



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Urgent Safeguarding List with International Assistance

ICH-01bis – Form

LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING WITH INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

**Deadline 31 March 2020
for a possible inscription and approval in 2021**

The ICH-01bis form allows States Parties to nominate elements to the Urgent Safeguarding List and simultaneously request International Assistance to support the implementation of the proposed safeguarding plan.

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

Nominations and requests not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

New since 2016 cycle: request International Assistance when submitting a nomination for the Urgent Safeguarding List

To nominate an element for inscription on the Urgent Safeguarding List and simultaneously request International Assistance to support the implementation of its proposed safeguarding plan, use Form ICH-01bis.

To nominate an element for inscription on the Urgent Safeguarding List without requesting International Assistance, continue to use Form ICH-01.

A. State(s) Party(ies)

For multinational nominations and requests, States Parties should be listed in the order on which they have mutually agreed.

Timor-Leste

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

Tais, traditional textile

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 its official name in English or French (point B.1.).

Not to exceed 200 characters

Tais

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1.), mention the alternate name(s), if any, by which the element is known.

N/A

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 element.

Not to exceed 150 words

Tais is an integral component of Timorese culture. Within communities, Tais is woven predominantly by women, who work as individuals or in groups. There are a large number of weaver groups across Timor-Leste, as listed in section 4.e. including for example, Feto Fitun Fronteira (Oecusse Municipality), Feto Buka Rasik (Bobonaro Municipality), Grupu Hadame Malu (Covalima Municipality), Haburas Cultura (Lautem Municipality) and Dul Madik Ana (Ainaro Municipality).

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 and requests 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

Tais is a cultural element that is inherent to all Timorese people. Tais can be found across the territory of Timor-Leste (in all municipalities, namely; Aileu, Ainaro, Baucau, Bobonaro, Covalima, Dili, Ermera, Lautem, Liquiça, Manatuto, Manufahi, Oecusse and Viqueque). Within the territory, Tais has variety of colors and motifs based on ethnic groups.

With regard to Aileu Municipality, culturally, people did not weave Tais, although they have been using Tais in various cultural occasions. However, being inspired by some women weavers who married from other areas, nowadays, the local communities including cultural leaders are getting

eager to support weaving Tais in Aileu Municipality as well.

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 and request. For multinational nominations and requests, provide complete contact information of one person designated by the States Parties as the main contact person for all correspondence relating to the nomination and request.

Title (Ms/Mr, etc.):	Mr
Family name:	Barreto
Given name:	Francisco
Institution/position:	Timor-Leste National Commission for UNESCO / Interim Executive Secretary
Address:	Avenida da Patria, Antiga rua Mouzinho de Albuquerque, Beco da UNAMET C/O Kampaun Infordepe, Balide, Dili, Timor-Leste
Telephone number:	+670-331-0123 / +670-7706-2222 / +670-7727-1829
E-mail address:	tnationalcom@gmail.com
Other relevant information:	N/A

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

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

N/A

F. Name of the implementing agency for the International Assistance requested (if financial assistance is requested)

If financial assistance is requested, indicate the name of the agency, institution or organization responsible for implementing the project to be financed and contracted by UNESCO. Indicate also the name and title of the contact person and other relevant contact information.

Name of the agency,
institution or
organization: Timor-Leste National Commission for UNESCO

Name and title of the
contact person: Mr. Francisco Barreto

Address: Avenida da Patria, Antiga rua Mouzinho de Albuquerque, Beco da UNAMET

C/O Kampaun Infordepe, Balide, Dili, Timor-Leste.

Telephone number: +670-331-0123 / +670-7706-2222 / +670-7727-1829

E-mail address: tlnationalcom@gmail.com

Other relevant
information: N/A

Other agencies (for multinational files only)

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

N/A

G. Name of the proposed partner agency for the International Assistance requested (if a service from UNESCO is requested)

If a service from UNESCO is requested, indicate the name of the proposed partner agency that will implement the project in cooperation with UNESCO. Indicate also the name and title of the contact person and other relevant contact information.

Name of the partner
agency:

Name and title of the
contact person:

Address:

Telephone number:

E-mail address:

Other relevant
information:

Other agencies (for multinational files only)

Provide below complete contact information for one proposed partner agency in each submitting State, other than the agency identified above.

UNESCO Field Office

Please indicate which UNESCO Field Office has agreed to implement the project and has agreed with the proposed budget.

H. Duration of the International Assistance project (safeguarding plan)

Indicate the total number of months required for the implementation of the proposed project (safeguarding plan). Assistance from the Intangible Cultural Heritage Fund can cover a maximum period of up to thirty-six months.

36 months

I. Previous financial assistance from UNESCO for similar or related activities

SECTION TO BE FILLED IN BY THE SECRETARIAT

Has the State Party ever received any International Assistance under the Intangible Cultural Heritage Fund of the 2003 Convention to implement related activities in the field of intangible cultural heritage?

- No
 Yes

1. Identification and definition of the element

For Criterion U.1, States shall demonstrate that ‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’.

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'other(s)', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) ()

This section should address all the significant features of the element as it exists at present, and should include:

- a. *an explanation of its social functions and cultural meanings today, within and for its community;*
- b. *the characteristics of the bearers and practitioners of the element;*
- c. *any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and*
- d. *the current modes of transmission of the knowledge and skills related to the element.*

The Committee should receive sufficient information to determine:

- a. *that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';*
- b. *'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';*
- c. *that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';*
- d. *that it provides the communities and groups involved with 'a sense of identity and continuity'; and*
- e. *that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.*

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 and request files need not address in detail the history of the element, or its origin or antiquity.

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

Not fewer than 150 or more than 250 words

Tais, Timor-Leste's traditional textile, is a cultural heritage that has been passed from the ancestors, from generation to generation.

Tais has an important role in Timorese people's life, starting from their birth until death. They use Tais to welcome guests, as well as to show their cultural identity and social class. It is also used as an object of value, for example, 'barlake' (dowry) which is given from family of bride to family of groom. Tais is used not only as an element to tighten the relationship between families, but also to pay penalty when people did not follow the rule within the community.

Tais is traditional clothes, which has men's style and women's style. In Timor-Leste, Tais has a variety of colors and motifs varying by ethnic groups. These days, cultural creative industry using Tais with respect to the tradition, is also growing.

Tais is made from cotton and natural plants are used to dye color. Production of Tais has been mainly done by women, since the past until now. Normally, Tais is woven manually using simple equipment such as 'atis', 'kida', and others. Process of producing Tais is complex and takes long time.

Traditionally, Tais has been woven by individuals. However, some family members also contribute to mitigate the work of women weavers, such as in process of preparing cotton, 'kesi futus' (tie-dye) and dying cotton. These days, weavers also began to form groups to facilitate

their weaving activities.

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

Not fewer than 150 or more than 250 words

Culturally, the local communities are the bearers and the practitioners of Tais, as it is an important and inherent element in the traditional ceremonies of each community.

Within the local communities, production of Tais is a role especially for women, starting from the process of preparing cotton until the weaving finishes. Men also take part in the process of producing Tais, for example, helping women to search plants for dyeing cotton and making equipment for weaving. In the whole process of producing Tais, women and men need to work together. However, the role of women is more important because they are responsible for passing the knowledge and the skills of weaving Tais, to the next generation in their communities.

In the past, almost all women in a family knew how to weave Tais. However, these days, the weavers decreased very much and we cannot see many women weaving Tais in families especially in big cities such as Dili.

The bearers and practitioners of Tais can normally be found in rural areas since the cultural practices are stronger there. When communities hold traditional ceremonies such as 'sau batar' (harvest festival), 'uma ben' (inauguration of sacred house) or others, members of communities who participate wear Tais accordingly with the rule of each ceremony and the role of each member. For example, in many cases, 'xefe suku' (village chief) wear Tais with specific motif and patterns showing their positions in the communities.

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

Not fewer than 150 or more than 250 words

Historically, knowledge of weaving Tais has been transmitted in traditional ways, where mother weavers weave Tais and their daughters assist their mothers learning the knowledge since they are still kids. This learning process can be seen often in rural areas, where children imitate their mothers weaving Tais, using simple materials such as banana tree's bark, betelnut flower's skin or palm-leaf.

Nowadays, traditional transmission of knowledge is still continued. In addition, another method is taken, which weavers transmit their knowledge to the next generation through trainings within weaver groups. Some of the weavers have transmission of knowledge through weaver groups because; firstly, there are some weavers whose children do not like to weave, and on the other hand, there are some youth who wants to learn weaving but they have no one in their family who can teach them how to weave Tais; secondly, when weavers work in groups, they will get more motivated to continue transmitting this tradition to the future; and thirdly, there are advantages for weavers to receive assistance from government and NGOs to facilitate improving the quality of their Tais, to continue transmitting their knowledge to youth, and to advocate the preservation of the tradition.

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

Not fewer than 150 or more than 250 words

Tais has been an inherent element within the community since a long time ago. Nowadays Tais still maintain its sociocultural function in Timorese people's life, from their birth until death, for

example; when a baby is born people use Tais to welcome the baby; when people get married they hold traditional wedding ceremonies using Tais; and when people die his/her corpse is wrapped with Tais. There are other traditional rituals that use Tais, such as inauguration of sacred houses and 'sau batar' (corn harvest ceremony). In these ceremonies, Tais is used as principal clothes for all participants. It is also used in modern events such as; welcoming guests, attire for festivals and dances, decoration, and others.

Tais is used as an object of value, for example, 'barlake' (dowry) which is given from family of bride to family of groom. Tais is used not only as an element to tighten the relationship between families, but also to pay penalty when people did not follow the rule within the community. In some areas, having the knowledge of how to weave Tais is a prerequisite for women before getting married.

Tais has cultural meanings related to the origin of each Tais. These meanings are expressed through the color and the patterns each Tais has. These patterns represent cultural meanings and traditional beliefs passed from the ancestors. On the other hand, these patterns are used to identify the different social classes in the communities, as well as to distinguish ethnic groups from one another.

- (v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

Not fewer than 150 or more than 250 words

Tais, as a cultural element showing the identity of Timorese people, is compatible with existing international human rights instruments. All people can wear Tais and can participate in Tais production activities. Although majority of the activities in the Tais production process are taken by women, it does not mean that the doors are closed for men who wishes to take part.

In Timor-Leste, different motifs and colors are used in Tais, varying among different ethnic groups. However, nowadays, people from one ethnic group can use those from other ethnic groups depending on their preference, and there is no restriction if someone from one group use them from another group.

Tais is also compatible with sustainable development. While Tais is an essential part of the Timorese culture, it is also an important economic activity increasing the opportunity of the weavers, which majority of them are rural women. All of the activities within the traditional process of producing Tais are done manually, giving no negative impact to the environment; for example, the residue from the natural dyeing process of Tais are used as fertilizer that can facilitate the growth of plants in the weavers' farmlands.

2. Need for urgent safeguarding

For Criterion U.2, States shall demonstrate that 'the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned'.

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of its traditional modes of transmission, the demographics of its practitioners and audiences and its sustainability.

Not fewer than 375 or more than 500 words

Tais has been passed down from the ancestors, and continues to be a key cultural component of all major life events, such as births, dowry in marriages, in funerals and for welcoming guests. It is also a vital income source for women Tais weavers who are predominantly rural based.

According to United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), women weaving as an occupation in Timor-Leste decreased by 64% between 2010 (13,810) and 2015 (4,965). This may have a variety of contributing factors. There has been a cultural shift in the value of the skill. In the past, it was obligatory for women to learn how to

weave Tais as Tais weavers were held in high esteem within the community. Today, the ability to weave is largely no longer socially required. There has also been a demographic shift among weavers, as currently Tais weavers are predominantly elderly women. It is still common for young women to learn how to weave Tais when they are children, however many of them do not continue once they start school. Some young women return to weaving after graduating or quitting school, though the numbers are limited. Furthermore, the quality of Tais woven by young women, is not as high compared to their predecessors; there is a perception that the quality is generally decreasing in the young generation.

The 2015 census shows only 10% of households have Tais weaving looms. This particularly affects young women who do want to learn, as they may not have access to the tools within their family, impacting intergenerational transmission of Tais weaving knowledge.

The materials used to weave Tais are also changing. Traditionally weavers wove Tais using local cotton grown in their farm-land, however, during the Indonesian occupation period (1975-1999), they started using imported industrial cotton, as this was more convenient compared to the significant time and effort investment required to grow, process and spin cotton into even threads. A result of the availability of industrial cotton, and alternative land use, has been a reduction in the prioritisation of growing cotton. Recently, the price of industrial cotton has increased, and between this and the now-limited supply of local cotton, weavers face diminished access to their core materials. Traditionally, the weavers dyed cotton using natural materials including barks, leaves and roots. However, some weavers now use chemical dyes or pre-colored industrial cotton.

Identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, not generic factors that would be applicable to any element of intangible heritage.

Not fewer than 500 or more than 750 words

Tais is facing many challenges as below, identified through discussions among the women weavers, in particular, held during the National Workshop "Protecting, Preserving, and Promoting Tais: the Road towards UNESCO's Intangible Cultural Heritage Recognition" in April 2019.

1) From generation to generation, Timorese people have continued weaving and using Tais, however, today, many Timorese people are losing interest about Tais. Especially in the big cities such as capital Dili, people's lifestyle is changing rapidly. Modern shops and shopping centers have emerged, which increased the demands of modern clothes instead of traditional clothes such as Tais. In addition, young generation these days prefer to wear modern clothes which they consider more attractive compared to Tais.

2) Even though Tais has been woven and used since ancient times, there are limited research on Tais. There are variety of motifs and colors of Tais among different ethnic groups throughout the country, but those variety has not yet been documented fully. Furthermore, there are not many occasions for those research results being shared toward the public.

3) As described above, women Tais weavers are decreasing in number. In particular, many young people are not taking up the practice, because they prefer to choose other more lucrative modern jobs. There is also hesitation among elderly women weavers to teach weaving to the young generation because weaving Tais does not create enough income for livelihood. For this reason, techniques and traditional motifs have started to disappear. In addition to that, some Tais weavers do not prefer to grow local cotton but prefer to use industrial cotton nowadays because of the time-consuming process. For the same reason, some weavers do not prefer to use the natural materials for dyeing cotton but prefer to use pre-colored industrial cotton or dyeing with chemical materials. These are leading to the loss of traditional Tais producing methods, as well as causing some environmental and health risk, since some weavers dispose the used chemical liquid to their farmland and use the same pot for chemical liquid and cooking, without being aware of their risks.

4) Weaving Tais is not only part of the traditional culture, but also an essential means for rural

women to earn cash. However, for many weavers it is not easy to continue weaving Tais because the local market for Tais is not sufficient, with limited buyers. International tourists provide a small alternative cash market but prefer Tais transformed into practical objects, rather than buying whole cloths. Diversifying the products produced from Tais is an opportunity to expand the weavers' economic opportunities through specialization. In addition, many weavers have limited skills on calculation and appropriate pricing for the Tais they produce. This leads the weavers to a weaker position in the market against the middle buyers. Some weavers are concerned about the inflow of Tais from a neighbouring territory, which are able to be sold at a lower price due to the currency exchange rates, and which the consumers are unable to distinguish from Timor-Leste Tais. Another concern is the lack of a formalised recognition system of the traditional motifs of particular ethnic groups or families.

5) Even though international tourists are expected as one of the few buyers of Tais, there are not many ways for them to know about, and become familiar with, Tais.

6) As described earlier, these days weaver groups are formed to facilitate the transmission of skills and knowledge. Some are starting to form Weavers' Networks, however, their access to information is limited, despite the approaches from government and NGOs. In addition, the women Tais weavers' voices are not expressed collectively, resulting in low influence.

3. Safeguarding measures

For Criterion U.3, States shall demonstrate that 'safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element'. The nomination and request should include sufficient information to permit the Evaluation Body and the Committee to assess the 'feasibility and sufficiency of the safeguarding plan'.

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

- (i) *The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. 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 300 words

Although some of the weavers prefer to use pre-colored industrial cotton or chemical dyeing these days, some women weavers have revived their traditional way of weaving by dyeing cotton with natural plants. This was triggered by the demand from some consumers, particularly foreigners, who prefer Tais dyed in a traditional style with natural plants, and not with chemical materials. From this idea, some weaver groups started dyeing cotton with natural materials.

In addition, some women weavers bring their Tais to the handicraft shops particularly in Dili, in order to expand the market opportunities.

Women weavers are also continuing to find their way to transmit their knowledge to the new generation. Currently, they transmit not only through traditional transmission, but also through the weaver groups established, providing some training for the group members.

Recently, some weaver groups have started establishing Weavers' Networks, namely in Covalima Municipality and Oecusse Municipality (to be followed soon by other municipalities), with support from the national NGOs Alola Foundation and Timor Aid, as well as United Nations Entity for Gender Equality and the Empowerment of Women (UN Women). The Weavers' Networks can help gathering and amplifying the voices of the women weavers in rural areas.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the **communities, groups or individuals** concerned:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

(ii) What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard.

Not fewer than 150 or more than 300 words

The government, through Ministry of Tourism, Commerce and Industry, as well as NGOs such as Alola Foundation and Timor Aid, have provided capacity building to women weavers through trainings on quality improvement of Tais and dyeing with natural materials. They have also provided trainings for young women to learn diversification of products made from Tais, such as bags, jackets, shoes and others.

On the other hand, the government, through Secretariat of State for Art and Culture, as well as NGOs such as Timor Aid and Alola Foundation, have conducted research on the various motifs and their meanings, technique of natural dyeing and others. They have also published the results of research into booklets, and have held temporary exhibition on Tais in Timor Leste and as well as overseas.

In 2019, United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) created a series of three short videos aimed at youth to attract interest among generation. The videos showcased youth views on Tais and encourages youth to engage in, be proud of and protect Tais as a key part of their culture. The videos were showed at the Consultation Forum "Protecting, Preserving, and Promoting Tais: the Road towards UNESCO's Intangible Cultural Heritage Recognition" in December 2019.

In 2017, the government, together with NGO, organized a workshop concluding to nominate Tais to UNESCO. In 2018, UN Women, Alola Foundation and Timor Aid brought together women weavers across the country to hear their voices. In 2019, these efforts were brought together by establishing a national committee involving all of the abovementioned bodies, which the details will be provided in section 3.b.3.

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 plan proposed

This section **should identify and describe a feasible and sufficient safeguarding plan** that, within a time-frame of approximately four years, would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contain concrete measures and activities that adequately respond to the identified threats to the element. The safeguarding measures should be described in terms of the concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities. States Parties are reminded that they should present safeguarding plan and budget in line with the financial assistance requested and other resources that can realistically be mobilized. Financial assistance from the Intangible Cultural Heritage Fund can only cover a period of up to three years (36 months).

3.b.1. Objectives and expected results

Identify in terms as clear and measurable as possible: (i) what medium-term effects would be achieved by the implementation of the project (objectives) and (ii) what kind of positive impacts and concrete accomplishments would be seen after implementing the proposed project (expected results). Both need to be spelled out in detail and linked to the information included under section 3.b.2 below (Activities).

Not fewer than 100 or more than 300 words

There are six objectives, linked with each expected result, in the safeguarding plan proposed.

1) To attract and raise the awareness of Timorese people's (general public) interest on Tais. The expected result is, that the Timorese people (general public) know well about Tais through TV program, exhibition, school curriculum, and fairs.

2) To document and disseminate information about Tais. The expected result is, that the data on the actual status about Tais are gathered and documented from each municipality.

3) To motivate the young people to be interested and to learn how to weave Tais. At the same time, to encourage the weavers to use traditional materials and methods. The expected result is, that the young people who participated in the competition feel interested to weave Tais, as well as that the weavers feel benefits to use local cotton and natural dyeing.

4) To create and increase opportunities for weavers to earn fair income from their Tais. The expected result is, that the weavers understand how to create handicraft products made from Tais and increase their business management skills, as well as a system is identified which value Tais adequately.

5) To attract tourists' interest on Tais, as part of Timor-Leste's culture. The expected result is, that international tourists know about Tais, through display of Tais in airport, brochure and exhibition.

6) To strengthen Weavers' Networks, to facilitate the weavers' access to information and increase their influences. The expected result is, that training on leadership and public speaking skills are conducted, strengthening the Weavers' Networks.

3.b.2. Activities

What are the key activities to be carried out or work to be done in order to achieve the expected results identified in section 3.b.1? Activities need to be described in a logical sequence, explained in a detailed and narrative manner and their feasibility demonstrated. The information included in this section should be consistent with that provided under sections 3.b.5 (Timetable of the International Assistance project) and 3.b.6 (Budget) and in the attached timetable and budget, prepared using **Form ICH-04 Timetable and Budget**. The information should include enough details demonstrating that the budget amounts and descriptions included in **Form ICH-04 Timetable and Budget** are appropriate.

Not fewer than 300 or more than 1000 words

In order to achieve the expected results as mentioned in section 3.b.1, following activities are the planned corresponding to the six objectives. The implementation of each activity will be led by the institutional members of the National Committee for Intangible Cultural Heritage as described below.

1) Raising awareness of the Timorese people (general public) on Tais

1-1) TV program

Cooperate with TV station in Timor-Leste, to create talk show that can attract public's interest about Tais. This activity is to be led by Secretariat of State for Equality and Inclusion (SEII).

1-2) Permanent exhibition

Identify an available state property (as an exhibition room) in Dili, to establish permanent exhibition about Tais, targeted for Timorese people and tourists. This exhibition will be moved to the national museum once it is established in the future. This activity is to be led by Secretariat of State for Art and Culture (SEAC) in collaboration with Alola Foundation and Timor Aid.

1-3) School curriculum

Cooperate with Ministry of Education, Youth and Sport, and organize workshops to include Timor-Leste's cultural elements including Tais, in the school curriculum for cycle three of basic education. This activity is to be led by SEAC.

1-4) Promotion of Tais in fairs

Organize fairs in the occasions of national anniversaries. In the fairs, space will be prepared for the weavers to sell their local products including Tais. This activity is to be led by Ministry of Tourism, Commerce and Industry (MTCI), SEII and Alola Foundation.

2) Research

2-1) Data research on Tais

Conduct data research on Tais. Recruit an international expert to conduct the research including in the fields, and documenting about Tais. Observe the raw materials as well as the Tais products in the communities and the local markets. At the same time, photographs of the identified Tais will be taken. To disseminate the results from the research, booklets will be produced in three languages, and thematic exhibition will be organized. During the exhibition, learning materials will also be developed to provide training for school teachers about the content of the exhibition. After that, the teachers will bring their students to visit the exhibition as part of extracurricular activities. In the exhibition, some weavers will demonstrate how to weave Tais. This activity is to be implemented by SEAC and Timor Aid.

3) Transmission

3-1) Tais weaving competition for youth

Encourage young women to apply for the competition. Establish a team of juries and prepare the criteria to examine Tais. This activity is to be led by MTCI.

3-2) Training on local cotton and natural dyeing

Coordinate with the local communities to prepare for the trainings including also to identify the master weavers. Organize trainings to encourage weavers to use local cotton and natural dyeing. This training will also include the risk of chemical materials towards environment and health. This activity is to be led by Alola Foundation.

4) Market

4-1) Training on diversification of products made from Tais

Recruit national trainers with good understanding on the demands of tourists, to develop module together with weavers and handicraft groups. Organize training on the handicraft products made from Tais. This activity is to be led by MTCI in collaboration with Alola Foundation.

4-2) Training on business

Recruit trainer for business management. Organize trainings on business for the weavers. This activity is to be led by MTCI in collaboration with Alola Foundation.

4-3) Development of Tais certification system

Organize a workshop inviting international experts to introduce various certification systems. This discussion will involve the weavers and handicraft groups, and will also include how to protect the traditional motifs, in relation with copyrights. Based on the discussions in the workshop, identify a system that can be applied to Tais, and recruit international and national experts to adapt and design the system. This activity is to be led by Timor Aid in collaboration with MTCI and SEAC.

5) Promotion toward international tourists

5-1) Tais display in airport

Cooperate with Dili Airport to display Tais which will be identified, in the arrival area. This activity is to be led by MTCI in collaboration with SEAC and Timor Aid.

5-2) Brochure on Tais

Design brochures on local products including Tais, with feedbacks from tourists. Brochures will be printed and distributed to the touristic places, as well as Timor-Leste's embassies in other countries. This activity is to be led by MTCI in collaboration with SEAC and Timor Aid.

5-3) Permanent exhibition

This activity is the same as the activity no.1-2).

6) Weavers' Networks

6-1) Trainings for Weavers' Networks

Organize trainings for Weavers' Networks to raise their capacity, especially on leadership and public speaking skills. The trainings will be held in line with the occasions of other activities planned. This activity is to be led by United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) in collaboration with Alola Foundation and Timor Aid.

