|  |
| --- |
| ITEM 8.A OF THE PROVISIONAL AGENDA |
| **Examination of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding** |
| Fifteenth session, Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage  (Online – 14 to 19 December 2020) |

|  |
| --- |
| **Summary**  The present document includes the recommendations of the Evaluation Body on nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding (Part A) and a set of draft decisions for the Committee’s consideration (Part B). An overview of the 2020 files and the working methods of the Evaluation Body is included in document [LHE/20/15.COM/8](https://ich.unesco.org/doc/src/LHE-20-15.COM-8-EN.docx).  **Decisions required**: paragraph 5 |

1. **Recommendations**
2. The Evaluation Body recommends that the Committee inscribe the following element on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

| **Draft  Decision** | **Submitting State** | **Nomination** | **Concerned by Dialogue** | **File No.** |
| --- | --- | --- | --- | --- |
| [15.COM 8.a.1](#Decision_9a1) | Colombia | Traditional knowledge and techniques associated with Pasto Varnish mopa-mopa of Putumayo and Nariño | Yes | [01599](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01145#8.a.1) |

1. The Evaluation Body recommends that the Committee refer the following nomination to the submitting State:

| **Draft  Decision** | **Submitting State** | **Nomination** | **Concerned by Dialogue** | **File No.** |
| --- | --- | --- | --- | --- |
| [15.COM 8.a.2](#Decision_9a2) | Georgia | Wheat culture in Georgia, culture of wheat endemic species and landraces cultivation and utilization in Georgia |  | [01595](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01145#8.a.2) |

1. The Evaluation Body recommends that the Committee inscribe the following element on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and grant the following International Assistance request to implement the proposed safeguarding plan:

| **Draft  Decision** | **Submitting State** | **Nomination** | **Amount requested** | **File No.** |
| --- | --- | --- | --- | --- |
| [15.COM 8.a.4](#Decision_9a4) | Namibia | Aixan/Gana/Ob#ANS TSI //Khasigu, ancestral musical sound knowledge and skills | US$99,329 | [01540](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01145#8.a.4)  [01639](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01145#8.a.4) |

1. The Evaluation Body recommends that the Committee refer to the submitting State the following nomination for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and refer the following International Assistance request to implement the proposed safeguarding plan:

| **Draft  Decision** | **Submitting State** | **Nomination** | **Amount requested** | **File No.** |
| --- | --- | --- | --- | --- |
| [15.COM 8.a.3](#Decision_9a3) | Egypt | Handmade weaving in Upper Egypt (Sa’eed) | US$262,400 | [01605](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01145#8.a.3)  [01638](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01145#8.a.3) |

1. **Draft decisions**
2. The Committee may wish to adopt the following decisions:

**DRAFT DECISION 15.COM 8.a.1** [](#Recommendations)

The Committee

1. Takes note that Colombia has nominated **Traditional knowledge and techniques associated with Pasto Varnish mopa-mopa of Putumayo and Nariño** (no. 01599) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

The traditional knowledge and techniques associated with Pasto Varnish mopa-mopa of Putumayo and Nariño encompass three traditional trades: harvesting, woodwork and decorative varnishing. The practice involves harvesting the buds of the mopa-mopa tree in the jungles of Putumayo, the wood processing carried out by carpenters, lathe operators and carvers in the Department of Nariño, and decorating objects with varnish made from the resin obtained from the mopa-mopa. Harvesting the mopa-mopa requires knowledge of the forest trails, climbing trees, the timing and exact size of the buds to be harvested, delicately harvesting without damaging the plants, finding water and preserving food, and so on. Practitioners and bearers transmit the related knowledge through orality, observation and experimentation, mainly within the family circle. The techniques associated with mopa-mopa harvesting, wood processing and varnish decoration are a source of identity for the communities concerned and Pasto Varnish has allowed practitioners to be self-employed, linked by guilds and family-owned trade structures. Currently, however, there are only ten harvesters, nine wood masters and thirty-six varnish masters. The practice is threatened by various factors, notably development and globalization processes creating more profitable alternatives for youngsters, the scarcity of mopa-mopa and woods due to deforestation and climate change, the difficulty of accessing the harvesting sites, and the conditions of the home workshops in which practitioners work.

