community members belong to alpine clubs, which are present in all Alpine countries (in Italy, the *Club Alpino Italiano*; in Switzerland, the Swiss Alpine Club; in France, the French Federation of Alpine and Mountain Clubs), and to the clubs’ local branches in the three countries concerned. The sense of cohesion and of belonging to the community is strengthened by their many activities. They organize group outings, disseminate practical information and contribute to various publications, which are all a driving force for alpinist culture. They work to spread alpine practices worldwide: the major national alpine clubs are part of the Club Arc Alpin, which brings together eight countries and coordinates their role at the Alps level; and the International Climbing and Mountaineering Federation, which brings together 68 countries and plays an important role in the exchange of information and skills on a global scale.  The guides - who are responsible for leading climbs if the alpinists are interested - are grouped into national federated associations in each of the three countries: in Italy, the Collegio Nazionale delle Guide Alpine Italiane; in Switzerland, the Association Suisse des Guides de Montagne/Schweizer Bergführerverband (Swiss Mountain Guides Association); in France, the Syndicat National des Guides de Montagne (French Mountain Guide Association). These three national associations regulate professional practice and ensure that the quality of services offered to clients is optimized. In Switzerland and in Italy, these associations help to train guides through a common platform, which offers the same minimum technical level. In France, training is similarly provided by State services (École Nationale de Ski et d’Alpinisme [French National Ski and Mountaineering School]).  Specialized mountain rescue services have been set up in all three countries: the Corpo Nazionale Soccorso Alpino e Speleologico in Italy; the Pelotons de Gendarmerie de Haute Montagne (high-mountain police rescue unit) in France; and the Secours Alpin Suisse (Swiss Alpine Rescue, SAS) in Switzerland. Local volunteer units provide reinforcement for these services, if needed. Made up of professional practitioners of alpinism, strengthened by local first-aid workers, they play an advisory role for authorities, and raise awareness and inform practitioners. They intervene on the ground in the event of an accident with helicoptered and human resources. Numerous exchanges between these national rescue services during annual gatherings, or in coordinating relief efforts in the border mountain areas, have created a very strong common identity. | |
| 1. How are the knowledge and skills related to the element transmitted today?   *Not fewer than 150 or more than 250 words* | |
| Learning alpinism requires one be familiar with the culture and forms of sociability associated with the practice. This learning is more informal but decisive to acquire the very special state of mind that characterizes the practice. It requires initial training and involves exchanges between experts and novices, and between various generations of practitioners. Depending on the individual, learning and transmission require two to three years of serious and regular practice to master the fundamental skills of training and, above all, to acquire experience on the ground, where autonomy is actually gained.  In the technical, physical and cultural dimensions of alpinism, learning involves different social driving forces:  - the direct social environment (family, friends): skills and culture of practice are often transmitted from generation to generation, leading to actual family lines of alpinists;  - the school environment: over a period of time dedicated to physical education, children can benefit from climbing classes providing technical skills that will be useful for alpinism and mountain excursions;  - the alpine clubs of each country and the large number of local branches; they offer education and group field trips with federal official volunteers for adults. Outside of school, branches of alpine clubs and local communities offer leisure activity programmes for young people (ages 7–18): schools for climbing, ice climbing, adventure excursions, and navigational exercises. Supervised by qualified professionals and volunteers, these activities can be further pursued through advanced training courses; the final objective is to prepare for and complete a climb to a summit over several days, spending the night in mountain refuges. The aim is to develop autonomy and initiative, as well as to learn how to lead a rope team, in addition to promoting the key cooperation to achieve the objectives set together - having formative experience, gaining a sense of responsibility and shared life experiences are all essential in the mountains. In Italy, training is provided through the Italian Alpine Club’s 176 schools coordinated by the Scuola Centrale di Alpinismo (SCA). In France, 400 local branches communicate the central alpine club’s policy and offer immersion in the knowledge and culture of the practice. Many young people are introduced to it at holiday camp. In Switzerland, the Swiss Alpine Club is the largest provider of training courses related to alpinism (400 courses and 2,500 participants per year).  - the professional training experience of guides: they are the main driving forces for transmission, and modalities vary from country to country. In France, the national diploma for guides that certifies 50 guides per year focuses on knowledge of the environment, risk management and the notion of commitment, in addition to the acquisition of a high technical level. In Italy, the professional associations of the five regional centres (Aosta Valley, Alto Adige, Trentino, Lombardy, Piedmont) ensure the training of 50 qualified guides every two years. In Switzerland, the Swiss Mountain Guides Association is the professional training body for guides, providing more than 200 days of training annually for around 30 new graduates, with the cantons of Bern, Valais and Graubünden providing classes on a rotational basis. These training courses contribute to the strong cultural distinctiveness of alpinism, compared to purely athletic practices. | |
| 1. What social functions and cultural meanings does the element have for its community nowadays?   Not fewer than 150 or more than 250 words | |
| Rarely practised alone, alpinism is the driving force of numerous and intense exchanges between guides and enthusiasts, mountain and city dwellers, of all ages and from different countries, who share the same passion. The common memory of climbing - in which solidarity and assistance are expressed - plays a central role in social interaction between practitioners.  Alpinism helps cultivate mutual respect between rope team-mates, who are more than just climbing partners. The rope symbolizes the very strong complementarity of its members, linking their destiny in the management of risks in order to achieve a common objective. Alpinists consider their practice to be a very intense experience where lasting relationships are built, across social, generational and national barriers. The narrative of this experience is central: the story develops and maintains a sense of belonging in a community that is both rooted in very special places and part of a history that is constantly renewed.  Professional alpinism is also characterized by institutionalized solidarity: local guide companies - such as those in Chamonix in France, founded as early as 1821; in Courmayeur in Italy, founded in 1850; and in Orsières in Switzerland, founded in 1853 - and professional associations set up “rescue funds” very early on in order to assist guides who were unable to work, or the families of guides who were accident victims in the mountains.  High-mountain refuges are important elements for the practice, serving as both a stage and a place to stay before the climb. In addition to their heritage value, the most modern are innovative architectural feats, such as the Monte Rosa Hut in Valais (Switzerland), the Gervasutti Bivouac in Aosta Valley (Italy) and the Goûter Hut in Haute-Savoie (France). They provide a special setting for interactions among practitioners: sharing a meal, having exchanges about planned or completed climbs, transmitting practical information and conversing with custodians, recommending approaches and routes noted in the refuge register for alpinists who intend to follow the same path.  