3.b.3. Strategy of implementing agency and/or partner agency

1. Describe the background, structure, mission and relevant experience, etc. of the implementing organization, the body that will be responsible for carrying out the project indicated under section G or the proposed partner agency indicated under section H. Identify the human resources available for implementing the project or supporting its implementation and indicate their division of tasks.
2. Describe how the implementing agency or the proposed partner agency will manage or support the project implementation.
3. Describe, if applicable, the coordination arrangements with any other partners and their responsibilities in the implementation of the project. Identify the human resources available in each of the entities involved.

Not fewer than 150 or more than 1000 words

The proposed activities will be implemented by National Committee for Intangible Culture Heritage (ICH Committee), which was established on April 23, 2019, by Secretariat of State for Art and Culture together with other government institutions, national NGOs and international agencies, with the objective to safeguard Timor-Leste's cultural elements related to intangible cultural heritage.

1. The main role of the ICH Committee is to; analyze and conduct study on cultural elements in relation with intangible cultural heritage, to respond to the necessity of safeguarding in local, national and international levels. This context is in line with the article 80 of the "Operational

Directives for the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage” including:

- a) the identification and definition of the different elements of intangible cultural heritage present on the territory;
- b) the drawing up of inventories;
- c) the elaboration and implementation of programs, projects and activities; and
- d) the preparation of nomination files for inscriptions on the lists, in conformity with the relevant paragraphs of Chapter 1 of the Operational Directives.

2. Maximize and maintain coordination with the Government of Timor-Leste and national and international partners, to develop and process intangible cultural heritage objects to be recognize in national and international levels.

3. Advocate to disseminate information, socialize and promote the activities related with intangible cultural heritage.

The ICH Committee is composed of the institutions related to culture, namely; Secretariat of State for Art and Culture, Ministry of Tourism, Commerce and Industry, Secretariat of State for Equality and Inclusion, Timor-Leste National Commission for UNESCO (NatCom), Alola Foundation, and Timor Aid. The committee also includes international agencies that support the relevant cultural activities as observers. The committee has sufficient human resources that are capable to carry out the planned activities, where some of them have experiences in the area of cultural preservation, as well as inventoring and safeguarding of intangible cultural heritage.

In the implementation of the planned activities, NatCom will be the implementing agency as indicated under section F, on behalf of the ICH Committee, coordinating the implementation including finances and reporting. The actual implementation of each activity will be shared among the institutional members of the ICH Committee, as described in section 3.b.2.

With regard to human resources, coordinator and assistants will be hired to coordinate among different institutions, facilitating the implementation of the planned activities. Each institutional member of the committee will carry out their responsible activities using their own human resources as well.

3.b.4. Forms of assistance requested

Tick the box a. and/or the box b. whether you are requesting financial assistance and/or a service from UNESCO.

Financial assistance means that a financial transaction through a contract will take place from UNESCO to the implementing agency, while the 'service' modality does not necessarily foresee such financial transactions to the requesting States that will receive assistance from UNESCO.

a. Financial assistance AND/OR b. Service from UNESCO

3.b.5. Timetable of the International Assistance project

*Attach a month-by-month timetable for the proposed activities, using the timetable included in the Form **ICH-04 Timetable and Budget**.*

The information provided should be coherent with the detailed activities and their sequences as included under section 3.b.2 (Activities). Please note that the activities can only begin approximately three months after approval of the request, at the earliest.

The information provided should also be in conformity with the budget overview in section 3.b.6. Please note that assistance and service from the Intangible Cultural Heritage Fund can only cover a period of up to thirty-six months.

timetable attached

3.b.6. Budget

Attach a detailed budget breakdown in US dollars for the whole project regardless of whether it is a financial assistance and/or a service from UNESCO request, by activity and type of cost, using **Form ICH-04 Timetable and Budget**.

The amount requested from the Intangible Cultural Heritage Fund should be clearly distinguished from the amount to be contributed by the State Party or other sources. The information included in this section should be consistent with that provided under section 3.b.2 (Activities) and the **Form ICH-04 Timetable and budget**.

Total project budget: US\$446,281.00

Amount requested from the Fund: US\$259,595.00

State Party contribution: US\$139,790.00

Other contributions (if any): US\$46,896.00

Form ICH-04 Timetable and Budget attached

3.c. Monitoring and follow-up of the safeguarding plan, if implemented

3.c.1. Monitoring, reporting and evaluation

Describe how the implementing organization indicated under section G or the proposed partner agency indicated under section H and described under section 3.b.3. plans to carry out the monitoring, reporting and evaluation of the project and how the communities will be involved in this mechanism. For larger or more complex projects, external monitoring and evaluation are preferable.

Not fewer than 50 or more than 250 words

Timor-Leste National Commission for UNESCO (NatCom) as the implementing agency for the International Assistance, will coordinate and monitor implementation of the activities undertaken by each institutional member of the National Committee for Intangible Cultural Heritage (ICH National Committee). In addition, the ICH National Committee will have regular meetings (monthly in principle) to monitor the progress and obstacles of the activities, and discuss what actions are further required to undertake the activities. The Weavers' Networks' representatives will participate in the meeting occasionally, to update the effects of the activities and provide their suggestions for further improvement.

3.c.2. Capacity building

Describe how the project may contribute to building up capacities or strengthening existing resources in the field of safeguarding intangible cultural heritage. Special emphasis should be placed on the capacities of the communities indicated in section C to safeguard their intangible cultural heritage. It may also be relevant to describe the impact on the capacities of the implementing organization or partner agency.

Not fewer than 100 or more than 300 words

With regard to the communities which are mainly women Tais weavers, they are expected to raise their capacity through the planned activities, by recognizing and reaffirming Tais as their own intangible cultural heritage. Furthermore, some of the activities will contribute to raise their business skills to sustain their livelihood, their understanding on chemical products, as well as their leadership and public speaking skills.

With regard to the institutional members of the National Committee for Intangible Cultural Heritage and their staff, they are expected to raise their capacity on managing projects, such as planning, implementing, monitoring, as well as coordinating in disciplined ways.

3.c.3. Sustainability after the assistance ends

Describe how the results and benefits of the project are expected to last beyond the end of the project. If the mechanisms established by the project will continue to function after the implementation of the project, describe how and which responsible body would be in charge.

Not fewer than 50 or more than 250 words

Amongst the numbers of activities to be implemented, Tais certification system will be designed and established by the end of the implementation period. The system is expected to start functioning after the project, as a permanent system in the country ensuring fair income to the women Tais weavers. The responsible body to maintain the system will be determined during the project period.

3.c.4. Multiplier effects

Describe how this assistance may stimulate financial and technical contributions from other sources or stimulate similar efforts elsewhere.

Not fewer than 50 or more than 250 words

Amongst the numbers of activities to be implemented, the Weavers' Networks will be strengthened by the project, so that they can discover further opportunities by themselves, gaining higher attention and assistance as required from the government, as well as from development partners interested on Tais.

At the same time, inscription to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding will raise the recognition of Tais internationally, triggering further potential contributions.

4. Community participation and consent in the nomination and request process

For Criterion U.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 and request process

Describe how the community, group or, if applicable, individuals concerned have actively participated in preparing the nomination and request at all stages, including in terms of the role of gender.

States Parties are encouraged to prepare nominations and requests with the participation of a wide variety of all parties concerned, including, where appropriate, local and regional governments, communities, non-governmental organizations, 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. Their perspectives and aspirations should be fully reflected in the safeguarding plan proposed.

Not fewer than 300 or more than 500 words

National workshop held in 2017, organized by the government and NGO, came up with a recommendation for nominating Tais to UNESCO's list. In 2018, another workshop was held, where the women Tais weavers gathered together from across Timor-Leste raising their voices.

Based on these efforts, the weavers, together with the government, NGOs, and international agencies, continued to move on to the process of preparing the nomination. In this regard, the National Workshop "Protecting, Preserving, and Promoting Tais: the Road towards UNESCO's Intangible Culture Heritage Recognition" was held on April 23, 2019. In this occasion, the women

weavers discussed the difficulties that they are facing about Tais. Through this event, the weavers, together with National Committee for Intangible Cultural Heritage (ICH Committee) established on the same day, started developing the safeguarding plan for Tais based on the discussion in this event.

The ICH Committee conducted four field visits to have in-depth consultation with the weavers and the community leaders in Aileu, Ermera, Liquiça and Manufahi municipalities in October and November 2019. This was to follow up with the communities which were not present in the workshop in April 2019 and have not yet taken part in any activities at national level. During these field visits, the women weavers and community leaders were very satisfied and agreed to the nomination.

Besides the field visits, three women weavers from Covalima, Lautem and Oecusse municipalities participated in the meeting of the ICH Committee in November 2019, to provide inputs and comments on the draft safeguarding plan of Tais.

After the development of the safeguarding plan among the weavers and ICH Committee, Consultation Forum "Protecting, Preserving and Promoting Tais: the Road towards UNESCO's Intangible Cultural Heritage Recognition" was held on December 4, 2019. The objective was for the weavers and community leaders to review together the nomination file of Tais including the safeguarding plan. The weavers and community leaders had a vast discussion, expressing their own thoughts about the draft safeguarding plan. Upon the discussion, the weavers and community leaders provided their written consent on the nomination.

Furthermore, in January 2020, ICH Committee conducted another four field visits to Aileu, Baucau, Bobonaro, Covalima, Ermera, Lautem, Manatuto and Viqueque municipalities, in order to have consultation with the women weavers and community leaders who were not present in the forum in December 2019.

4.b. Participation of communities, groups and individuals concerned in the implementation of the safeguarding plan proposed

Describe the mechanisms for fully involving the community, group or, if applicable, individuals concerned in the implementation of all the proposed activities and in their evaluation and follow-up, including in terms of the role of gender. This section should describe not only the participation of the communities as beneficiaries of the project and of financial support, but also their active participation in its implementation. Their involvement in the project design is described in section 4.a above.

Not fewer than 300 or more than 500 words

Women weavers will participate in the implementation of the proposed safeguarding plan activities as below.

1) Raising awareness of the Timorese people (general public) on Tais

Women Tais weavers will join the talk show as speakers to share their thoughts and experiences on Tais to the general public in TV program. Some women Tais weavers will provide their Tais and their stories, which will be displayed in the permanent exhibition of Tais. Women weavers from across Timor-Leste will participate in fairs to promote their products, which will be held in the occasions of national anniversaries.

2) Research

Local communities will share their knowledge to the research team when they conduct research in the field. In addition, few women Tais weavers will demonstrate how to weave Tais during the exhibition, which disseminates the result of the research.

3) Transmission

Young women will be encouraged to participate in the Tais weaving competition. In advance to the competition, the organizer team will visit and consult with the weavers for preparation. With regard to the training on local cotton and natural dyeing, women Tais weavers will take part in the organization of the training. In particular, the master weavers will share their knowledge and

techniques in the training.

4) Market

Few women Tais weavers will collaborate with the national trainers to develop the module for the training on diversification of products made from Tais. Women Tais weavers will be the beneficiaries of this training, as well as the training on business. The weavers will also take part in the discussion of developing Tais certification system.

5) Promotion toward international tourists

In the process of selecting Tais to be displayed in Dili Airport, women Tais weavers from across the country will be involved. In the process of creating brochure on Tais, some weavers will be involved to be introduced in the brochure.

6) Weavers' Networks

Women Tais weavers will be the beneficiaries of the training, raising their capacity on leadership and public speaking skills.

4.c. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen 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 and request 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 prior to the nomination of Tais, the National Committee for Intangible Cultural Heritage (ICH Committee) consulted with the local communities through the weaver groups identified throughout the country, as well as the local community leaders of where the weaver groups are located. Both, the weaver groups' representatives who are predominantly women, and 'xefe suku' (elected village chief) who are predominantly men, provided their consents to the nomination and request. The consents were provided in form of letters as attached, and were obtained through three occasions as below.

1) In October and November 2019, four field visits were conducted by the ICH Committee, to have in-depth consultation with local communities, which have not yet taken part in any activities at national level. In addition to the weaver groups' representatives and 'xefe suku', the committee also met with 'xefe aldeia' (elected sub-village chief) or 'lia na'in' (traditional and cultural knowledge holders) in some communities.

2) Consultation Forum "Protecting, Preserving, and Promoting Tais: the Road Towards UNESCO's Intangible Cultural Heritage Recognition" was held on December 4, 2019, where the weaver groups' and Weavers' Networks' representatives, and 'xefe suku' throughout the country participated to examine contents of the nomination file including the draft safeguarding plan of Tais. After all of the program finished, they provided their written consents.

3) In January 2020, ICH Committee conducted four more field visits to follow-up with the weaver groups' representatives and 'xefe suku' who were not present in the forum. Further follow-ups were taken in March 2020.