1. Considers that, from the information included in the file, the nomination satisfies the following criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

U.1: The element reflects comprehension about the nature surrounding the communities located in the Colombian Andes and Amazon regions, and the bond between these communities and the rural and urban worlds of southwestern Colombia. The social function of the element centers on the collective construction of sustainable forms for the conservation of forests through the cultural practices related to the harvesting of the mopa-mopa. The techniques associated strengthen family ties that cut across generational and territorial differences.

U.2: The file offers a well-documented overview of the current situation relating to the processes of Pasto Varnish mopa-mopa, based on a participatory analysis conducted together with the three main stakeholders in the production chain (harvesters, woodworkers and varnish masters) as well as other stakeholders. The nomination provides a detailed list of factors necessitating the urgent safeguarding of the element. These include, among others: limited transmission of the associated knowledge; the scarcity of the mopa-mopa and woods; difficult access to the harvesting sites; and the precarious conditions of the home workshops. The nomination also notes that the entire production chain is not sufficiently valued and that there is therefore a lack of transmission of the know-how related to the Pasto Varnish production.

U.5: The element was included in the Representative List of Intangible Cultural Heritage of the Department of Nariño in 2014 and in the National Representative List of Intangible Cultural Heritage (LRPCI) in 2019. The information was collected from the practitioners through interviews, surveys and life stories to understand the characteristics of the element. A process of open dialogue was also undertaken with the active involvement of the practitioners and bearers, who organized exhibitions and demonstration workshops at the local and national levels. Information is provided on how the inventories are regularly updated, including on the periodicity and modality of updating.

1. Further considers that, on the basis of the information included in the file and the information provided by the submitting State through the dialogue process, the following criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding are satisfied:

U.3: The safeguarding plan includes concrete measures and activities that adequately respond to the specific threats to the element (such as research into sustainability, ensuring greater efficacy in the trade process and in the transmission of the related knowledge, greater organization, participation, assessment and dissemination of the practice, and improved cultural entrepreneurship and marketing). For the implementation of the safeguarding measures, the participation of various public and private institutions is considered. The programmes, projects and safeguarding plan include a detailed budget and a clear timetable.

U.4: The nomination provides detailed information on how the relevant communities have participated in the process that led to this nomination since 2011. According to the file, the methodology used for preparing the nomination and the Special Safeguarding Plan was participatory in nature and involved meetings, surveys, interviews, life stories, visits to the mopa-mopa jungles and the workshop-houses of the wood masters and varnish masters, as well as presented the results through meetings attended by the relevant entities and community concerned.

1. Decides to inscribe **Traditional knowledge and techniques associated with Pasto Varnish mopa-mopa of Putumayo and Nariño** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding.

**DRAFT DECISION 15.COM 8.a.2** [](#Recommendations)

The Committee

1. Takes note that Georgia has nominated **Wheat culture in Georgia, culture of wheat endemic species and landraces cultivation and utilization in Georgia** (no. 01595) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

‘Wheat culture, culture of wheat endemic species and landraces cultivation and utilization in Georgia’ encompasses numerous traditions related to wheat cultivation and use. Wheat plays a major role in the life of Georgians, both as a daily food and as a component of rituals, medical treatments and other social practices. There are also a variety of traditional tools and facilities related to wheat culture and each region in Georgia has diverse baking and pastry traditions. Though twentieth-century technologies have greatly impacted the Georgian wheat culture, traditional breads such as *Shoti*, *Dedas puri*, baked in artisanal bakeries, are still very popular. Many traditions continue to be practised in communities and households, such as blessing the furrow and sharing seeds and starter bread, and wheat grains are still widely used in rituals related to birth, marriage and death. Despite concerted efforts to safeguard this tradition, however, it has been threatened by several factors such as agricultural reforms, industrialization, high-wheat yield imported from neighbouring areas, and the post-Soviet socio-economic crisis. As a result, the related traditions, beliefs, knowledge, folklore and vocabulary have faded out and few wheat breeders continue working on endemic species and landrace conservation, with only one out of five endemic species still cultivated, in small quantities.