Associations have developed immersive courses for vulnerable, disadvantaged and socially excluded groups: for young people and adults, the experience of alpinism allows them to find motivation through the practice’s values to overcome their circumstances and to share experiences of solidarity outside their day-to-day environment. Young people headed towards desocialization or academic failure, or first-time offenders, inmates and their guards, in addition to individuals with disabilities, children and women with illnesses in remission, can experience the elevation, effort, solidarity, and beauty of a given location to explore their own resources, boost their confidence, and discover an inner strength previously unknown to face life’s challenges.  In the hostile high-mountain environment, alpinists may think they are dominating “the world down below” by climbing up to high peaks, but they are reminded of their vulnerability before the strength and size of the natural elements that can, at any moment, dominate them. This complex emotional context between trust, fear, power and humility, managing anxieties and the joy of overcoming them, combined with the very strong sense of solidarity in this environment, helps to build the collective identity of alpinists in a significant way. | |
| 1. Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?   Not fewer than 150 or more than 250 words | |
| Alpinism can be practised by anyone, at one’s own level, regardless of gender, age, and social, physical or mental condition. No practitioner is subjected to degrading or demeaning treatment or bans. The ‘*esprit de cordée*’ (‘rope team spirit’) promotes solidarity, exchange, sharing and accountability, when the slightest mistake by a rope team member could affect the success of a given objective or, more seriously, cause an accident. These values are demonstrated in action and in an extreme environment, and are inextricably tied to mutual respect. These standards are pushed to the extreme in vital situations, and go beyond merely acknowledging differences. They make it possible to surpass oneself and gain better understanding of others.  There is real concern for sustainable development in alpinism, which is practised in a natural environment, at once harsh and vulnerable. It requires thorough knowledge and a strong, mindful and emotional connection with this specific natural environment. This attitude contributes to alpinists’ concern for maintaining sites in their natural state and limiting landscape and environmental impacts in a given location. In large mountain ranges (expeditions at very high elevation), the term ‘alpine-style’ has been coined for climbs carried out in a self-sufficient manner, without heavy equipment or oxygen, as is the norm in the Alps. | |
| 2. Contribution to ensuring visibility and awareness and to encouraging dialogue | |
| For **Criterion R.2**, the States **shall demonstrate that ‘Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity**’. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.   1. How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?   (i.a) Please explain how this would be achieved at the local level.  Not fewer than 100 or more than 150 words | |
| At the local level, in areas where the horizon is blocked by the mountain ranges, alpinism helps to build a strong cultural identity, both through the presence of significant natural heritage - glaciers, perennial snow, aiguilles - and through the history of conquered summits and the many oral and written stories that come from them. The associations maintain and promote this common memory (through local festivals, guide festivals), local alpine clubs and guide offices provide initial training for young people, facilitate adult sessions and provide professional support. Local communities’ commitment to participating in safeguarding measures will help to promote the inclusion of alpinism in local museums, park centres, and information centres, by showing how it makes sense that alpinism would be included among the practices inscribed as intangible cultural heritage. Inscribing alpinism as intangible cultural heritage would demonstrate how the identity of local communities could be strengthened, beyond geographical barriers, by recognizing the existence of a common history and values, supported and maintained by strong commitments from local stakeholders. | |
| (i.b) Please explain how this would be achieved at the national level.  Not fewer than 100 or more than 150 words | |
| Certain high-mountain refuges play a fundamental, symbolic role in the alpinist mindset and culture, while at the same time being recognized as national heritage. In Italy, for example, Rifugio Vittorio Emanuele II, built in 1884, is a key stage for routes headed towards Gran Paradiso’s summit. The Vallot Hut in France, located in the Mont Blanc massif and built in 1890, is marked by memory tied to both climbing and scientific observations. In Switzerland, Bertol Hut, built in 1898, is a highly significant and symbolic stage for alpinists undertaking the Haute Route Chamonix–Zermatt, in winter and in summer; the route was first completed in 1903. In recognizing the importance of alpine clubs’ constant concern for maintaining and restoring the practice’s landmark buildings, an inscription as intangible cultural heritage would better promote the close link that can exist, at the level of the three countries, between intangible heritage and one of its driving forces: tangible heritage. | |
| (i.c) Please explain how this would be achieved at the international level.  Not fewer than 100 or more than 150 words | |
| Alpinism is a non-professional practice, whether led by guides or not, according to practitioners’ wishes. Guides may be active on a full-time or part-time basis; their role is not only to take alpinists to the summit, but also to educate them to respect the rules of safety and to raise their awareness of the high-mountain environment. The inscription of alpinism would enable each of the three countries to emphasize the enduring nature of non-professional traditional cultural and physical practices, while highlighting the importance of direct relationships that foster enriching exchanges between professionals and non-professionals.  Alpinism is based on a vast body of knowledge, mobilizing technical and interpersonal skills related to nature and the environment, and transmitted through learning. At the international level, an inscription would raise public awareness of the importance of harmonious relationships with the natural environment and would demonstrate the important role intangible cultural heritage plays in sustainable development and intergenerational transmission. | |
| 1. How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?   Not fewer than 100 or more than 150 words | |
| Inscription could raise awareness about the values of tolerance by bringing together people from all social backgrounds and professional affiliations. Dialogue directly related to the nomination process will expand upon and refine the many issues already shared among alpinists in the three countries and more broadly by all practitioners around the world. These issues have led to several concrete actions, to establish a very broad joint action relayed by international bodies. “*Appel pour nos Montagnes*” (“Save our Mountains”) (2011) has led to grass-roots gatherings over several years at the local and regional levels to advocate for the cultural values of the mountains. In 2016 in Switzerland, alpinists set up a working group that is still active to promote the transmission of knowledge and experiences of risks, specific to mountain guides. Inscription would strengthen a common “reflection/action” around the principles tied to the notion of intangible cultural heritage.  The community has created and runs participatory websites, such as Camp to Camp ([www.camptocamp.org](http://www.camptocamp.org/)), which provide practical information, while also allowing alpinists to express themselves and discuss the values promoted by alpinism. This platform for dialogue and cooperation contributes to intercultural communication. Recognition from UNESCO would strengthen the use of these digital platforms - now essential on an international scale - which would consolidate networks with countries where alpinism is also practised, or which already have structured national alpine clubs, and thus make for greater space for cultural dialogue. | |