4.d. 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 certain knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the proposed safeguarding plan 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

Through the consultation with the weavers and community leaders in the field visits, it was identified that most of Tais can be accessed from general public, however, few Tais have customary practices limiting access to them. Those Tais with limited access are sacred, put in sacred houses and being used for ritual and sacred ceremonies. Those sacredness will be respected through the inscription and implementation of the safeguarding plan.

4.e. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

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

1.
 - a. Dul Madik Ana (weaver group)
 - b. Ms. Alexandrina Da Costa Silva
 - c. Ainaro Suku, Ainaro Sub-district, Ainaro Municipality
 - d. +670 7686-8336
 - e. N/A
 - f. N/A
2.
 - a. Grupu Halibur Feto (weaver group)
 - b. Ms. Rosita Doutel Sarmento
 - c. Cassa Suku, Ainaro Sub-district, Ainaro Municipality
 - d. +670 7526-3794
 - e. N/A
 - f. N/A
3.
 - a. Fitun Tais (weaver group)

- b. Ms. Lucia Ximenes
- c. Afaca Suku, Quelicai Sub-district, Baucau Municipality
- d. +670 7706-7144
- e. N/A
- f. N/A

4.

- a. Grupu Feto Forte Quelecai (weaver group)
- b. Ms. Cipriana Amaral
- c. Lelalai Suku, Quelicai Sub-district, Baucau Municipality
- d. +670 7726-7922
- e. N/A
- f. N/A

5.

- a. Feto Buka Rasik (weaver group)
- b. Ms. Milena dos Santos
- c. Atu Aben Suku, Bobonaro Sub-district, Bobonaro Municipality
- d. +670 7707-9487
- e. N/A
- f. N/A

6.

- a. Sagrada Familia (weaver group)
- b. Ms. Judit Mendes Da Silva
- c. Aidabaleten Suku, Atabae Sub-district, Bobonaro Municipality
- d. +670 7538-4133
- e. N/A
- f. N/A

7.

- a. Soru Nain Suai Loro (weaver group)
- b. Ms. Meliana Barros De Lima
- c. Suai Loro Suku, Suai Sub-district, Covalima Municipality
- d. +670 7758-5233
- e. N/A
- f. N/A

8.

- a. Grupu Hadame Malu (weaver group)
- b. Ms. Ismenia Gusmão
- c. Matai Suku, Maucatar Sub-district, Covalima Municipality
- d. +670 7679-2928
- e. N/A
- f. N/A

9.

- a. Moris Foun Ailoklaran (weaver group)
- b. Ms. Maria Guterres
- c. Kamenasa Suku, Suai Sub-district, Covalima Municipality
- d. +670 7877-0778
- e. N/A
- f. N/A

10.

- a. Covalima Municipality Weavers' Network
- b. Ms. Santana de Jesus
- c. Suai Loro Suku, Suai Sub-district, Covalima Municipality
- d. + 670 7747-5486
- e. N/A
- f. N/A

11.

- a. Grupo Tais Lafaek (weaver group)
- b. Ms. Agustihna Soares
- c. Comoro Suku, Dom Aleixo Sub-district, Dili Municipality
- d. +670 7550-9295
- e. N/A
- f. N/A

12.

- a. Grupo Bobometo (weaver group)
- b. Ms. Marta Soares
- c. Bebonuk Suku, Dom Aleixo Sub-district, Dili Municipality
- d. +670 7728-8864
- e. N/A
- f. N/A

13.

- a. Tais Feto Malimea (weaver group)
- b. Ms. Domingas Goncalves
- c. Atara Suku, Atsabe Sub-district, Ermera Municipality
- d. +670 7752-1959
- e. N/A
- f. N/A

14.

- a. Grupo Atsabe Bertais (weaver group)
- b. Ms. Deolinda Pereira
- c. Malabe Suku, Atsabe Sub-district, Ermera Municipality
- d. +670 7746-2238
- e. N/A
- f. N/A

15.

- a. Grupo Cultura Hamrik Metin (weaver group)
- b. Ms. Paulina Gomes da Costa
- c. Malabe Suku, Atsabe Sub-district, Ermera Municipality
- d. +670 7659-6277
- e. N/A
- f. N/A

16.

- a. Grupu Seru Tais (weaver group)
- b. Ms. Agostinha Isabel da Assunção Filipe
- c. Baboe Kraik Suku, Atsabe Sub-district, Ermera Municipality
- d.
- e. N/A
- f. N/A

17.

- a. Hadomi Cultura (weaver group)
- b. Ms. Josefina Frazão
- c. Ailebere Suku, Iliomar Sub-district, Lautem Municipality
- d. +670 7736-0974
- e. N/A
- f. N/A

18.

- a. Feto Marenu Tais (weaver group)
- b. Mr. Armindu Nunes
- c. Home Suku, Lospalos Sub-district, Lautem Municipality
- d. +670 7745-7208
- e. N/A
- f. N/A

19.

- a. Fitun Foun (weaver group)
- b. Ms. Adelina da Costa Belo
- c. Lore I, Suku Lospalos Sub-district, Lautem Municipality
- d. +670 7674-1514
- e. N/A
- f. N/A

20.

- a. Hadomi Cultura (weaver group)
- b. Ms. Luciana Freitas
- c. Asumano Suku, Liquiça Sub-district, Liquiça Municipality
- d. +670 7739-4418
- e. N/A
- f. N/A

21.

- a. Grupo pe Tais Nain (weaver group)
- b. Ms. Fernanda Pereira
- c. Dato Suku, Liquiça Sub-district, Liquiça Municipality
- d. +670 7708-0760
- e. N/A
- f. N/A

22.

- a. Grupo Moris Rasik (weaver group)
- b. Ms. Maria Rosa Nunes
- c. Vaviquinia Suku, Maubara Sub-district, Liquiça Municipality
- d. +670 7510-1065
- e. N/A

f. N/A

23.

a. Laku Mesak (Kanoin) (weaver group)

b. Ms. Romana Cárceres

c. Lacumesac Suku, Laclo Sub-district, Manatuto Municipality

d. +670 7780-8010

e. N/A

f. N/A

24.

a. Tais Adi Mean (weaver group)

b. Ms. Aurora Barros Bento

c. Orlalan Suku, Laclubar Sub-district, Manatuto Municipality

d. +670 7618-5100

e. N/A

f. N/A

25.

a. Sama Lemo (weaver group)

b. Ms. Natalia Seixas

c. Letefoho Suku, Same Sub-district, Manufahi Municipality

d. +670 7734-6395

e. N/A

f. N/A

26.

a. Feto Fitun Fronteira (weaver group)

b. Ms. Joana Bobo Tanu

c. Bobometo Suku, Oesilo Sub-district, Oecusse Municipality

d. +670 7601-5285

e. N/A

f. N/A

27.

a. Taum Abas (weaver group)

b. Mr. José Antonio Lafo

c. Taiboco Suku, Pante Macassar Sub-district, Oecusse Municipality

d. +670 7794-4349

e. N/A

f. N/A

28.

a. Oecusse Municipality Weavers' Network

b. Ms. Ofelia Neves Napoleao

c. Costa Suku, Pante Macassar Sub-district, Oecusse Municipality

d. +670 7723-2509

e. N/A

f. N/A

29.

a. Moris Foun (weaver group)

b. Ms. Elda de Carvalho

c. Uani Uma Suku, Uatucarbau Sub-district, Viqueque Municipality

d. +670 7799-7520

e. N/A

f. N/A

30.

a. Haburas Kultura (weaver group)

b. Ms. Rita Amaral

c. Uma Kiik Suku, Viqueque Sub-district, Viqueque Municipality

d. +670 7639-5365

e. N/A

f. N/A

5. Inclusion of the element in an inventory

*For **Criterion U.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 nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.

Provide the following information:

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

Intangible Cultural Heritage (ICH)

(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:

Secretariat of State for Art and Culture (SEAC)

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

Tais

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

Tais was included in the inventory of Intangible Cultural Heritage in 2013.

(v) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the roles 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).

Tais was identified as the element of Intangible Cultural Heritage through the stages as below:

1. The government (SEAC) cooperated with UNESCO and with the community leaders to raise the awareness and share information related to intangible cultural heritage in each municipality.
2. Tais was identified as the element of ICH in municipalities through women Tais weavers and community leaders together with focal points in municipality offices.
3. The team of SEAC has had interactions with women weavers and community leaders to survey about Tais that was identified and to include in the inventory. In this survey, they agreed to safeguard the cultural element.

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

The inventory is updated every year based on the annual plan of the Secretariat of State for Art and Culture.

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

Updates to the inventory of intangible cultural heritage is based on the annual plan of the Secretariat of State for Art and Culture. When this annual plan includes data survey in a municipality, the team of SEAC will investigate the elements already included in the inventory, and at the same time, the team will also add new elements identified to the inventory.

(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such documentary evidence shall include, at least, the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

- a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (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 the relevant sections of the content of these links. **The information should be provided in English or French, as well as in the original language if different.**
- b. If the inventory is not available online, attach exact copies of the texts (no more than ten standard A4 sheets)

concerning the element included in the inventory. **The texts should be provided in English or French, as well as in the original language if different.**

Indicate the materials provided and – if applicable – the relevant hyperlinks:

The inventory of Intangible Cultural Heritage (ICH) is attached.

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 and request. The photographs and video will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and request and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- complete timetable and budget, using Form ICH-04 Timetable and Budget
- documentary evidence of the consent of communities, along with a translation into English or French if the language of community concerned is not 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 photographs (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 not 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, 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 and request.

Not to exceed one standard page.

Barrkman, Joanna. (2013). Reaffirming the Kemak culture of Marobo - then and now. Dili: Timor Aid, p.60.

Barrkman, Joanna. (2014). The Art of Futus: Ikat Weaving of Timor-Leste. 3rd Ed. Dili: Timor Aid, p.42.

Barrkman, Joanna. (2014). The Textiles of Covalima: Timor-Leste. Dili: National Directorate of Arts, Culture and Creative Industries, Timor Leste, p.42.

Barrkman, Joanna. (n.d.). From the Hands of Our Ancestors: The Art and Craft of Timor-Leste. Darwin, Australia: Museum and Art Gallery Northern Territory, p.164

Hamilton, Roy W. and Barrkman, Joana. (2014). Textiles of Timor, Island in the Woven Sea. Los Angeles: Fowler Museum at UCLA, p.252.

Sávio, D. (2016). A tecelagem de tais no Timor-Leste e suas implicações para a educação matemática escolar. Dissertação (mestrado) - Universidade Federal de Santa Catarina, Centro de Ciências Físicas e Matemáticas. [online], pp. 117. Available at: <https://repositorio.ufsc.br/xmlui/handle/123456789/167899> [Accessed 12 March 2020].

Silva, K. and Ferreira, A. (2016). A objetificação da cultura para construção nacional em Timor-Leste. Perspectivas a partir de coleções de tais. Veritas - Revista Científica da Universidade Nacional de Timor Lorosa'e, [online] Volume 4(3), pp. 43-59. Available at:

<http://repositorio.untl.edu.tl/bitstream/123456789/185/1/Versaun%20digital%20VERITAS%20vol%204%20-%20dezembro%202016.pdf> [Accessed 27 Feb. 2020].

Silveira, H. Henrique, P.D., Carvalho, M. L. D. S. and Lucas M. R. (2016). Timor-Leste e o mercado dos têxteis tradicionais. In: Proceedings do VIII congresso da APDEA, ESADR 2016. [online] Coimbra: APDEA, pp. 1-26. Available at: http://dspace.uevora.pt/rdpc/bitstream/10174/20265/1/TAIS_L%2025%20julho%202016.pdf [Accessed 27 Feb. 2020].

Soares, Rosalia E. M. (2015). The Textiles of Lautem: Timor-Leste. Dili: National Directorate of Arts, Culture and Creative Industries, Timor Leste, p.42.

Soares, V.S., Santoso, A.J., and Setyohadi, D.B. (2017). Timor Leste Tais Motif Recognition Using Wavelet and Backpropagation. In: 2017 International Conference on Soft Computing, Intelligent System and Information Technology (ICSIT). [online] Denpasar: IEEE, pp. 45-50. Available at: <https://ieeexplore.ieee.org/abstract/document/8262541/> [Accessed 27 Feb. 2020].

7. Signature(s) on behalf of the State Party(ies)

The nomination and request should be signed by an official empowered to do so on behalf of the State Party, and should include his or her name, title and the date of submission.

In the case of multinational nominations and requests, the document should contain the name, title and signature of an official of each State Party submitting the nomination and request.