1. Considers that, from the information included in the file, the nomination satisfies the following criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

U.4: The participation of the bearers, associations, groups and farmers concerned with wheat culture was ensured in the preparation process of the nomination by their initiative and interest. The initial discussions on safeguarding the element started in 2016 at the initiative of the Agriculture Logistics and Services Agency and the Georgian Wheat Growers Association. The joint working group was formed to prepare the necessary documentation for the nomination of the element, and to ensure coordination and communication among all interested individuals and groups. The bearers of the element specified the main risks and problems related to wheat cultivation and utilization. The consent letters were collected, from farmers, bread bakers, associations, researchers, and non-governmental and private organizations from various regions, thanks to the coordinated efforts of the Georgian Wheat Growers Association and the National Agency for Cultural Heritage Preservation of Georgia.

U.5: In March 2018, the element ‘Wheat culture’ was registered in the State Inventory (Registry) of the Intangible Cultural Heritage of Georgia by the National Agency for Cultural Heritage Preservation of Georgia. The Georgian Wheat Growers Association and Agriculture Logistics and Services Agency consulted with the bearers of the element, wheat growers, communities, researchers and non-governmental organizations.

1. Further considers that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding are satisfied:

U.1: The nomination file traces the origins of wheat endemic species in Georgia, from the past until the present day. It also recalls the role wheat has played in Georgian society, from its production to its consumption. The community of bearers is identified. However, the description provided does not make it possible to clearly identify ‘The cultivation of wheat in Georgia, cultivation and use of endemic species and local varieties of wheat in Georgia’ as an element of intangible cultural heritage. The description focuses mostly on history and agronomy, while according a minor role to the cultural aspects of the practices of contemporary bearers. The information provided is not sufficient to fully explain the relationship of the diversity of cereal species and the expressions of knowledge and practices concerning nature and the universe.

U.2: The culture of the endemic species of wheat clearly fell into a long period of obsolescence during the twentieth century as a result of different political and economic processes experienced by the inhabitants of Georgia. However, since the 1990s various institutions, both public and private, have begun to promote the collection, research and cultivation of the wheat species in question. While this is certainly a recent movement, it seems to be set out mainly in economic terms. The file explicitly proposes that the revitalization of these seeds should focus on the formulation of agricultural policies on the part of the national authorities. Nevertheless, it presents the knowledge of bearers related to wheat growing and the associated cultural practices (traditions, beliefs, knowledge, folklore and vocabulary) as a supplementary phenomenon, establishing this as an aspect that is not central to the urgent safeguarding in the nomination file.

U.3: The State Party has clearly demonstrated the actions carried out since the 1990s to ensure the revitalization of the cultivation of endogenous species of Georgian wheat. Similarly, the safeguarding plan proposed primarily concerns the preservation and restoration of endemic wheat as a crop, emphasizing biological and economic aspects, rather than safeguarding ‘Georgian wheat culture’ as an element of intangible cultural heritage. The file does not provide sufficient information on concrete measures aimed at safeguarding the element.