| 1. How would human creativity and respect for cultural diversity be promoted by the inscription of the element?   Not fewer than 100 or more than 150 words | |
| Alpinism requires a wide range of knowledge mobilizing historical, climatic, environmental and technical knowledge, which entails various professions (doctors, meteorologists, refuge builders, etc.) be called upon, and the solutions adopted by communities in different countries be observed. There are numerous examples of programmes for construction, management, cooperation and training of local communities for clinics, schools, and engineering work initiated by alpinists or foundations started by alpinists, notably in the Himalayas. Inscription will foster interaction between technicians, experts, and researchers with the communities and local decision-makers, thereby promoting dialogue based on mutual respect, fostering human creativity and respect for cultural diversity.  Alpinists are constantly driven by the search for innovative and creative solutions to make it easier to discover and explore new routes, to facilitate access to new categories of practitioners, specifically young people and people unable to access cultural spaces. This search for solutions calls for skills for adapting to changing weather, which is understood by the community to be one of the foundations of creativity in the practice and forms an essential basis that encourages intercultural dialogue and exchange between alpinists from all over the world. Inscription will strengthen this diversity and the many interactions between alpinists from various backgrounds by providing the necessary platform for places and forms of innovation, in the practice itself and in the social conditions for doing it.  The element’s components have been the subject of numerous interpretations in literature, films, festivals and works of art, which are a means of intercultural dialogue and exchange. Significant cultural and artistic production stems from the practice of alpinism, specifically in the literary and visual arts (painting, photography, audiovisual creation, novels, etc.), today promoted through websites and social media, which enjoy great visibility and facilitate access for all. Inscription will further promote collective awareness of these artistic and cultural events, which alpinists feel are essential to build a common and lasting identity. | |
| 3. Safeguarding measures | |
| For **Criterion R.3**, States **shall demonstrate that ‘safeguarding measures are elaborated that may protect and promote the element’**. | |
| 3.a. Past and current efforts to safeguard the element | |
| 1. How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?   Not fewer than 150 or more than 250 words | |
| Italy and France are jointly working on a European programme dedicated to promoting the skills and roles of high-mountain guides as emblematic stakeholders in modern alpine tourism between the Aosta Valley and the Auvergne-Rhône-Alpes region (Savoie and Haute-Savoie). The project has two components: excellence in guide training and support for working in the profession in the cross-border zone, notably by raising awareness among young people from local areas to provide them with technical and cultural assistance for the profession of high-mountain guide.  France, Italy and Switzerland participate in European programmes whose objectives are to raise the awareness of practitioners about the specifics of the high mountains by enhancing their knowledge of potential dangers so that they may lower the risks to which they themselves are exposed.  Since the early 20th century, alpine clubs in all three countries have cultivated relationships through frequent bilateral or trilateral meetings at various levels. Twinning arrangements between branches of two countries have been established, with joint activities.  *France*. The French Federation of Alpine and Mountain Clubs manages 140 refuges and reception chalets. It distributes *La Montagne et Alpinisme* (quarterly review, 15,000 copies). Its scientific committee monitors changes in the natural environment and ecosystems to alert the competent authorities. Since 2000, the community and local authorities have adhered to a charter to protect and sustain the practice, particularly among young people. The community organizes local festivals, such as the Guides Festival in Chamonix and the Mountain Festival, throughout the country. It supports the organization of numerous mountain film festivals in all regions. It is behind the Piolets d’Or, which promotes expeditions carried out according to alpinist ethics.  *Italy*. The Italian Alpine Club (CAI) manages 774 refuges and bivouacs. It writes and widely distributes *Montagne 360* magazine (230,000 copies per issue). It publishes the e-journal *Lo Scarpone*, technical manuals and climbing guidebooks and distributes *Nuovo Bidecalogo* (the CAI’s proposals for directives and self-regulation concerning the environment and landscape protection). The community gathers for cultural activities (the Trento Film Festival, the International Alliance for Mountain Film, with support by the Museo Nazionale della Montagna*,* which brings together the major mountain and alpinism film festivals from around the world). Every year, the Club Alpino Accademico organizes the Paolo-Consiglio prize, awarded to expeditions outside Europe that have carried out environmentally friendly explorations representative of the alpine style.  *Switzerland*. The Swiss Alpine Club (SAC) manages 152 refuges. Its very wide range of training courses ensures the transmission of the practice. It publishes hiking and climbing guides. Some 45,000 itineraries available to the community are in the process of being digitized. It distributes a monthly magazine, *Les Alpes* (in French, Italian and German, 111,000 copies). The SAC is an important part of alpine culture in Switzerland, particularly through its involvement in the Swiss Alpine Museum, the Festival International du Film Alpin des Diablerets (Diablerets International Alpine Film Festival, FIFAD) and through the conservation of a vast collection of books devoted to the practice of alpinism. The SAC’s Central Commission for Culture supports artists who produce innovative and mountain-focused cultural and artistic works. It also supports the objectives of the cultural delegates appointed in each of its 110 branches. | |
| *Tick one or more boxes to identify the safeguarding measures that* *have been and are currently being taken by the* ***communities, groups or individuals*** *concerned:*  transmission, particularly through formal and non-formal education  identification, documentation, research  preservation, protection  promotion, enhancement  revitalization | |
| 1. How have the States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?   Not fewer than 150 or more than 250 words | |