Name: Teófilo Caldas

Title: Secretary of State for Art and Culture of Timor-Leste

Date: March 16, 2020

Signature:

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



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Urgent Safeguarding List with International Assistance

ICH-01bis – Form

LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING WITH INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

**Deadline 31 March 2020
for a possible inscription and approval in 2021**

The ICH-01bis form allows States Parties to nominate elements to the Urgent Safeguarding List and simultaneously request International Assistance to support the implementation of the proposed safeguarding plan.

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

Nominations and requests not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

New since 2016 cycle: request International Assistance when submitting a nomination for the Urgent Safeguarding List

To nominate an element for inscription on the Urgent Safeguarding List and simultaneously request International Assistance to support the implementation of its proposed safeguarding plan, use Form ICH-01bis.

To nominate an element for inscription on the Urgent Safeguarding List without requesting International Assistance, continue to use Form ICH-01.

A. State(s) Party(ies)

For multinational nominations and requests, States Parties should be listed in the order on which they have mutually agreed.

Timor-Leste

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

Tais, traditional textile

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 its official name in English or French (point B.1.).

Not to exceed 200 characters

Tais

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1.), mention the alternate name(s), if any, by which the element is known.

N/A

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 element.

Not to exceed 150 words

Tais is an integral component of Timorese culture. Within communities, Tais is woven predominantly by women, who work as individuals or in groups. There are a large number of weaver groups across Timor-Leste, as listed in section 4.e. including for example, Feto Fitun Fronteira (Oecusse Municipality), Feto Buka Rasik (Bobonaro Municipality), Grupu Hadame Malu (Covalima Municipality), Haburas Cultura (Lautem Municipality) and Dul Madik Ana (Ainaro Municipality).

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 and requests 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

Tais is a cultural element that is inherent to all Timorese people. Tais can be found across the territory of Timor-Leste (in all municipalities, namely; Aileu, Ainaro, Baucau, Bobonaro, Covalima, Dili, Ermera, Lautem, Liquiça, Manatuto, Manufahi, Oecusse and Viqueque). Within the territory, Tais has variety of colors and motifs based on ethnic groups.

With regard to Aileu Municipality, culturally, people did not weave Tais, although they have been using Tais in various cultural occasions. However, being inspired by some women weavers who married from other areas, nowadays, the local communities including cultural leaders are getting

eager to support weaving Tais in Aileu Municipality as well.

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 and request. For multinational nominations and requests, provide complete contact information of one person designated by the States Parties as the main contact person for all correspondence relating to the nomination and request.

Title (Ms/Mr, etc.):	Mr
Family name:	Barreto
Given name:	Francisco
Institution/position:	Timor-Leste National Commission for UNESCO / Interim Executive Secretary
Address:	Avenida da Patria, Antiga rua Mouzinho de Albuquerque, Beco da UNAMET C/O Kampaun Infordepe, Balide, Dili, Timor-Leste
Telephone number:	+670-331-0123 / +670-7706-2222 / +670-7727-1829
E-mail address:	tnationalcom@gmail.com
Other relevant information:	N/A

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

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

N/A

F. Name of the implementing agency for the International Assistance requested (if financial assistance is requested)

If financial assistance is requested, indicate the name of the agency, institution or organization responsible for implementing the project to be financed and contracted by UNESCO. Indicate also the name and title of the contact person and other relevant contact information.

Name of the agency,
institution or
organization: Timor-Leste National Commission for UNESCO

Name and title of the
contact person: Mr. Francisco Barreto

Address: Avenida da Patria, Antiga rua Mouzinho de Albuquerque, Beco da
UNAMET
C/O Kampaun Infordepe, Balide, Dili, Timor-Leste.

Telephone number: +670-331-0123 / +670-7706-2222 / +670-7727-1829

E-mail address: tlnationalcom@gmail.com

Other relevant
information: N/A

Other agencies (for multinational files only)

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

N/A

G. Name of the proposed partner agency for the International Assistance requested (if a service from UNESCO is requested)

If a service from UNESCO is requested, indicate the name of the proposed partner agency that will implement the project in cooperation with UNESCO. Indicate also the name and title of the contact person and other relevant contact information.

Name of the partner
agency:

Name and title of the
contact person:

Address:

Telephone number:

E-mail address:

Other relevant
information:

Other agencies (for multinational files only)

Provide below complete contact information for one proposed partner agency in each submitting State, other than the agency identified above.

UNESCO Field Office

Please indicate which UNESCO Field Office has agreed to implement the project and has agreed with the proposed budget.

H. Duration of the International Assistance project (safeguarding plan)

Indicate the total number of months required for the implementation of the proposed project (safeguarding plan). Assistance from the Intangible Cultural Heritage Fund can cover a maximum period of up to thirty-six months.

36 months

I. Previous financial assistance from UNESCO for similar or related activities

SECTION TO BE FILLED IN BY THE SECRETARIAT

Has the State Party ever received any International Assistance under the Intangible Cultural Heritage Fund of the 2003 Convention to implement related activities in the field of intangible cultural heritage?

- No
 Yes

1. Identification and definition of the element

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

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'other(s)', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) ()

This section should address all the significant features of the element as it exists at present, and should include:

- a. *an explanation of its social functions and cultural meanings today, within and for its community;*
- b. *the characteristics of the bearers and practitioners of the element;*
- c. *any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and*
- d. *the current modes of transmission of the knowledge and skills related to the element.*

The Committee should receive sufficient information to determine:

- a. *that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';*
- b. *'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';*
- c. *that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';*
- d. *that it provides the communities and groups involved with 'a sense of identity and continuity'; and*
- e. *that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.*

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 and request files need not address in detail the history of the element, or its origin or antiquity.

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

Not fewer than 150 or more than 250 words

Tais, Timor-Leste's traditional textile, is a cultural heritage that has been passed from the ancestors, from generation to generation.

Tais has an important role in Timorese people's life, starting from their birth until death. They use Tais to welcome guests, as well as to show their cultural identity and social class. It is also used as an object of value, for example, 'barlake' (dowry) which is given from family of bride to family of groom. Tais is used not only as an element to tighten the relationship between families, but also to pay penalty when people did not follow the rule within the community.

Tais is traditional clothes, which has men's style and women's style. In Timor-Leste, Tais has a variety of colors and motifs varying by ethnic groups. These days, cultural creative industry using Tais with respect to the tradition, is also growing.

Tais is made from cotton and natural plants are used to dye color. Production of Tais has been mainly done by women, since the past until now. Normally, Tais is woven manually using simple equipment such as 'atis', 'kida', and others. Process of producing Tais is complex and takes long time.

Traditionally, Tais has been woven by individuals. However, some family members also contribute to mitigate the work of women weavers, such as in process of preparing cotton, 'kesi futus' (tie-dye) and dyeing cotton. These days, weavers also began to form groups to facilitate

their weaving activities.

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

Not fewer than 150 or more than 250 words

Culturally, the local communities are the bearers and the practitioners of Tais, as it is an important and inherent element in the traditional ceremonies of each community.

Within the local communities, production of Tais is a role especially for women, starting from the process of preparing cotton until the weaving finishes. Men also take part in the process of producing Tais, for example, helping women to search plants for dyeing cotton and making equipment for weaving. In the whole process of producing Tais, women and men need to work together. However, the role of women is more important because they are responsible for passing the knowledge and the skills of weaving Tais, to the next generation in their communities.

In the past, almost all women in a family knew how to weave Tais. However, these days, the weavers decreased very much and we cannot see many women weaving Tais in families especially in big cities such as Dili.

The bearers and practitioners of Tais can normally be found in rural areas since the cultural practices are stronger there. When communities hold traditional ceremonies such as 'sau batar' (harvest festival), 'uma ben' (inauguration of sacred house) or others, members of communities who participate wear Tais accordingly with the rule of each ceremony and the role of each member. For example, in many cases, 'xefe suku' (village chief) wear Tais with specific motif and patterns showing their positions in the communities.

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

Not fewer than 150 or more than 250 words

Historically, knowledge of weaving Tais has been transmitted in traditional ways, where mother weavers weave Tais and their daughters assist their mothers learning the knowledge since they are still kids. This learning process can be seen often in rural areas, where children imitate their mothers weaving Tais, using simple materials such as banana tree's bark, betelnut flower's skin or palm-leaf.

Nowadays, traditional transmission of knowledge is still continued. In addition, another method is taken, which weavers transmit their knowledge to the next generation through trainings within weaver groups. Some of the weavers have transmission of knowledge through weaver groups because; firstly, there are some weavers whose children do not like to weave, and on the other hand, there are some youth who wants to learn weaving but they have no one in their family who can teach them how to weave Tais; secondly, when weavers work in groups, they will get more motivated to continue transmitting this tradition to the future; and thirdly, there are advantages for weavers to receive assistance from government and NGOs to facilitate improving the quality of their Tais, to continue transmitting their knowledge to youth, and to advocate the preservation of the tradition.

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

Not fewer than 150 or more than 250 words

Tais has been an inherent element within the community since a long time ago. Nowadays Tais still maintain its sociocultural function in Timorese people's life, from their birth until death, for

example; when a baby is born people use Tais to welcome the baby; when people get married they hold traditional wedding ceremonies using Tais; and when people die his/her corpse is wrapped with Tais. There are other traditional rituals that use Tais, such as inauguration of sacred houses and 'sau batar' (corn harvest ceremony). In these ceremonies, Tais is used as principal clothes for all participants. It is also used in modern events such as; welcoming guests, attire for festivals and dances, decoration, and others.

Tais is used as an object of value, for example, 'barlake' (dowry) which is given from family of bride to family of groom. Tais is used not only as an element to tighten the relationship between families, but also to pay penalty when people did not follow the rule within the community. In some areas, having the knowledge of how to weave Tais is a prerequisite for women before getting married.

Tais has cultural meanings related to the origin of each Tais. These meanings are expressed through the color and the patterns each Tais has. These patterns represent cultural meanings and traditional beliefs passed from the ancestors. On the other hand, these patterns are used to identify the different social classes in the communities, as well as to distinguish ethnic groups from one another.

- (v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

Not fewer than 150 or more than 250 words

Tais, as a cultural element showing the identity of Timorese people, is compatible with existing international human rights instruments. All people can wear Tais and can participate in Tais production activities. Although majority of the activities in the Tais production process are taken by women, it does not mean that the doors are closed for men who wishes to take part.

In Timor-Leste, different motifs and colors are used in Tais, varying among different ethnic groups. However, nowadays, people from one ethnic group can use those from other ethnic groups depending on their preference, and there is no restriction if someone from one group use them from another group.

Tais is also compatible with sustainable development. While Tais is an essential part of the Timorese culture, it is also an important economic activity increasing the opportunity of the weavers, which majority of them are rural women. All of the activities within the traditional process of producing Tais are done manually, giving no negative impact to the environment; for example, the residue from the natural dyeing process of Tais are used as fertilizer that can facilitate the growth of plants in the weavers' farmlands.

2. Need for urgent safeguarding

For Criterion U.2, States shall demonstrate that 'the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned'.

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of its traditional modes of transmission, the demographics of its practitioners and audiences and its sustainability.

Not fewer than 375 or more than 500 words

Tais has been passed down from the ancestors, and continues to be a key cultural component of all major life events, such as births, dowry in marriages, in funerals and for welcoming guests. It is also a vital income source for women Tais weavers who are predominantly rural based.

According to United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), women weaving as an occupation in Timor-Leste decreased by 64% between 2010 (13,810) and 2015 (4,965). This may have a variety of contributing factors. There has been a cultural shift in the value of the skill. In the past, it was obligatory for women to learn how to

weave Tais as Tais weavers were held in high esteem within the community. Today, the ability to weave is largely no longer socially required. There has also been a demographic shift among weavers, as currently Tais weavers are predominantly elderly women. It is still common for young women to learn how to weave Tais when they are children, however many of them do not continue once they start school. Some young women return to weaving after graduating or quitting school, though the numbers are limited. Furthermore, the quality of Tais woven by young women, is not as high compared to their predecessors; there is a perception that the quality is generally decreasing in the young generation.

The 2015 census shows only 10% of households have Tais weaving looms. This particularly affects young women who do want to learn, as they may not have access to the tools within their family, impacting intergenerational transmission of Tais weaving knowledge.

The materials used to weave Tais are also changing. Traditionally weavers wove Tais using local cotton grown in their farm-land, however, during the Indonesian occupation period (1975-1999), they started using imported industrial cotton, as this was more convenient compared to the significant time and effort investment required to grow, process and spin cotton into even threads. A result of the availability of industrial cotton, and alternative land use, has been a reduction in the prioritisation of growing cotton. Recently, the price of industrial cotton has increased, and between this and the now-limited supply of local cotton, weavers face diminished access to their core materials. Traditionally, the weavers dyed cotton using natural materials including barks, leaves and roots. However, some weavers now use chemical dyes or pre-colored industrial cotton.

Identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, not generic factors that would be applicable to any element of intangible heritage.

Not fewer than 500 or more than 750 words

Tais is facing many challenges as below, identified through discussions among the women weavers, in particular, held during the National Workshop "Protecting, Preserving, and Promoting Tais: the Road towards UNESCO's Intangible Cultural Heritage Recognition" in April 2019.

1) From generation to generation, Timorese people have continued weaving and using Tais, however, today, many Timorese people are losing interest about Tais. Especially in the big cities such as capital Dili, people's lifestyle is changing rapidly. Modern shops and shopping centers have emerged, which increased the demands of modern clothes instead of traditional clothes such as Tais. In addition, young generation these days prefer to wear modern clothes which they consider more attractive compared to Tais.

2) Even though Tais has been woven and used since ancient times, there are limited research on Tais. There are variety of motifs and colors of Tais among different ethnic groups throughout the country, but those variety has not yet been documented fully. Furthermore, there are not many occasions for those research results being shared toward the public.

3) As described above, women Tais weavers are decreasing in number. In particular, many young people are not taking up the practice, because they prefer to choose other more lucrative modern jobs. There is also hesitation among elderly women weavers to teach weaving to the young generation because weaving Tais does not create enough income for livelihood. For this reason, techniques and traditional motifs have started to disappear. In addition to that, some Tais weavers do not prefer to grow local cotton but prefer to use industrial cotton nowadays because of the time-consuming process. For the same reason, some weavers do not prefer to use the natural materials for dyeing cotton but prefer to use pre-colored industrial cotton or dyeing with chemical materials. These are leading to the loss of traditional Tais producing methods, as well as causing some environmental and health risk, since some weavers dispose the used chemical liquid to their farmland and use the same pot for chemical liquid and cooking, without being aware of their risks.

4) Weaving Tais is not only part of the traditional culture, but also an essential means for rural

women to earn cash. However, for many weavers it is not easy to continue weaving Tais because the local market for Tais is not sufficient, with limited buyers. International tourists provide a small alternative cash market but prefer Tais transformed into practical objects, rather than buying whole cloths. Diversifying the products produced from Tais is an opportunity to expand the weavers' economic opportunities through specialization. In addition, many weavers have limited skills on calculation and appropriate pricing for the Tais they produce. This leads the weavers to a weaker position in the market against the middle buyers. Some weavers are concerned about the inflow of Tais from a neighbouring territory, which are able to be sold at a lower price due to the currency exchange rates, and which the consumers are unable to distinguish from Timor-Leste Tais. Another concern is the lack of a formalised recognition system of the traditional motifs of particular ethnic groups or families.

5) Even though international tourists are expected as one of the few buyers of Tais, there are not many ways for them to know about, and become familiar with, Tais.

6) As described earlier, these days weaver groups are formed to facilitate the transmission of skills and knowledge. Some are starting to form Weavers' Networks, however, their access to information is limited, despite the approaches from government and NGOs. In addition, the women Tais weavers' voices are not expressed collectively, resulting in low influence.

3. Safeguarding measures

For Criterion U.3, States shall demonstrate that 'safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element'. The nomination and request should include sufficient information to permit the Evaluation Body and the Committee to assess the 'feasibility and sufficiency of the safeguarding plan'.

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

- (i) *The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. 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 300 words

Although some of the weavers prefer to use pre-colored industrial cotton or chemical dyeing these days, some women weavers have revived their traditional way of weaving by dyeing cotton with natural plants. This was triggered by the demand from some consumers, particularly foreigners, who prefer Tais dyed in a traditional style with natural plants, and not with chemical materials. From this idea, some weaver groups started dyeing cotton with natural materials.

In addition, some women weavers bring their Tais to the handicraft shops particularly in Dili, in order to expand the market opportunities.

Women weavers are also continuing to find their way to transmit their knowledge to the new generation. Currently, they transmit not only through traditional transmission, but also through the weaver groups established, providing some training for the group members.

Recently, some weaver groups have started establishing Weavers' Networks, namely in Covalima Municipality and Oecusse Municipality (to be followed soon by other municipalities), with support from the national NGOs Alola Foundation and Timor Aid, as well as United Nations Entity for Gender Equality and the Empowerment of Women (UN Women). The Weavers' Networks can help gathering and amplifying the voices of the women weavers in rural areas.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the **communities, groups or individuals** concerned:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

(ii) What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard.

Not fewer than 150 or more than 300 words

The government, through Ministry of Tourism, Commerce and Industry, as well as NGOs such as Alola Foundation and Timor Aid, have provided capacity building to women weavers through trainings on quality improvement of Tais and dyeing with natural materials. They have also provided trainings for young women to learn diversification of products made from Tais, such as bags, jackets, shoes and others.

On the other hand, the government, through Secretariat of State for Art and Culture, as well as NGOs such as Timor Aid and Alola Foundation, have conducted research on the various motifs and their meanings, technique of natural dyeing and others. They have also published the results of research into booklets, and have held temporary exhibition on Tais in Timor Leste and as well as overseas.

In 2019, United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) created a series of three short videos aimed at youth to attract interest among generation. The videos showcased youth views on Tais and encourages youth to engage in, be proud of and protect Tais as a key part of their culture. The videos were showed at the Consultation Forum "Protecting, Preserving, and Promoting Tais: the Road towards UNESCO's Intangible Cultural Heritage Recognition" in December 2019.

In 2017, the government, together with NGO, organized a workshop concluding to nominate Tais to UNESCO. In 2018, UN Women, Alola Foundation and Timor Aid brought together women weavers across the country to hear their voices. In 2019, these efforts were brought together by establishing a national committee involving all of the abovementioned bodies, which the details will be provided in section 3.b.3.

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 plan proposed

This section **should identify and describe a feasible and sufficient safeguarding plan** that, within a time-frame of approximately four years, would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contain concrete measures and activities that adequately respond to the identified threats to the element. The safeguarding measures should be described in terms of the concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities. States Parties are reminded that they should present safeguarding plan and budget in line with the financial assistance requested and other resources that can realistically be mobilized. Financial assistance from the Intangible Cultural Heritage Fund can only cover a period of up to three years (36 months).

3.b.1. Objectives and expected results

Identify in terms as clear and measurable as possible: (i) what medium-term effects would be achieved by the implementation of the project (objectives) and (ii) what kind of positive impacts and concrete accomplishments would be seen after implementing the proposed project (expected results). Both need to be spelled out in detail and linked to the information included under section 3.b.2 below (Activities).

Not fewer than 100 or more than 300 words

There are six objectives, linked with each expected result, in the safeguarding plan proposed.

- 1) To attract and raise the awareness of Timorese people's (general public) interest on Tais. The expected result is, that the Timorese people (general public) know well about Tais through TV program, exhibition, school curriculum, and fairs.
- 2) To document and disseminate information about Tais. The expected result is, that the data on the actual status about Tais are gathered and documented from each municipality.
- 3) To motivate the young people to be interested and to learn how to weave Tais. At the same time, to encourage the weavers to use traditional materials and methods. The expected result is, that the young people who participated in the competition feel interested to weave Tais, as well as that the weavers feel benefits to use local cotton and natural dyeing.
- 4) To create and increase opportunities for weavers to earn fair income from their Tais. The expected result is, that the weavers understand how to create handicraft products made from Tais and increase their business management skills, as well as a system is identified which value Tais adequately.
- 5) To attract tourists' interest on Tais, as part of Timor-Leste's culture. The expected result is, that international tourists know about Tais, through display of Tais in airport, brochure and exhibition.
- 6) To strengthen Weavers' Networks, to facilitate the weavers' access to information and increase their influences. The expected result is, that training on leadership and public speaking skills are conducted, strengthening the Weavers' Networks.

3.b.2. Activities

What are the key activities to be carried out or work to be done in order to achieve the expected results identified in section 3.b.1? Activities need to be described in a logical sequence, explained in a detailed and narrative manner and their feasibility demonstrated. The information included in this section should be consistent with that provided under sections 3.b.5 (Timetable of the International Assistance project) and 3.b.6 (Budget) and in the attached timetable and budget, prepared using **Form ICH-04 Timetable and Budget**. The information should include enough details demonstrating that the budget amounts and descriptions included in **Form ICH-04 Timetable and Budget** are appropriate.

Not fewer than 300 or more than 1000 words

In order to achieve the expected results as mentioned in section 3.b.1, following activities are the planned corresponding to the six objectives. The implementation of each activity will be led by the institutional members of the National Committee for Intangible Cultural Heritage as described below.

1) Raising awareness of the Timorese people (general public) on Tais

1-1) TV program

Cooperate with TV station in Timor-Leste, to create talk show that can attract public's interest about Tais. This activity is to be led by Secretariat of State for Equality and Inclusion (SEII).

1-2) Permanent exhibition

Identify an available state property (as an exhibition room) in Dili, to establish permanent exhibition about Tais, targeted for Timorese people and tourists. This exhibition will be moved to the national museum once it is established in the future. This activity is to be led by Secretariat of State for Art and Culture (SEAC) in collaboration with Alola Foundation and Timor Aid.

1-3) School curriculum

Cooperate with Ministry of Education, Youth and Sport, and organize workshops to include Timor-Leste's cultural elements including Tais, in the school curriculum for cycle three of basic education. This activity is to be led by SEAC.

1-4) Promotion of Tais in fairs

Organize fairs in the occasions of national anniversaries. In the fairs, space will be prepared for the weavers to sell their local products including Tais. This activity is to be led by Ministry of Tourism, Commerce and Industry (MTCI), SEII and Alola Foundation.

2) Research

2-1) Data research on Tais

Conduct data research on Tais. Recruit an international expert to conduct the research including in the fields, and documenting about Tais. Observe the raw materials as well as the Tais products in the communities and the local markets. At the same time, photographs of the identified Tais will be taken. To disseminate the results from the research, booklets will be produced in three languages, and thematic exhibition will be organized. During the exhibition, learning materials will also be developed to provide training for school teachers about the content of the exhibition. After that, the teachers will bring their students to visit the exhibition as part of extracurricular activities. In the exhibition, some weavers will demonstrate how to weave Tais. This activity is to be implemented by SEAC and Timor Aid.

3) Transmission

3-1) Tais weaving competition for youth

Encourage young women to apply for the competition. Establish a team of juries and prepare the criteria to examine Tais. This activity is to be led by MTCI.

3-2) Training on local cotton and natural dyeing

Coordinate with the local communities to prepare for the trainings including also to identify the master weavers. Organize trainings to encourage weavers to use local cotton and natural dyeing. This training will also include the risk of chemical materials towards environment and health. This activity is to be led by Alola Foundation.

4) Market

4-1) Training on diversification of products made from Tais

Recruit national trainers with good understanding on the demands of tourists, to develop module together with weavers and handicraft groups. Organize training on the handicraft products made from Tais. This activity is to be led by MTCI in collaboration with Alola Foundation.

4-2) Training on business

Recruit trainer for business management. Organize trainings on business for the weavers. This activity is to be led by MTCI in collaboration with Alola Foundation.

4-3) Development of Tais certification system

Organize a workshop inviting international experts to introduce various certification systems. This discussion will involve the weavers and handicraft groups, and will also include how to protect the traditional motifs, in relation with copyrights. Based on the discussions in the workshop, identify a system that can be applied to Tais, and recruit international and national experts to adapt and design the system. This activity is to be led by Timor Aid in collaboration with MTCI and SEAC.

5) Promotion toward international tourists

5-1) Tais display in airport

Cooperate with Dili Airport to display Tais which will be identified, in the arrival area. This activity is to be led by MTCI in collaboration with SEAC and Timor Aid.

5-2) Brochure on Tais

Design brochures on local products including Tais, with feedbacks from tourists. Brochures will be printed and distributed to the touristic places, as well as Timor-Leste's embassies in other countries. This activity is to be led by MTCI in collaboration with SEAC and Timor Aid.

5-3) Permanent exhibition

This activity is the same as the activity no.1-2).

6) Weavers' Networks

6-1) Trainings for Weavers' Networks

Organize trainings for Weavers' Networks to raise their capacity, especially on leadership and public speaking skills. The trainings will be held in line with the occasions of other activities planned. This activity is to be led by United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) in collaboration with Alola Foundation and Timor Aid.