1. Decides to refer the nomination of **Wheat culture in Georgia, culture of wheat endemic species and landraces cultivation and utilization in Georgia** to the submitting State Party and invites it to resubmit the revised nomination to the Committee for examination during a following cycle;
2. Further invites the State Party to seek greater involvement of local organizations representing different rural areas besides those located in Tbilisi;
3. Reminds the State Party that updating is an important part of the inventorying process and also invites it, should it wish to resubmit the nomination during a following cycle, to provide detailed information on the implementation of the Convention at the national level concerning the periodicity of updating of the State Inventory (Registry) of the Intangible Cultural Heritage of Georgia in accordance with Article 12.1 of the Convention.

**DRAFT DECISION 15.COM 8.a.3** [](#Recommendations)

The Committee

1. Takes note that Egypt has nominated **Handmade weaving in Upper Egypt (Sa’eed)** (no. 01605) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

The craft tradition ‘Handmade weaving in Upper Egypt (Sa’eed)’ is a complex process that requires time, effort, patience and practice. Many steps and techniques are involved in the loom preparation, threading and weaving to achieve the final product; it is a work of precision and intricate workmanship. For centuries, men and women have used their inherited knowledge and artistic talent to create embroidered textiles both as a family legacy and as a profession. The basic principles have remained the same as those used in the past, whether for linen, cotton, wool or silk. However, factories that used to weave with expensive silk yarn have gradually shifted to cotton as it is more financially rewarding, and the small narrow looms have been replaced with wider ones. Handloom weaving is considered as a source of identity and pride for the communities concerned and the persistence of handloom terminology attests to its deep-rooted significance for them. The practice currently faces many threats, however. Weaving is no longer lucrative, weaving at home requires unused space to accommodate the loom, and the working materials are expensive. The craft is therefore neglected and not transmitted as it was in the past. It is believed that training a new generation of young people in this trade would provide a solution to the escalating problem of unemployment in the communities concerned.

1. Considers that, from the information included in the file, the nomination satisfies the following criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

U.1: Handmade weaving in Upper Egypt (Sa’eed) is a skill linked to a number of traditional crafts, the practice of which has supported the development of oral expressions related to the everyday life of the communities of bearers. The community recognizes the practice as part of its traditional heritage. For its practitioners, handloom weaving is a source of identity and pride. Handmade weaving is transmitted mainly by simulation, with apprentice weavers acquiring knowledge orally while mimicking the techniques of their elders. However, as a family legacy and profession, the craft is being transmitted within families less and less, mainly due to economic reasons, which affect the percentage of the know-how passed on and the craftsmanship within the community.

U.2: Handmade weaving is known throughout Egypt as a traditional craft, but is highly concentrated among the communities of Upper Egypt. Nowadays, as a result of several economic and technical circumstances, the viability of the craft has been severely affected. The threats identified to the continued transmission and enactment of the element are: a decreased interest in the craft and thus endangered transmission of the associated knowledge and skills in a wider context of technological advances; a lack of proportionate income for the workmanship involved; the import of cheaper textiles; a lack of adequate cultivation and plantation as well as the absence of an appropriate sales market for the textile products made through handmade weaving and embroidery. Moreover, there is insufficient public awareness, documentation and methodological learning, and the chain around production and consumption needs to be developed.

U.4: Community members have been the primary supporters of and collaborators in the efforts to safeguard the element and prevent its disappearance. Community members participated in all stages of the activities and approved of all the strategies. Women were particularly involved in the preparation of the nomination. The community leaders are the experienced bearers of the tradition and their associated knowledge; such individuals still practise the craft and disseminate related knowledge among the workers. Members of the community approached the Egyptian Society for Folk Traditions (ESFT) to seek assistance in dealing with the urgent need to safeguard the element. Community consent documents are attached, attesting to the community’s participation.

1. Further considers that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding are satisfied:

U.3: The safeguarding plan proposed includes a wide range of objectives, including awareness-raising, training, documentation and others. As for the related activities, the nomination proposes conducting three areas of activity: a survey to determine the scope of the element and identify the activities related to its viability; a capacity-building workshop for community leaders/trainers and public officials related to the development of safeguarding plans; and a training programme for young trainees. However, information demonstrating the coherent and consistent correspondence between the demonstrated needs and the proposed measures is lacking. Furthermore, the safeguarding plan emphasizes the marketing and commercialization of the fabrics, with a focus on the economic strengthening of the practice, while insufficient information is provided on the social and cultural aspects that establish this as an element of intangible cultural heritage.