| The three States Parties participate together in the International Commission for Alpine Rescue (CISA-ICAR), a global meeting for mountain rescuers. This annual meeting is an opportunity to present new materials and discuss new techniques in order to optimize the effectiveness of first-aid workers and, for neighbouring countries, to enhance procedures in bi-national intervention situations.  The local authorities in all three countries are funding the installation of solar panels to power telephones and radio relays in the refuges and in high-mountain areas to better coordinate rescue operations. They also participate in European coordination intended to set up a single call number and radio frequency to prevent and coordinate rescue operations.  *France*. The French National Ski and Mountaineering School provides training for high-mountain guides, organizes mandatory refresher courses for professionals and accredits the French Federation of Alpine and Mountain Clubs for the organization of non-professional practice and the construction of refuges. The decline in State grants has led local authorities and national parks to be more involved in funding refuges to upgrade conditions for reception, modernize communication systems for emergency intervention, and even to rebuild some of them. The Ministry of Culture has supported the authorities’ cultural policy by certifying the Alpine Museum (Chamonix), the Musée Dauphinois (Grenoble) and the Musée Pyrénéen (Lourdes), with the label “*Musée de France*” (“Museum of France”). These museums preserve and promote important collections relating to the history of alpinism and the high-mountain environment. The local authorities play an important role in the development of museums. The City of Chamonix supports and funds several structures whose mission is to safeguard, conserve and promote the cultural heritage of the mountains. In 2016, the National Library of France selected all past and current publications from the French Federation of Alpine and Mountain Clubs to be digitized. This important investment is a recognition of the cultural distinctiveness of alpinism and its heritage value.  *Italy*. The *Museo Nazionale della Montagna* in Turin is funded by the State and studies, promotes and performs outreach about alpinism and its history, with significant cataloguing and conservation efforts. In 2015, the International Mountain Museums Alliance (IMMA) was founded in Turin and brings together six museums devoted to alpinism across five countries and two continents; the objectives are to work closely together to develop temporary exhibitions and to put the collections online. The CAI’s central school for alpinism, the SCA, produces and disseminates numerous manuals and guides for practical training—with publishing support by the Centro Operativo Editoriale (COE)—and which also serve as a reference for transmission of the practice.  *Switzerland*. The Federal Office of Culture provides financial support to the Swiss Alpine Museum in Bern. “*Jeunesse et Sport*” (“Youth and Sport”), the Swiss Confederation’s programme to promote sports, trains alpinism instructors and provides financial support for courses and camps for young alpinists, in coordination with the Swiss Alpine Club. In the canton of Valais, the members of the cantonal commission for mountain professions have a State delegation to manage and coordinate contact between mountain professionals and the State. | |
| *Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the* ***State(s) Party(ies)*** *with regard to the element:*  transmission, particularly through formal and non-formal education  identification, documentation, research  preservation, protection  promotion, enhancement  revitalization | |
| 3.b. Safeguarding measures proposed  This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities. | |
| 1. What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?   Not fewer than 500 or more than 750 words | |
| *1. Awareness-raising actions aimed at new audiences.*  Inscription on the iIntangible Cultural Heritage of Humanity will undoubtedly get the practice media attention. An alpinist’s first steps are not easy: the size of the training ground, the individual effort required to climb and then descend, the elevation, the void, the sometimes unfavourable combination of changes in the weather, the essential mastery of tools and climbing techniques make learning gradual and require guidance, mentoring or mediation. These initial experiences must seek enchantment, vertical discovery and rope team solidarity. While the community welcomes the prospect of renewed interest in alpinism following inscription, it wishes to enable those interested to be more aware of the spirit of the practice and the essential acquisition of basic technique, through the appropriate training courses and information spread *via* social media. Alpine clubs and professional structures are nowadays perfectly structured to accommodate a reasonable influx of new practitioners. One of the accompanying measures will be to strengthen the preventive information already provided, in particular by the High Mountain Office in Chamonix (France), Soccorso Alpino (Italy), the specialized press and dedicated websites. There will also be efforts to raise awareness among professional and non-professional supervisors, during their in-service training, about the importance of their role to pass on specific experience and knowledge. Taking advantage of the fact that refuges are important places for exchange and sharing, the community will publish brochures presenting the inscription of alpinism as Intangible Cultural Heritage, which will enable visitors to be better informed about the values of the practice and the UNESCO Convention.  Extreme practices requiring a very high level of physical and technical ability, performed by a very small number of alpinists, will also be contextualized. Although their “viral” coverage by new digital media is not controllable, inscription on the Representative List must not lead to their resurgence. As with all practices, the community should explain exceptions and take advantage of these areas of highly visibility to promote alpinism and its values.  *2. Protecting alpinists from the risks of jeopardizing their activity.*  The influx of an inadequately trained public could lead to an increase in accidents and litigiousness, a phenomenon that could threaten the viability of the practice. Many accidents in the mountains are the subject of judicial inquiry that may lead to criminal or civil proceedings. For professionals, the damages -which are often considerable - claimed in civil proceedings by insurance companies of affected clients, or by the clients themselves or their families, significantly increase civil-liability insurance premiums which professional unions may no longer be able to cover. Insurance companies sometimes break their contracts with guides, depriving them of the opportunity to practice their profession. This threat hangs over both professionals and non-professional practitioners, who eventually may no longer be able to find guides. Federal official volunteers are confronted with the same issue: looking to hold a ‘leader’ accountable, to the detriment of the implicit notion of shared risks, which is dear to alpinists. In 2016 in Chamonix, 325 professionals attended a seminar on legal risk focusing on a concrete case, with the involvement of judges and sworn court experts. The seminar was repeated in Grenoble and open to the entire community. It garnered a very high level of participation. In response to potential fears in the community facing a new audience, the union of high mountain guides will continue this initiative with the prosecutor of Grenoble (France) and will expand it to address the Italian and Swiss legal contexts. Information days will encourage communication between lawyers, sworn first-aid workers, court experts, alpine club officials and mountain professionals. In France, the Guides’ Union, which has already set up a unit for legal and technical assistance to support guides involved in an accident, will strengthen this service. Through their websites, fact sheets, magazines and bulletins, the clubs, the federation and the union will continue to inform their members regularly, even in real time, about precautionary measures in the mountains, the basic minimum equipment to pack, weather and snow reports to take into account, the use of new navigation devices (such as GPS) and digital applications in development, which, while helpful in decision-making, will never replace on-the-ground training. In Italy, the inscription will give more momentum to preventive action currently based on several instruments and initiatives: weather and snow forecasts, symposia on snow and avalanches, and “*Sicuri in Montagna*” days organized by Soccorso Alpino. Special effort will be made to raise awareness among journalists taking advantage of the fact that the Ordine dei Giornalisti del Piemonte, together with the Soccorso Alpino, recently organized information sessions for members about visiting the high mountains.  *3. Prevention of risks related to the trivialization of practices and places of practice.*  The mountains have become increasingly accessible (roads, ski lifts, cable cars) in order to support the development of tourism. The routes to refuges are equipped and marked to provide information and ensure the safety of practitioners. High-mountain facilities require ever more sophisticated resources and techniques, such as drills to install climbing devices to secure access to refuges, without oversimplifying the route to these high places. The spirit of discovery or exploration, immersion in the wild and the search for contact, without media attention, between a practitioner and the environment are disappearing, as is the culture of alpinism. In order to counter this trend and affirm the spirit of alpinism, new measures will be introduced to complement existing ones. In national parks, access to climbing sites and high mountains is free for alpinists, but the development of trails for approaches and equipment for climbing lines to facilitate their use will be the focus of joint actions and agreements between park management authorities and alpine clubs. Beyond park limits, local authorities and communities are already working together and will strengthen their cooperation to monitor and manage route equipment. Access to some natural sites will continue to be regulated in order to preserve the fauna, such as the walls where the bearded vulture nests. This bird of prey, a factor in the ecosystem’s balance, is being reintroduced.  *4. Strengthening preventive monitoring of environmental threats.*  The natural environment of alpinists is fragile. Climate change (glacier retreat, wall instability, collapses and landslides) seriously affects the practice’s viability. The seasonal changes that alpinists have observed in recent years are changing the periods in which climbing conditions are favourable. Alpinists have seen walls weaken and partially collapse, such as the west face of the Drus (France), the Piz Cengalo (Switzerland) and the Matterhorn (Italy). In France, access to refuges around the Mer de Glace has been effectively diverted or redeveloped. In all three countries, highly popular and emblematic summit routes - such as the Matterhorn, the Eiger and Mont Blanc - are sometimes closed for a few days in order to be cleared of unstable rocks following landslides. Alpinists are then widely informed, particularly through social media.  Long-term research projects to monitor the consequences of climate change are being carried out in close collaboration with the authorities and with the active participation of alpinists. In France, the Laboratory of Glaciology and Environmental Geophysics at the University of Grenoble produces an annual report on changes to alpine glaciers; that of the CNRS-Savoie Mont Blanc University monitors the state of walls considered fragile. In Italy, there are the glaciological research centres of the Comitato Glaciologico Italiano in Turin and the Società Meteorologica Italiana, and in Switzerland, the glaciological laboratories of the Swiss Federal Institute of Technology in Zurich and the University of Bern, as well as the Institute for Snow and Avalanche Research in Davos. Hanging glaciers, which are particularly weakened by rising temperatures and at risk of collapsing on routes and other means of access to refuges or inhabited areas, such as those of Taconnaz (France), Grandes Jorasses (Italy) and Trift (Switzerland), are continuously monitored by automatic devices that transmit data in real time. Collaboration with institutions, research centres and territorial managers will be strengthened so that alpinists can inform researchers and decision-makers through their field observations. Through websites and social media, alpine clubs and their local branches can inform community members, while the Chamonix High Mountain Office, guide offices, mountain centres and park reception centres strengthen their mission to provide information on access or climbing conditions and refuge access routes. In Italy, education concerning environmental protection is already taught to aspiring guides, and the statutes of the Italian Alpine Club (Art. 1) expressly provide for the protection of the natural environment of the mountains, in addition to self-regulatory measures pertaining to environment and landscape protection, approved in 2013 during the 150th anniversary celebration and included in the *Nuovo Bidecalogo*. | |
| 1. How will the States Parties concerned support the implementation of the proposed safeguarding measures?   Not fewer than 150 or more than 250 words | |
| The three submitting States undertake to respect a basic principle for alpinists: free access to high mountains. The support measures detailed below have been the focus of joint action between the States and have been adapted to the specificities of each country.  *1. Support for raising awareness for new audiences.*  France undertakes to organize an additional week for initial guide training, with an emphasis on the historical and cultural aspects of the practice, which will include raising awareness about the intangible cultural heritage.  Italy is committed to strengthening ongoing communication efforts to raise awareness among the general public, especially young people, about the ethical practice of alpinism in an environmentally friendly manner.  In Switzerland, awareness-raising measures for alpine sports implemented by the Swiss Council for Accident Prevention, the Swiss Alpine Club and the Swiss Mountain Guides Association, will be strengthened and made widespread.  *2. Support for high-mountain guides.*  France will set up a timetable for annual working sessions on the threats caused by litigiousness with the Grenoble public prosecutor and will open these sessions to Italy and Switzerland.  In Italy, specific assistance will be given to guides in order to strengthen the profession, faced with the risk of uncontrolled development of the tourist market.  Switzerland will provide financial support and optimize access to training for guides. The cantons will provide funding for compulsory in-service guide training.  *3. Risk prevention.*  France, Italy and Switzerland will participate in the development of a European centre of excellence, the Institut Français de Recherche en Médecine de Montagne (French Research Institute for Mountain Medicine, IFREMMONT). Various actions will be carried out to serve isolated communities in the mountains, mountain-rescue stakeholders and mountain professionals.  In Switzerland, avalanche risk management has made it possible to develop local empirical knowledge, strategies and cultural practices to protect against risk. Switzerland has committed to recognizing and safeguarding this practice through a binational nomination file with Austria (2018 ICH cycle). There is a strong complementarity in terms of bearers and themes with the alpinism element. Avalanche risk management incorporates safeguarding measures supported by the State Party that touch upon the prevention of risks related to alpinism, in particular the incorporation of prevention into training for guides.  *4. Sustainability of refuges.*  In France, the authorities and the French Federation of Alpine and Mountain Clubs have drawn up an inventory and an investment plan in order to further upgrade refuges, beginning in 2018.  Italy, the CAI and the relevant local authorities will promote an innovation programme to restore refuges, in terms of both building techniques and management methods, in order to pursue the priority objectives of respect for the environment, and energy and water efficiency.  In Switzerland, strengthening the sustainability of mountain huts and refuges is an objective shared by the SAC (which manages the majority of them) and the Confederation. Applied research projects are focusing on the development of innovative solutions to ensure energy autonomy and lower environmental impact. Such projects will be pursued and encouraged by the various stakeholders. | |