3.b.3. Strategy of implementing agency and/or partner agency

1. Describe the background, structure, mission and relevant experience, etc. of the implementing organization, the body that will be responsible for carrying out the project indicated under section G or the proposed partner agency indicated under section H. Identify the human resources available for implementing the project or supporting its implementation and indicate their division of tasks.
2. Describe how the implementing agency or the proposed partner agency will manage or support the project implementation.
3. Describe, if applicable, the coordination arrangements with any other partners and their responsibilities in the implementation of the project. Identify the human resources available in each of the entities involved.

Not fewer than 150 or more than 1000 words

The proposed activities will be implemented by National Committee for Intangible Culture Heritage (ICH Committee), which was established on April 23, 2019, by Secretariat of State for Art and Culture together with other government institutions, national NGOs and international agencies, with the objective to safeguard Timor-Leste's cultural elements related to intangible cultural heritage.

1. The main role of the ICH Committee is to; analyze and conduct study on cultural elements in relation with intangible cultural heritage, to respond to the necessity of safeguarding in local, national and international levels. This context is in line with the article 80 of the "Operational

Directives for the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage” including:

- a) the identification and definition of the different elements of intangible cultural heritage present on the territory;
- b) the drawing up of inventories;
- c) the elaboration and implementation of programs, projects and activities; and
- d) the preparation of nomination files for inscriptions on the lists, in conformity with the relevant paragraphs of Chapter 1 of the Operational Directives.

2. Maximize and maintain coordination with the Government of Timor-Leste and national and international partners, to develop and process intangible cultural heritage objects to be recognize in national and international levels.

3. Advocate to disseminate information, socialize and promote the activities related with intangible cultural heritage.

The ICH Committee is composed of the institutions related to culture, namely; Secretariat of State for Art and Culture, Ministry of Tourism, Commerce and Industry, Secretariat of State for Equality and Inclusion, Timor-Leste National Commission for UNESCO (NatCom), Alola Foundation, and Timor Aid. The committee also includes international agencies that support the relevant cultural activities as observers. The committee has sufficient human resources that are capable to carry out the planned activities, where some of them have experiences in the area of cultural preservation, as well as inventorying and safeguarding of intangible cultural heritage.

In the implementation of the planned activities, NatCom will be the implementing agency as indicated under section F, on behalf of the ICH Committee, coordinating the implementation including finances and reporting. The actual implementation of each activity will be shared among the institutional members of the ICH Committee, as described in section 3.b.2.

With regard to human resources, coordinator and assistants will be hired to coordinate among different institutions, facilitating the implementation of the planned activities. Each institutional member of the committee will carry out their responsible activities using their own human resources as well.

3.b.4. Forms of assistance requested

Tick the box a. and/or the box b. whether you are requesting financial assistance and/or a service from UNESCO.

Financial assistance means that a financial transaction through a contract will take place from UNESCO to the implementing agency, while the 'service' modality does not necessarily foresee such financial transactions to the requesting States that will receive assistance from UNESCO.

a. Financial assistance AND/OR b. Service from UNESCO

3.b.5. Timetable of the International Assistance project

*Attach a month-by-month timetable for the proposed activities, using the timetable included in the Form **ICH-04 Timetable and Budget**.*

The information provided should be coherent with the detailed activities and their sequences as included under section 3.b.2 (Activities). Please note that the activities can only begin approximately three months after approval of the request, at the earliest.

The information provided should also be in conformity with the budget overview in section 3.b.6. Please note that assistance and service from the Intangible Cultural Heritage Fund can only cover a period of up to thirty-six months.

timetable attached

3.b.6. Budget

Attach a detailed budget breakdown in US dollars for the whole project regardless of whether it is a financial assistance and/or a service from UNESCO request, by activity and type of cost, using **Form ICH-04 Timetable and Budget**.

The amount requested from the Intangible Cultural Heritage Fund should be clearly distinguished from the amount to be contributed by the State Party or other sources. The information included in this section should be consistent with that provided under section 3.b.2 (Activities) and the **Form ICH-04 Timetable and budget**.

Total project budget: US\$446,281.00

Amount requested from the Fund: US\$259,595.00

State Party contribution: US\$139,790.00

Other contributions (if any): US\$46,896.00

Form ICH-04 Timetable and Budget attached

3.c. Monitoring and follow-up of the safeguarding plan, if implemented

3.c.1. Monitoring, reporting and evaluation

Describe how the implementing organization indicated under section G or the proposed partner agency indicated under section H and described under section 3.b.3. plans to carry out the monitoring, reporting and evaluation of the project and how the communities will be involved in this mechanism. For larger or more complex projects, external monitoring and evaluation are preferable.

Not fewer than 50 or more than 250 words

Timor-Leste National Commission for UNESCO (NatCom) as the implementing agency for the International Assistance, will coordinate and monitor implementation of the activities undertaken by each institutional member of the National Committee for Intangible Cultural Heritage (ICH National Committee). In addition, the ICH National Committee will have regular meetings (monthly in principle) to monitor the progress and obstacles of the activities, and discuss what actions are further required to undertake the activities. The Weavers' Networks' representatives will participate in the meeting occasionally, to update the effects of the activities and provide their suggestions for further improvement.

3.c.2. Capacity building

Describe how the project may contribute to building up capacities or strengthening existing resources in the field of safeguarding intangible cultural heritage. Special emphasis should be placed on the capacities of the communities indicated in section C to safeguard their intangible cultural heritage. It may also be relevant to describe the impact on the capacities of the implementing organization or partner agency.

Not fewer than 100 or more than 300 words

With regard to the communities which are mainly women Tais weavers, they are expected to raise their capacity through the planned activities, by recognizing and reaffirming Tais as their own intangible cultural heritage. Furthermore, some of the activities will contribute to raise their business skills to sustain their livelihood, their understanding on chemical products, as well as their leadership and public speaking skills.

With regard to the institutional members of the National Committee for Intangible Cultural Heritage and their staff, they are expected to raise their capacity on managing projects, such as planning, implementing, monitoring, as well as coordinating in disciplined ways.

3.c.3. Sustainability after the assistance ends

Describe how the results and benefits of the project are expected to last beyond the end of the project. If the mechanisms established by the project will continue to function after the implementation of the project, describe how and which responsible body would be in charge.

Not fewer than 50 or more than 250 words

Amongst the numbers of activities to be implemented, Tais certification system will be designed and established by the end of the implementation period. The system is expected to start functioning after the project, as a permanent system in the country ensuring fair income to the women Tais weavers. The responsible body to maintain the system will be determined during the project period.

3.c.4. Multiplier effects

Describe how this assistance may stimulate financial and technical contributions from other sources or stimulate similar efforts elsewhere.

Not fewer than 50 or more than 250 words

Amongst the numbers of activities to be implemented, the Weavers' Networks will be strengthened by the project, so that they can discover further opportunities by themselves, gaining higher attention and assistance as required from the government, as well as from development partners interested on Tais.

At the same time, inscription to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding will raise the recognition of Tais internationally, triggering further potential contributions.

4. Community participation and consent in the nomination and request process

For Criterion U.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 and request process

Describe how the community, group or, if applicable, individuals concerned have actively participated in preparing the nomination and request at all stages, including in terms of the role of gender.

States Parties are encouraged to prepare nominations and requests with the participation of a wide variety of all parties concerned, including, where appropriate, local and regional governments, communities, non-governmental organizations, 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. Their perspectives and aspirations should be fully reflected in the safeguarding plan proposed.

Not fewer than 300 or more than 500 words

National workshop held in 2017, organized by the government and NGO, came up with a recommendation for nominating Tais to UNESCO's list. In 2018, another workshop was held, where the women Tais weavers gathered together from across Timor-Leste raising their voices.

Based on these efforts, the weavers, together with the government, NGOs, and international agencies, continued to move on to the process of preparing the nomination. In this regard, the National Workshop "Protecting, Preserving, and Promoting Tais: the Road towards UNESCO's Intangible Culture Heritage Recognition" was held on April 23, 2019. In this occasion, the women

weavers discussed the difficulties that they are facing about Tais. Through this event, the weavers, together with National Committee for Intangible Cultural Heritage (ICH Committee) established on the same day, started developing the safeguarding plan for Tais based on the discussion in this event.

The ICH Committee conducted four field visits to have in-depth consultation with the weavers and the community leaders in Aileu, Ermera, Liquiça and Manufahi municipalities in October and November 2019. This was to follow up with the communities which were not present in the workshop in April 2019 and have not yet taken part in any activities at national level. During these field visits, the women weavers and community leaders were very satisfied and agreed to the nomination.

Besides the field visits, three women weavers from Covalima, Lautem and Oecusse municipalities participated in the meeting of the ICH Committee in November 2019, to provide inputs and comments on the draft safeguarding plan of Tais.

After the development of the safeguarding plan among the weavers and ICH Committee, Consultation Forum "Protecting, Preserving and Promoting Tais: the Road towards UNESCO's Intangible Cultural Heritage Recognition" was held on December 4, 2019. The objective was for the weavers and community leaders to review together the nomination file of Tais including the safeguarding plan. The weavers and community leaders had a vast discussion, expressing their own thoughts about the draft safeguarding plan. Upon the discussion, the weavers and community leaders provided their written consent on the nomination.

Furthermore, in January 2020, ICH Committee conducted another four field visits to Aileu, Baucau, Bobonaro, Covalima, Ermera, Lautem, Manatuto and Viqueque municipalities, in order to have consultation with the women weavers and community leaders who were not present in the forum in December 2019.

4.b. Participation of communities, groups and individuals concerned in the implementation of the safeguarding plan proposed

Describe the mechanisms for fully involving the community, group or, if applicable, individuals concerned in the implementation of all the proposed activities and in their evaluation and follow-up, including in terms of the role of gender. This section should describe not only the participation of the communities as beneficiaries of the project and of financial support, but also their active participation in its implementation. Their involvement in the project design is described in section 4.a above.

Not fewer than 300 or more than 500 words

Women weavers will participate in the implementation of the proposed safeguarding plan activities as below.

1) Raising awareness of the Timorese people (general public) on Tais

Women Tais weavers will join the talk show as speakers to share their thoughts and experiences on Tais to the general public in TV program. Some women Tais weavers will provide their Tais and their stories, which will be displayed in the permanent exhibition of Tais. Women weavers from across Timor-Leste will participate in fairs to promote their products, which will be held in the occasions of national anniversaries.

2) Research

Local communities will share their knowledge to the research team when they conduct research in the field. In addition, few women Tais weavers will demonstrate how to weave Tais during the exhibition, which disseminates the result of the research.

3) Transmission

Young women will be encouraged to participate in the Tais weaving competition. In advance to the competition, the organizer team will visit and consult with the weavers for preparation. With regard to the training on local cotton and natural dyeing, women Tais weavers will take part in the organization of the training. In particular, the master weavers will share their knowledge and

techniques in the training.

4) Market

Few women Tais weavers will collaborate with the national trainers to develop the module for the training on diversification of products made from Tais. Women Tais weavers will be the beneficiaries of this training, as well as the training on business. The weavers will also take part in the discussion of developing Tais certification system.

5) Promotion toward international tourists

In the process of selecting Tais to be displayed in Dili Airport, women Tais weavers from across the country will be involved. In the process of creating brochure on Tais, some weavers will be involved to be introduced in the brochure.

6) Weavers' Networks

Women Tais weavers will be the beneficiaries of the training, raising their capacity on leadership and public speaking skills.

4.c. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen 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 and request 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 prior to the nomination of Tais, the National Committee for Intangible Cultural Heritage (ICH Committee) consulted with the local communities through the weaver groups identified throughout the country, as well as the local community leaders of where the weaver groups are located. Both, the weaver groups' representatives who are predominantly women, and 'xefe suku' (elected village chief) who are predominantly men, provided their consents to the nomination and request. The consents were provided in form of letters as attached, and were obtained through three occasions as below.

1) In October and November 2019, four field visits were conducted by the ICH Committee, to have in-depth consultation with local communities, which have not yet taken part in any activities at national level. In addition to the weaver groups' representatives and 'xefe suku', the committee also met with 'xefe aldeia' (elected sub-village chief) or 'lia na'in' (traditional and cultural knowledge holders) in some communities.

2) Consultation Forum "Protecting, Preserving, and Promoting Tais: the Road Towards UNESCO's Intangible Cultural Heritage Recognition" was held on December 4, 2019, where the weaver groups' and Weavers' Networks' representatives, and 'xefe suku' throughout the country participated to examine contents of the nomination file including the draft safeguarding plan of Tais. After all of the program finished, they provided their written consents.

3) In January 2020, ICH Committee conducted four more field visits to follow-up with the weaver groups' representatives and 'xefe suku' who were not present in the forum. Further follow-ups were taken in March 2020.