U.5: The element was first formally registered by the Egyptian Archives of Folk Life and Folk Traditions and the ESFT in 2013; this was last updated in 2019. However, there is insufficient information on how the inventory is prepared with the participation of the community. Equally, insufficient information is provided on the relationship between the organizations mentioned in Section 5 of the nomination file with regards to the management and updating of the national inventory of intangible cultural heritage as well as on the relationship between the State Party and the ESFT.

1. Decides to refer the nomination of **Handmade weaving in Upper Egypt (Sa’eed)** to the submitting State Party and invites it to resubmit the revised nomination to the Committee for examination during a following cycle;
2. Reminds the State Party to avoid a product-oriented approach focused on marketing and commercialization, and to instead concentrate on the safeguarding of the cultural meanings and social functions of Handmade weaving in Upper Egypt (Sa’eed);
3. Further invites the State Party to pay particular attention to the reinforcement and strengthening of the capacities of the weavers responsible for providing the training courses;
4. Recalls the importance of using vocabulary that is appropriate to the spirit of the Convention and avoiding expressions such as ‘authenticity’;
5. Further takes note that Egypt has requested International Assistance from the Intangible Cultural Heritage Fund in the amount of US$262,400 for the implementation of the safeguarding plan for Handmade weaving in Upper Egypt (Sa’eed) (no. 01638):

To be implemented by the Egyptian Society for Folk Traditions (ESFT), this two-year project is aimed at safeguarding handmade weaving in Upper Egypt (Sa’eed). Considered as a key component of Egyptian cultural and artistic heritage, this ancient craft currently faces many threats. To address this situation, local practitioners approached the ESFT to initiate this project to help address the deteriorating state of the element. Women were particularly invested in the request. During the project, a survey will be conducted to determine the scope of the element and identify activities related to its viability, the outcomes of which are expected to help identify challenges to the viability of the element and the feasibility of safeguarding efforts. A capacity-building workshop will be conducted for community leaders, trainers and public officials concerning the development of safeguarding plans. By the end of the sessions, participants are expected to be able to identify key dimensions of the element, including community versus official perceptions, associated challenges, and supply and demand factors affecting its viability. A training programme will also be held for young trainees. Among other outcomes, the project is expected to raise awareness about the element and its importance, create a new wave of handmade weaving professionals, document the techniques and patterns of the traditional weaving process, diversify its location and encourage innovation and creativity.

1. Also considers that, from the information provided in the file, the request responds as follows to the criteria for granting International Assistance given in paragraphs 10 and 12 of the Operational Directives:

**Criterion A.1**: The community members participated in all stages of the activities and approved all the strategies. They are included in several of the activities proposed for community leaders, namely in the training on safeguarding plans and as participants both in the survey and in the training at the national level. However, the criteria for identifying the potential beneficiaries of the training are not explicit. The file states that the training will be aimed at young women from three regions of Upper Egypt; however, the information related to the description of this population is insufficient, as is the information relating to the women who will provide the training courses, their place of origin, and their relationship with the communities.

**Criterion A.2**: The budget and schedule are presented according to the objectives, proposed activities and budget distribution, with the largest amount of resources focusing primarily on developing training in the hand loom techniques, materials, renting the space for the workshop and the participants' expenses. The budget breakdown only partially reflects the objectives, proposed activities and expenses and the sustainability of the supply of material appears to be problematic and not guaranteed. The budget breakdown is too general, with a lack of specificity in terms of the costs for individual items. The breakdown does not identify the activities in detail, including their timing, location and other related safeguarding activities.