| 1. How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?   *Not fewer than 150 or more than 250 words* | |
| The communities, where gender diversity is the norm, have always been involved in planning proposed safeguarding measures. In many cases, they have even initiated measures, particularly through alpine clubs, agencies which are widely representative of the communities and recognized as such. When these measures have been taken by States, community representatives have always been part of forums for reflection and decision-making. In professional training initiatives, alpinists play a key role in establishing curricula and validation tests. The three alpine clubs are also the main stakeholders in high-mountain refuge maintenance, a fundamental element so that the practice runs smoothly and that the spirit of alpinism is maintained. For accountability reasons, access to refuges is the responsibility of the local authorities, but is also the focus of joint action with refuge managers in order to secure and mark out routes; special care is taken to avoid encouraging untrained visitors from using them: difficulties, timetables and restrictions are displayed and communicated in climbing guidebooks, maps, local information offices and on websites.  If the practice is inscribed, a section created on the websites of the three alpine clubs and dedicated to monitoring safeguarding measures will be accessible to all practitioners. The community wishes for all members, including those motivated to practice alpinism through this nomination, to be able to track the progress of the implementation of safeguarding measures. | |
| 3.c. Competent body(ies) involved in safeguarding  Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element. | |
| |  |  | | --- | --- | | Name of the body: | Fédération française des Clubs alpins et de montagne | | Name and title of the contact person: | Nicolas Raynaud, président | | Address: | 24, avenue Laumière – F 75019 PARIS | | Telephone number: | 00 33 479 68 51 05 | | Email address: | 95 000 membres (2017), site : [www.ffcam.fr](http://www.ffcam.fr) | | Other relevant information: | Fédération française des Clubs alpins et de montagne | | Name of the body: | Syndicat national des guides de montagne | | Name and title of the contact person: | Christian Jacquer, président | | Address: | Alpespace – 50, voie Albert Einstein – F 73800 FRANCIN | | Telephone number: | 00 33 479 68 51 05 | | Email address: | accueil@sngm.com | | Other relevant information: | 1690 membres (2017), site : www.guides-montagne.org | | Name of the body: | Club alpino italiano | | Name and title of the contact person: | Vincenzo Torti, président | | Address: | Via E. Petrella, 19 – I 20124 MILANO | | Telephone number: | 00 39 02 20 57 231 | | Email address: | cai@pec.cai.it | | Other relevant information: | 311 000 membres (2017), site : [www.cai.it](http://www.cai.it) | | Name of the body: | Collegio nazionale guide alpine italiane | | Name and title of the contact person: | Cesare Cesa Bianchi, président | | Address: | Via E. Petrella, 19 - I 20124 MILANO | | Telephone number: | 00 39 02 29 41 42 11 | | Email address: | segretaria@guidealpine.it | | Other relevant information: | 1465 membres, site : [www.guidealpine.it](http://www.guidealpine.it) | | Name of the body: | Club alpin suisse | | Name and title of the contact person: | Françoise Jacquet, présidente | | Address: | Monbijoustrasse, 61, CP – CH 3000 BERNE 23 | | Telephone number: | +41 31 370 18 18 | | Email address: | info@sac-cas.ch | | Other relevant information: | 150 000 membres, site : [www.sac-cas.ch/fr](http://www.sac-cas.ch/fr) | | Name of the body: | Association suisse des guides de montagne | | Name and title of the contact person: | Mathey Pierre, secrétaire général | | Address: | Monbijoustrasse, 61 - CH-3000 BERNE 23 | | Telephone number: | +41 31 370 18 19 | | Email address: | [sbv-asgm@4000plus.ch](mailto:sbv-asgm@4000plus.ch) et [pierre.mathey@4000plus.ch](mailto:pierre.mathey@4000plus.ch) | | Other relevant information: | 1500 membres, site : www.4000plus.ch | | |
| 4. Community participation and consent in the nomination process | |
| For **Criterion R.4**, States **shall demonstrate that ‘the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent’**. | |
| 4.a. Participation of communities, groups and individuals concerned in the nomination process  Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.  States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.  Not fewer than 300 or more than 500 words | |
| The nomination is the result of the initiative of various alpinist communities, grouped into associations. During a 2008 symposium, one academic - who is also an alpinist and highly knowledgeable about Alpine territories and the UNESCO Convention on ICH for having followed the inscription of several practices - proposed to support this nomination to the mayor of Chamonix (France). Around the same time (2009) and without consultation, alpinists and researchers from the Aosta Valley in Italy raised the idea of inscription on the Representative List of Intangible Cultural Heritage. For Italy, all local alpinist branches were contacted by the CAI, as well as guides, for France, by the alpine club.  Over the course of informal meetings, the idea was formalised and a steering committee made up of members of the Italian and French community was set up in 2011, accompanied by the mayors of the municipalities of Courmayeur (Italy) and Chamonix (France). It was expanded in 2012 to include men and women, academics, experts, community members, high-mountain guides, delegates and alpine club delegates. Since 2011 this steering committee has met three times a year, alternating meeting places in France and Italy. The Italian and French project managers approached the Swiss alpinist community to involve Switzerland in the process. In July 2016, the Centre de Recherches et d’Études des Populations Alpines (Regional Centre of Alpine Population Studies, CREPA), an agency supported by the Swiss municipalities of the Mont Blanc area and the canton of Valais, worked to bring together the community of practitioners, the SAC and the National Guides Association to seek the support of the Federal Office of Culture (FOC) in Bern. The FOC validated its support on 24 April 2017 and inscribed alpinism in the inventory of the List of Living Traditions in Switzerland, a first step for an ICH nomination.  The nomination was relayed by the French, Italian and Swiss States, leaving the community members fully independent in decision-making. In the nomination process, the alpinist communities and the steering committee continued to receive support from the local authorities of Chamonix and Courmayeur, which were already working together for Mont Blanc cross-border territory management, and strengthened their exchanges. Both municipal councils came together for a joint public meeting to validate their cooperation objectives, including the nomination of alpinism for the Intangible Cultural Heritage of Humanity, in autumn 2013.  The communities also received active support from academics, who were involved in preparing the nomination. An international symposium, organized by the Société d’Histoire de la Suisse Romande and the University of Lausanne, was held from 22 to 24 September 2016 in Salvan-les-Marécottes (Switzerland) on the theme “*Toujours plus haut, plus vite, plus engagé ?* *Gravir les Alpes du XIXe siècle à nos jours : pratiques, émotions, imaginaires*” (“Forever higher, forever faster, the same commitment? Climbing the Alps from the 19th century to the present day: Practices, emotions and images”). This symposium invited historians, science historians, geographers, ethnologists and sociologists to discuss the evolution of alpinism in the Alpine region with community representatives. Presentations and debates focused on the question of inscribing alpinism on the Intangible Cultural Heritage of Humanity.  An expanded scientific committee met on 3 October 2017 in Chamonix, bringing together high-mountain guides, the relevant community representatives and alpine club representatives to collectively review and revise an initial version of the nomination form, specifically with regard to the proposed safeguarding measures. It welcomed officials from the Italian, French and Swiss Ministries of Culture responsible for intangible cultural heritage and members of the steering committee.  The purpose of this scientific committee is to set up the future nomination monitoring committee, made up of experts and members of the community. It will be responsible for verifying that various stages of the proposed safeguarding measures are applied, ensuring that the participatory measures implemented to monitor the nomination are supported, in particular through the websites, and proposing adjustments to the community, when appropriate. | |