4.d. 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 certain knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the proposed safeguarding plan 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

Through the consultation with the weavers and community leaders in the field visits, it was identified that most of Tais can be accessed from general public, however, few Tais have customary practices limiting access to them. Those Tais with limited access are sacred, put in sacred houses and being used for ritual and sacred ceremonies. Those sacredness will be respected through the inscription and implementation of the safeguarding plan.

4.e. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

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

1.
 - a. Dul Madik Ana (weaver group)
 - b. Ms. Alexandrina Da Costa Silva
 - c. Ainaro Suku, Ainaro Sub-district, Ainaro Municipality
 - d. +670 7686-8336
 - e. N/A
 - f. N/A
2.
 - a. Grupu Halibur Feto (weaver group)
 - b. Ms. Rosita Doutel Sarmento
 - c. Cassa Suku, Ainaro Sub-district, Ainaro Municipality
 - d. +670 7526-3794
 - e. N/A
 - f. N/A
3.
 - a. Fitun Tais (weaver group)

- b. Ms. Lucia Ximenes
- c. Afaca Suku, Quelicai Sub-district, Baucau Municipality
- d. +670 7706-7144
- e. N/A
- f. N/A

4.

- a. Grupu Feto Forte Quelecai (weaver group)
- b. Ms. Cipriana Amaral
- c. Lelalai Suku, Quelicai Sub-district, Baucau Municipality
- d. +670 7726-7922
- e. N/A
- f. N/A

5.

- a. Feto Buka Rasik (weaver group)
- b. Ms. Milena dos Santos
- c. Atu Aben Suku, Bobonaro Sub-district, Bobonaro Municipality
- d. +670 7707-9487
- e. N/A
- f. N/A

6.

- a. Sagrada Familia (weaver group)
- b. Ms. Judit Mendes Da Silva
- c. Aidabaleten Suku, Atabae Sub-district, Bobonaro Municipality
- d. +670 7538-4133
- e. N/A
- f. N/A

7.

- a. Soru Nain Suai Loro (weaver group)
- b. Ms. Meliana Barros De Lima
- c. Suai Loro Suku, Suai Sub-district, Covalima Municipality
- d. +670 7758-5233
- e. N/A
- f. N/A

8.

- a. Grupu Hadame Malu (weaver group)
- b. Ms. Ismenia Gusmão
- c. Matai Suku, Maucatar Sub-district, Covalima Municipality
- d. +670 7679-2928
- e. N/A
- f. N/A

9.

- a. Moris Foun Ailoklaran (weaver group)
- b. Ms. Maria Guterres
- c. Kamenasa Suku, Suai Sub-district, Covalima Municipality
- d. +670 7877-0778
- e. N/A
- f. N/A

10.

- a. Covalima Municipality Weavers' Network
- b. Ms. Santana de Jesus
- c. Suai Loro Suku, Suai Sub-district, Covalima Municipality
- d. + 670 7747-5486
- e. N/A
- f. N/A

11.

- a. Grupo Tais Lafaek (weaver group)
- b. Ms. Agustihna Soares
- c. Comoro Suku, Dom Aleixo Sub-district, Dili Municipality
- d. +670 7550-9295
- e. N/A
- f. N/A

12.

- a. Grupo Bobometo (weaver group)
- b. Ms. Marta Soares
- c. Bebonuk Suku, Dom Aleixo Sub-district, Dili Municipality
- d. +670 7728-8864
- e. N/A
- f. N/A

13.

- a. Tais Feto Malimea (weaver group)
- b. Ms. Domingas Goncalves
- c. Atara Suku, Atsabe Sub-district, Ermera Municipality
- d. +670 7752-1959
- e. N/A
- f. N/A

14.

- a. Grupo Atsabe Bertais (weaver group)
- b. Ms. Deolinda Pereira
- c. Malabe Suku, Atsabe Sub-district, Ermera Municipality
- d. +670 7746-2238
- e. N/A
- f. N/A

15.

- a. Grupo Cultura Hamrik Metin (weaver group)
- b. Ms. Paulina Gomes da Costa
- c. Malabe Suku, Atsabe Sub-district, Ermera Municipality
- d. +670 7659-6277
- e. N/A
- f. N/A

16.

- a. Grupu Seru Tais (weaver group)
- b. Ms. Agostinha Isabel da Assunção Filipe
- c. Baboe Kraik Suku, Atsabe Sub-district, Ermera Municipality
- d.
- e. N/A
- f. N/A

17.

- a. Hadomi Cultura (weaver group)
- b. Ms. Josefina Frazão
- c. Ailebere Suku, Iliomar Sub-district, Lautem Municipality
- d. +670 7736-0974
- e. N/A
- f. N/A

18.

- a. Feto Marenu Tais (weaver group)
- b. Mr. Armindu Nunes
- c. Home Suku, Lospalos Sub-district, Lautem Municipality
- d. +670 7745-7208
- e. N/A
- f. N/A

19.

- a. Fitun Foun (weaver group)
- b. Ms. Adelina da Costa Belo
- c. Lore I, Suku Lospalos Sub-district, Lautem Municipality
- d. +670 7674-1514
- e. N/A
- f. N/A

20.

- a. Hadomi Cultura (weaver group)
- b. Ms. Luciana Freitas
- c. Asumano Suku, Liquiça Sub-district, Liquiça Municipality
- d. +670 7739-4418
- e. N/A
- f. N/A

21.

- a. Grupo pe Tais Nain (weaver group)
- b. Ms. Fernanda Pereira
- c. Dato Suku, Liquiça Sub-district, Liquiça Municipality
- d. +670 7708-0760
- e. N/A
- f. N/A

22.

- a. Grupo Moris Rasik (weaver group)
- b. Ms. Maria Rosa Nunes
- c. Vaviquinia Suku, Maubara Sub-district, Liquiça Municipality
- d. +670 7510-1065
- e. N/A

f. N/A

23.

a. Laku Mesak (Kanoin) (weaver group)

b. Ms. Romana Cárceres

c. Lacumesac Suku, Lacro Sub-district, Manatuto Municipality

d. +670 7780-8010

e. N/A

f. N/A

24.

a. Tais Adi Mean (weaver group)

b. Ms. Aurora Barros Bento

c. Orlalan Suku, Laclubar Sub-district, Manatuto Municipality

d. +670 7618-5100

e. N/A

f. N/A

25.

a. Sama Lemo (weaver group)

b. Ms. Natalia Seixas

c. Letefoho Suku, Same Sub-district, Manufahi Municipality

d. +670 7734-6395

e. N/A

f. N/A

26.

a. Feto Fitun Fronteira (weaver group)

b. Ms. Joana Bobo Tanu

c. Bobometo Suku, Oesilo Sub-district, Oecusse Municipality

d. +670 7601-5285

e. N/A

f. N/A

27.

a. Taum Abas (weaver group)

b. Mr. José Antonio Lafo

c. Taiboco Suku, Pante Macassar Sub-district, Oecusse Municipality

d. +670 7794-4349

e. N/A

f. N/A

28.

a. Oecusse Municipality Weavers' Network

b. Ms. Ofelia Neves Napoleao

c. Costa Suku, Pante Macassar Sub-district, Oecusse Municipality

d. +670 7723-2509

e. N/A

f. N/A

29.

a. Moris Foun (weaver group)

b. Ms. Elda de Carvalho

c. Uani Uma Suku, Uatucarbau Sub-district, Viqueque Municipality

d. +670 7799-7520

e. N/A

f. N/A

30.

a. Haburas Kultura (weaver group)

b. Ms. Rita Amaral

c. Uma Kiik Suku, Viqueque Sub-district, Viqueque Municipality

d. +670 7639-5365

e. N/A

f. N/A

5. Inclusion of the element in an inventory

*For **Criterion U.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 nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.

Provide the following information:

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

Intangible Cultural Heritage (ICH)

(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:

Secretariat of State for Art and Culture (SEAC)

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

Tais

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

Tais was included in the inventory of Intangible Cultural Heritage in 2013.

(v) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the roles 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).

Tais was identified as the element of Intangible Cultural Heritage through the stages as below:

1. The government (SEAC) cooperated with UNESCO and with the community leaders to raise the awareness and share information related to intangible cultural heritage in each municipality.
2. Tais was identified as the element of ICH in municipalities through women Tais weavers and community leaders together with focal points in municipality offices.
3. The team of SEAC has had interactions with women weavers and community leaders to survey about Tais that was identified and to include in the inventory. In this survey, they agreed to safeguard the cultural element.

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

The inventory is updated every year based on the annual plan of the Secretariat of State for Art and Culture.

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

Updates to the inventory of intangible cultural heritage is based on the annual plan of the Secretariat of State for Art and Culture. When this annual plan includes data survey in a municipality, the team of SEAC will investigate the elements already included in the inventory, and at the same time, the team will also add new elements identified to the inventory.

(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such documentary evidence shall include, at least, the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

- a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (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 the relevant sections of the content of these links. **The information should be provided in English or French, as well as in the original language if different.**
- b. If the inventory is not available online, attach exact copies of the texts (no more than ten standard A4 sheets)

concerning the element included in the inventory. **The texts should be provided in English or French, as well as in the original language if different.**

Indicate the materials provided and – if applicable – the relevant hyperlinks:

The inventory of Intangible Cultural Heritage (ICH) is attached.

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 and request. The photographs and video will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and request and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- complete timetable and budget, using Form ICH-04 Timetable and Budget
- documentary evidence of the consent of communities, along with a translation into English or French if the language of community concerned is not 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 photographs (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 not 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, 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 and request.

Not to exceed one standard page.

Barrkman, Joanna. (2013). Reaffirming the Kemak culture of Marobo - then and now. Dili: Timor Aid, p.60.

Barrkman, Joanna. (2014). The Art of Futus: Ikat Weaving of Timor-Leste. 3rd Ed. Dili: Timor Aid, p.42.

Barrkman, Joanna. (2014). The Textiles of Covalima: Timor-Leste. Dili: National Directorate of Arts, Culture and Creative Industries, Timor Leste, p.42.

Barrkman, Joanna. (n.d.). From the Hands of Our Ancestors: The Art and Craft of Timor-Leste. Darwin, Australia: Museum and Art Gallery Northern Territory, p.164

Hamilton, Roy W. and Barrkman, Joana. (2014). Textiles of Timor, Island in the Woven Sea. Los Angeles: Fowler Museum at UCLA, p.252.

Sávio, D. (2016). A tecelagem de tais no Timor-Leste e suas implicações para a educação matemática escolar. Dissertação (mestrado) - Universidade Federal de Santa Catarina, Centro de Ciências Físicas e Matemáticas. [online], pp. 117. Available at: <https://repositorio.ufsc.br/xmlui/handle/123456789/167899> [Accessed 12 March 2020].

Silva, K. and Ferreira, A. (2016). A objetificação da cultura para construção nacional em Timor-Leste. Perspectivas a partir de coleções de tais. Veritas - Revista Científica da Universidade Nacional de Timor Lorosa'e, [online] Volume 4(3), pp. 43-59. Available at:

<http://repositorio.untl.edu.tl/bitstream/123456789/185/1/Versaun%20digital%20VERITAS%20vol%204%20-%20dezembro%202016.pdf> [Accessed 27 Feb. 2020].

Silveira, H. Henrique, P.D., Carvalho, M. L. D. S. and Lucas M. R. (2016). Timor-Leste e o mercado dos têxteis tradicionais. In: Proceedings do VIII congresso da APDEA, ESADR 2016. [online] Coimbra: APDEA, pp. 1-26. Available at: http://dspace.uevora.pt/rdpc/bitstream/10174/20265/1/TAIS_L%2025%20julho%202016.pdf [Accessed 27 Feb. 2020].

Soares, Rosalia E. M. (2015). The Textiles of Lautem: Timor-Leste. Dili: National Directorate of Arts, Culture and Creative Industries, Timor Leste, p.42.

Soares, V.S., Santoso, A.J., and Setyohadi, D.B. (2017). Timor Leste Tais Motif Recognition Using Wavelet and Backpropagation. In: 2017 International Conference on Soft Computing, Intelligent System and Information Technology (ICSIIIT). [online] Denpasar: IEEE, pp. 45-50. Available at: <https://ieeexplore.ieee.org/abstract/document/8262541/> [Accessed 27 Feb. 2020].

7. Signature(s) on behalf of the State Party(ies)

The nomination and request should be signed by an official empowered to do so on behalf of the State Party, and should include his or her name, title and the date of submission.

In the case of multinational nominations and requests, the document should contain the name, title and signature of an official of each State Party submitting the nomination and request.

Name: Teófilo Caldas

Title: Secretary of State for Art and Culture of Timor-Leste

Date: March 16, 2020

Signature:



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