**Criterion A.3**: The proposed safeguarding activities fall into three primary areas: 1) conducting a survey to determine the scope of the element and identify the activities related to its viability; 2) conducting a capacity-building workshop for community leaders/trainers and public officials related to the development of safeguarding plans; and 3) conducting a training programme for young trainees. These parts are logically connected and would contribute to safeguarding the element. However, in the description of the objectives and activities, many different facts and aims are mixed and somewhat unclear. In several places, the request mixes what needs to be done, the current situation and the ideal situation to be achieved. The framework of the safeguarding plan therefore needs to be carefully reviewed in order to present the relationship between the objectives and the actions enabling them to be achieved as concisely as possible.

**Criterion A.4**: The main expected result of the project is to train young women in the art of weaving. The request further states that this will lead to an increased number of trainees, thus meeting the market demand. The information provided is not sufficient to clearly identify whether the ultimate purpose of the programme is the safeguarding of weaving know-how in the interest of ensuring the continuity of intangible cultural heritage, or if the programme focuses on offering work training for young women from certain communities in Upper Egypt. While both goals are equally important for the communities, in the context of the 2003 Convention the safeguarding of skills and practices would be expected to be the main goal of the programme. The request further states that exhibiting the element at the national and international levels will raise public awareness of it and increase demand for the craft. By increasing the viability and visibility of the element, new channels will be opened. However, there is insufficient information to ascertain how this part of the safeguarding plan will influence the future of the element.

**Criterion A.5**: In each section of the budget, the State Party clearly distinguishes the amount requested from the Intangible Cultural Heritage Fund from the amount to be contributed by the State Party itself or other sources. According to the budget, the State Party will share the cost of the activities. It will be responsible for four per cent of the entire budget.

**Criterion A.6**: The request states that this programme will strengthen the effectiveness of civil societies in safeguarding intangible cultural heritage. It further states that weavers who have not benefited from proper training from experienced bearers will not be ignored. Rather, they will receive special attention to introduce them to the basis of the craft and its techniques, in addition to the knowledge about intangible cultural heritage that they will acquire from the workshop. The request does not convincingly demonstrate how these experienced weavers will continue to be engaged in the practice of the element in an active manner.

**Criterion A.7**: Egypt is currently benefitting from International Assistance from the Intangible Cultural Heritage Fund, for the project entitled ‘Inventory of intangible culture of craftsmanship in the core of Historic Cairo’ (file no. 01633, 2020-2022, US$86,950).

**Paragraph 10(a)**: The request does not specify the cooperation partners at the bilateral, regional or international levels. The non governmental organization – the Egyptian Society for Folk Traditions (ESFT) – was established in 2000 and includes eight practitioners from Sa'eed. It will be the main organization responsible for implementing the safeguarding plan.

**Paragraph 10(b)**: According to the request, it is hoped that the project will help increase the viability of the element thanks to the expected involvement of entities such as the Ministry of Industry and other entrepreneurs. The task of such entities is to promote the production of raw materials at the local level. However, the sustainability and multiplier effects of the project are not convincingly described in the file; this may be connected with the overall proposed safeguarding plan not being sufficiently developed in its current form and strategy.

1. Further decides to refer to the requesting State Party the International Assistance request and also invites it to submit a revised request to the Committee for examination during a following cycle.