| 4.b. Free, prior and informed consent to the nomination  The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.  Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.  Not fewer than 150 or more than 250 words | |
| In order to ensure free, prior and informed consent, the steering committee sent a letter in April 2017 to request support from members of the community, men and women, all alpinists and from a very wide range of professions, explaining the principles of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage in simple terms, as well as the reasons why it considered that alpinism could bring these values together. Elected officials from communities located in the mountains were also contacted. The letter provided a link to the online alpinism inventory worksheet, included in the French national inventory. Written in French and Italian, this letter was sent to all alpinist associations in the submitting countries. The steering committee for the nomination did not wish to add a writing template, in order to express the diversity in points of view and authors. The French version of this letter is attached to the nomination form, in addition to all of the letters of support received by the three States Parties, in the two languages of the community members, and translated into French for those written in Italian.  The documents obtained are individually written letters and electronic messages sent to the steering committee, which collected and sorted them. Both men and women give their consent. | |
| 4.c. Respect for customary practices governing access to the element  Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.  If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.  Not fewer than 50 or more than 250 words | |
| Alpinism does not involve any customary practices requiring any secrecy. On the contrary, alpinists thoughtfully share their experiences and the distinctive features of the places they explore as broadly as possible: describing the approach, route, descent route, difficulties, and schedule. This information is widely communicated on collaborative websites, listed in specialized magazines and alpine club reviews, published as climbing guidebooks, displayed in local branches and guide offices and in meeting places known to and frequented by alpinists.  A climb to a summit is always accurately recorded by openers so that the following climbers may find the route and key passages, in order to confirm that it is true, which officially acknowledges the first ascent. This tradition dates back to 1786, when one of two alpinists, Dr Michel-Gabriel Paccard, described the climbing route to Mont Blanc in extreme detail, and with drawings. Today this account is kept at the Central Library of Zurich (Switzerland).  The approach and return routes are also usually marked out by the alpinists themselves, in order to allow those who follow in their footsteps to avoid tricky passages or to find their way in the event of unfavourable weather conditions; cairns (balanced stacks of stones) are easily recognizable. Reinforced over time, they sometimes become genuine works of art, similar to land art. What alpinist has not felt grateful at least once to those who made it possible to find one’s way in snowfall, fog or after dark? In all the massifs of the world, this tradition is respected and passed on, even in the era of GPS. | |
| 4.d. Community organization(s) or representative(s) concerned  *Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:*   1. Name of the entity; 2. Name and title of the contact person; 3. Address; 4. Telephone number; 5. Email address; 6. Other relevant information. | |
| FRANCE  a. Fédération française des Clubs alpins et de montagne b. Nicolas Raynaud, président c. 24, avenue Laumière – F 75019 PARIS d. 00 33 479 68 51 05 f. 95 000 membres (2017), site : [www.ffcam.fr](http://www.ffcam.fr)  a. Syndicat national des Guides de montagne b. Christian Jacquer, président c. Alpespace – 50, voie Albert-Einstein – F 73800 FRANCIN d. 00 33 479 68 51 05 e. [accueil@sngm.com](mailto:accueil@sngm.com) f. 1690 membres (2017), site : [www.guides-montagne.org](http://www.guides-montagne.org)  ITALIE a. Club alpino italiano b. Vincenzo Torti, président  c. Via E. Petrella, 19 – I 20124 MILANO d. 00 39 02 20 57 231 e. [cai@pec.cai.it](mailto:cai@pec.cai.it) f. 311 000 membres (2017), site : [www.cai.it](http://www.cai.it/)  a. Collegio nazionale guide alpine italiane  b. Cesare Cesa Bianchi, président c. Via E. Petrella, 19 – I 20124 MILANO d. +39 02 29414211 e. segreteria@guidealpine.it  f. 1465 membres, site : [www.guidealpine.it](http://www.guidealpine.it)  SUISSE a. Club alpin suisse b. Françoise Jacquet, présidente c. Monbijoustrasse, 61, CP - CH-3000 BERNE 23 d. +41 31 370 18 18 e. [info@sac-cas.ch](mailto:info@sac-cas.ch) f. 150 000 membres, site : [www.sac-cas.ch/fr](http://www.sac-cas.ch/fr)  a. Association suisse des guides de montagne b. Mathey Pierre, secrétaire général c. Monbijoustrasse, 61 – CH 3000 BERNE 23 d. +41 31 370 18 19 e. [sbv-asgm@4000plus.ch](mailto:sbv-asgm@4000plus.ch) et [pierre.mathey@4000plus.ch](mailto:pierre.mathey@4000plus.ch)  f. 1500 membres, site : [www.4000plus.ch](http://www.4000plus.ch) |
| 5. Inclusion of the element in an inventory | |
| For **Criterion R.5**, States **shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies)** in conformity with Articles 11.b and 12 of the Convention.  The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.  Provide the following information:   1. Name of the inventory(ies) in which the element is included:  |  | | --- | | **France**  National Inventory of Intangible Cultural Heritage  <http://www.culture.gouv.fr/Thematiques/Patrimoine-culturel-immateriel/L-inventaire-national/Inventaire>  **Italy**  National Inventory of Intangible Cultural Heritage / 2003 UNESCO Convention  <http://www.iccd.beniculturali.it/>  **Switzerland**  List of Living Traditions in Switzerland  [www.traditions-vivantes.ch](http://www.traditions-vivantes.ch) |   (ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:   |  | | --- | | **France**  Ministry of Culture / Directorate General of Heritage / Department of Research and Scientific Policy Management  **Italy**  Ministero dei Beni e delle Attività Culturali e del Turismo / Istituto Centrale per il Catalogo e la Documentazione. The translation of the inventory into French was written with the community.  **Switzerland**  Federal Office of Culture |   (iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).   |  | | --- | | **France**  The worksheets are written directly by the communities (60% of cases) or with their collaboration and that of experts. They are published online and can be updated on request at any time.  **Italy**  Content is written by the communities, with the support of experts, and registered by the Ministry of Cultural Property. Worksheets can be updated at any time.  **Switzerland**  The descriptions of the elements on the “List of Living Traditions in Switzerland” (updated every five years) may be amended at any time if the communities so request. The bottom-up approach allows the population and the cantons to propose new elements and/or amendments to elements already inscribed. |   (iv) Reference number(s) and name(s) of the element in the relevant inventory(ies):   |  | | --- | | **France**  Reference: 2015\_67717\_INV\_PCI\_FRANCE\_00360  Name of element: “Alpinism”  **Italy**  References and titles:  ICCD\_MODI\_8847116329151 “Alpinismo come patrimonio culturale immateriale”  ICCD\_MODI\_5834339329151 “Alpinismo: tecniche e conoscenze”  ICCD\_MODI\_8177752429151 “Alpinismo: rifugi e bivacchi”  ICCD\_MODI\_6501724429151 “Alpinismo: trasmissione formale e informale”  ICCD\_MODI\_0715333429151 “Alpinismo: attività di salvaguardia, ricerca e documentazione”  **Switzerland**  Reference: no inventory number  Name of element: “Alpinism” |   (v) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):   |  | | --- | | **France**  The practice was included in the national inventory following the Ethnological and Intangible Heritage Committee meeting on 6 October 2015.  **Italy**  The practice was included in the national inventory ICCD (Istituto Centrale per il Catalogo e la Documentazione per l’Inventariazione degli Elementi del Patrimonio Culturale Immateriale) on 7 March 2018.  **Switzerland**  The practice was included on the List of Living Traditions in Switzerland on 29 June 2017. |   (vi) Explain how the element was identified and defined, including how information was collected and processed ‘with the participation of communities, groups and relevant non-governmental organizations’ (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).   |  | | --- | | In France, Italy and Switzerland, the element has been identified and defined by the community itself. Similarly, the information presented in the inventory worksheet was collected and processed by the communities themselves, without the involvement of the States, by conducting research in specialized libraries and archives, as well as by referring to first-hand accounts from practitioners. For France, academics from the Department of Geography and Environment at the University of Geneva helped develop the inventory worksheet’s content, in close collaboration with community members, without writing it. The Swiss inventory worksheet was exclusively prepared by community members. In Italy, the inventory was gradually drawn up by the community with intangible cultural heritage experts, based on research and materials that demonstrate the contemporary practice of the element, proposed by national research and conservation centres, such as the Museo Nazionale della Montagna (Turin). |   (vii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.   1. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. The information should be translated if the language used is not English or French. 2. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.   Indicate the materials provided and – if applicable – the relevant hyperlinks:   |  | | --- | | **France**  The inventory worksheet is available online on the Ministry of Culture’s website:  <http://www.culture.gouv.fr/Thematiques/Patrimoine-culturel-immateriel/L-inventaire-national/Inventaire/Fiches-de-l-Inventaire-national-du-PCI/Pratiques-sportives>  A print version of the relevant sections (seven pages) is attached to the file, as well as a digital version of this extract in the file’s electronic version.  **Italy**  The inventory worksheets are available online, only in Italian, on the ICCD’s website:  <http://paci.iccd.beniculturali.it/paciSito/>  An extract from the worksheets in Italian and French is attached to the file. The full inventory worksheets in Italian and French are available online at <https://www.caitorino.it/>. A digital version of the form is available in the file’s electronic version.  **Switzerland**  The inventory worksheet is available online on the website for the List of Living Traditions in Switzerland:  <http://www.lebendige-traditionen.ch/traditionen/00314/index.html?lang=fr>  A print version of the worksheet (six pages) is attached to this file. A digital version is available in the file’s electronic version. | | |
| 6. Documentation | |
| 6.a. Appended documentation (mandatory)  The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned. | |
| documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;  documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;  ten recent photographs in high definition;  grant(s) of rights corresponding to the photos (Form ICH-07-photo);  edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;  grant(s) of rights corresponding to the video recording (Form ICH-07-video). | |
| 6.b. Principal published references (optional)  *Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.*  Not to exceed one standard page. | |
| *Ouvrages*  Amman, Jean et Loretan, Erhard, *Les 8000 rugissants*, La Sarine, 1996  Audisio, Aldo et Pastore, Alessandro, *CAI 150*, Musée National de la Montagne, 2015  Antonietti, Thomas et Bellwald, Werner, *In Fels und Firn : Bergfüher und Bergsteiger in Geschichte und Gegenwart,* Lötschentaler Museum, 1994  Boch, Anne-Laure, *L’Euphorie des cimes*, Transboréal, 2008  Bonatti, Walter, *Le mie montagne*, Zanicelli, 1961  Buffet, Charlie et Chardonnens Pierre-Dominiqu*e, Jean Troillet : une vie à 8000 mètres*, Michel Guérin, 2016  Collectif, *Helvetia Club. 150 Jahre Schweizer Alpen-Club 1863-2013,* Daniel Anker, 2013  Destivelle, Catherine, *Ascensions*, Arthaud, 2003  Frison-Roche, Roger, *Premier de cordée*, Arthaud, 1942  Maraini, Fosco, *Gasherbrum IV*, Leonardo da Vinci, 1959  Messner, Reinhold, *Il 7° grado* *: scalando l'impossible*, Görlich, 1974  Motti, Gian Piero, *Storia dell'alpinismo*, De Agostini, 1977  Perraudin, François, *La Haute-route Chamonix – Zermatt*, Slatkine, 2004  Rebuffat, Gaston, *Les 100 plus belles courses,* Denoël, 1973  Saussure, Horace-Bénédicte de, *Les Voyages dans les Alpes*, 1779-1796, 4 vol.  Terray, Lionel, *Les Conquérants de l'inutile*, Gallimard, 1961  *Films*  Affolter, Matthias, *Montagnes en tête,* 2014  Baldi, Marcello, *Italia K2*, 1954  Barmasse, Hervè, Levati, Damiano et Berthet, Giacomo, *Linea continua*, 2010  Aymon, Benoît et Hiroz, Pierre-Antoine, *Profession : guide de montagne (2003), La Haute Route d’été (2006), La Haute Route d’hiver (2009)*  Ducroz, Denis, *Les Inconnus du Mont-Blanc*, 1986  Favre, Frédéric, *Encordés*, 2017  Ichac, Marcel, *Les Étoiles de midi,* 1959  Maraini, Fosco, *Cervino*, 1911  Marinoni, Nazzareno, *Quei giorni sul bianco*, 1986  Petit, Pierre et Cistac, Laurent, *Le Doigt de Dieu*, 2017  Pinelli, Carlo Alberto, *Le Alpi di Messner*, 1995  Rebuffat, Gaston, *Les Horizons gagnés*, 1974  Tézier, Rémy, *Au-delà des cimes*, 2007  Venzin, Gieri et Remme, Tilman, *Cervin 1865, une première tragique*, 2015  *Sitothèque*  La liste énumère les sites les plus consultés par la communauté des pratiquants des trois pays candidats. Ils traitent et couvrent l'information et l'actualité de l'alpinisme dans tous les massifs du monde et diffusent photographies, vidéos et films pour les alpinistes de tous les pays.  - [www.planetmountain.com](http://www.planetmountain.com) : en italien et en anglais  - [www.summitpost.org](http://www.summitpost.org) : en anglais  - [www.climbing.com](http://www.climbing.com) : en anglais  - [www.alpinist.com](http://www.alpinist.com) : en anglais  - [www.rockandice.com](http://www.rockandice.com) : en anglais  - [www.klettern.de](http://www.klettern.de) : en allemand  - [www.kairn.com](http://www.kairn.com) : en français  - <https://alpinemag.fr> : en français  - [www.camptocamp.org](http://www.camptocamp.org) : en français, italien, allemand, anglais, espagnol, catalan, basque | |
| 7. Signature(s) on behalf of the State(s) Party(ies) | |
| The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.  In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination. | |
| |  |  | | --- | --- | | Name: | Laurent STEFANINI | | Title: | Ambassadeur, délégué permanent de la République française auprès de l’UNESCO | | Date: | 26 March 2018 | | Signature: | <signed> | | |
| *Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)* | |
| **ITALY**  Nom : Vincenza LOMONACO  Titre : Ambassadeur, déléguée permanente de l’Italie auprès de l’UNESCO  Date : 26 March 2018  Signature : <signed>  **SWITZERLAND**  Nom : Martin MICHELET  Titre : Ambassadeur, délégué permanent de la Confédération suisse auprès de l’UNESCO  Date : 19 March 2018  Signature : <signed> | |