**DRAFT DECISION 15.COM 8.a.4** [](#Recommendations)

The Committee

1. Takes note that Namibia has nominated **Aixan/Gana/Ob#ANS TSI //Khasigu, ancestral musical sound knowledge and skills** (no. 01540) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Aixan/Gana/Ob#ANS TSI //Khasigu, ancestral musical sound knowledge and skills relates to the specific traditional music of the Nama people, one of Namibia’s tribal minority groups. It involves the use of traditional musical instruments: the khab (musical bow) and !guitsib (traditional guitar), usually played by men or women, and the vlies (harmonica), usually played by women, accompanied by singing, humming and ululating. Nama ancestral music has a specific sound, texture and rhythm, consisting of a leading melody and rhythm by either a musical bow, accordion or guitar, accompanied by a systematic harmony produced by other instruments. As well as the skill of playing the instruments, the musicians also require the knowledge to tune, maintain and fix the instruments. The music is also complemented by dances commonly referred to as ‘Nama-stap’, meaning the dancing steps of the Nama people. The music provides entertainment during key social occasions but, more importantly, it is also used to educate and instruct members of the community, for instance concerning environmental awareness. In the past, the music connected whole communities and villages, but the art currently faces many threats and in recent years only a few elders have practised the tradition and possessed the related knowledge and skills.

1. Considers that, from the information included in the file, the nomination satisfies the following criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

U.1: The traditional music of the Nama people in Namibia comprises multiple domains of intangible cultural heritage. The music and dance celebrate life and symbolize parts of the bearers’ environment. The music is often used as a form of entertainment during communal celebrations, traditional festivals, ritualistic and social events such as weddings, rain-dances, birthdays and girls’ rites of passage. The particular roles of the community members are described. For example, in the dances, men and women move in different ways, representing the community’s values and customs. The element is transmitted to younger generations through non-formal methods, oral transmission from the elders, as well as through observation and mimicking.

U.2: Aixan/Gana/Ob#ANS TSI //Khasigu, is in need of urgent safeguarding as the tradition of its performance is on the verge of extinction. In the past, the music connected whole communities and villages. However, in recent years only a few elders have possessed the necessary knowledge and skills to play the traditional instruments needed to produce the music. The practitioners of the element are becoming older, and both the frequency and extent of performing the music have drastically declined in recent years. The lack of interest among young people and the low visibility of the element inhibit the community, especially young people, from observing and thereby learning about the ancestral music through the transmission of skills. Accordingly, pre-recorded music is used during festivals. There has been a decline in celebrating many traditional festivities and the music is only performed during shows at cultural festivals.

U.3: Past and current safeguarding efforts include the formation of cultural groups, and programmes for the promotion and documentation of the element. The objectives include improving the visibility of the element and the transmission of knowledge, enhancing documentation capacities, and strengthening regional cooperation. The activities include: educational and promotional materials, trade fairs, an awareness-raising campaign, training programmes and a capacity-building workshop. For monitoring purposes, field visits will be conducted as well as a mid-term evaluation in cooperation with the communities concerned. The Namibia National Commission for UNESCO has been involved in the implementation and management of funds for programmes related to activities promoting intangible cultural heritage in Namibia. Capacity building will be achieved through community members acquiring skills to help them carry out awareness-raising programmes, providing a strategic framework for further capacity-building activities.

U.4: Community members were involved in the inventorying, in documenting the element, and in completing the nomination file. The traditional authorities concerned agreed to the nomination of the element to the Urgent Safeguarding List. All stakeholders participated in the process. Moreover, the Ministry of Gender Equality and Child Welfare is a stakeholder and will ensure a gender balance is achieved in all the projects and programmes at the local level. Community members will develop the contents of the educational material through exhibition banners and brochures, and will be part of the group responsible for raising awareness during local exhibitions. Individuals trained in intangible cultural heritage will be involved in the awareness-raising campaign and in identifying the bearers, planning and monitoring the daily activities, and carrying out further documentation activities. The bearers will be the main presenters in the radio programme, will be contracted to conduct music training, and will be responsible for assessing and evaluating the project activities and crafting traditional musical equipment. The consent forms were signed by community chiefs, individual bearers and culture groups in the communities concerned, most of them are female.

U.5: The element has been included in the Namibian Tentative National Inventory List of ICH since September 2016, administered by the Directorate of National Heritage and Culture Programme, Ministry of Education, Arts and Culture, in collaboration with the Namibia National Commission for UNESCO. The State Party initiated and implemented the workshops to equip community representatives with knowledge and skills relating to intangible cultural heritage awareness, as well as the identification, inventorying and documentation of elements of living heritage in their communities. The Directorate of National Heritage and Culture Programme updates the inventory upon receiving new information on specific elements.

1. Decides to inscribe **Aixan/Gana/Ob#ANS TSI //Khasigu, ancestral musical sound knowledge and skills** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
2. Encourages the State Party, when submitting nomination files in the future, to avoid standardized letters of consent;
3. Reminds the State Party that updating is an important part of the inventorying process and invites it to include detailed information in its next periodic report on the implementation of the Convention at the national level concerning the periodicity of updating of the Namibian Tentative National Inventory List of ICH, in accordance with Article 12.1 of the Convention;
4. Further takes note that Namibia has requested International Assistance from the Intangible Cultural Heritage Fund in the amount of US$99,329 for the implementation of the safeguarding plan for Aixan/Gana/Ob#ANS TSI //Khasigu, ancestral musical sound knowledge and skills (no. 01639):

To be implemented by the Namibia National Commission for UNESCO, this thirty-six-month project is aimed at safeguarding the Aixan /Gana /Ob #ANS TSI //Khasigu, as the tradition of performing such music currently faces many threats. Specifically, the project intends to: improve the visibility of the element and of living heritage in general; enhance, preserve and promote the element among youth, community members and nationwide; increase the transmission of music performance skills among young people through the introduction of a community non-formal teaching programme in the five targeted towns; support traditional craftsmanship by producing traditional musical instruments; enhance national inventorying and documentation capacities among the community; and strengthen sub-regional cooperation in Southern African countries on the safeguarding of intangible cultural heritage. Among other activities, the project will involve a radio programme and trade fair exhibitions to raise awareness, a four-day training session to equip bearers and officials with further inventorying, documentation and safeguarding skills, and the identification of crafters to train young people in crafting the traditional instruments. The project is expected to enhance the establishment of music groups and regional festivals featuring the music, motivate local higher educational institutions to introduce research departments focusing on living heritage, and encourage local stakeholders to support further such initiatives.

1. Further considers that, from the information provided in the file, the request responds as follows to the criteria for granting International Assistance given in paragraphs 10 and 12 of the Operational Directives:

**Criterion A.1**: The community members and individuals concerned were involved in the inventorying and documentation process as well as in the preparation of the request. These same community members are expected to be instrumental in the proposed project. Continual community consultations will be carried out by culture officials and community members trained in intangible cultural heritage. The trained community members will be involved in the awareness-raising campaign and in identifying the bearers. They will also continue attending workshops on community-based inventorying, documentation and safeguarding and will carry out further documentation of the element. Information is provided on the methods to ensure a gender balance throughout all the projects and programmes at the local level.

**Criterion A.2**: The budget includes a detailed description of the specifically itemized expenses. A detailed explanation and further breakdown are provided for each expense item. Most of the financial assistance requested is intended to cover the campaigns related to awareness-raising, the creation of educational materials and non-formal training activities. Another part of the budget is allocated to monitoring the project and producing reports. The amount requested seems to be appropriate for the proposed activities, reflecting the objectives described.

**Criterion A.3**: The State Party has proposed a coherent safeguarding plan in relation to the problems detected in the safeguarding of the element. The scope of the corresponding activities is realistic to ensure their realization and follow up. However, it is recommendable to advance the start of the activities focusing on the transmission of the element in the schedule and spread them out over time; transmission through training is indeed as important as awareness-raising campaigns and the production of educational materials, especially since musical training requires practice over time.

**Criterion A.4**: The project is based on two main safeguarding actions: awareness-raising and training, mainly aimed at attracting young people to the practice and training practitioners at the local level. The overall objective of the project is to safeguard the element to ensure its sustainable development. As this project was devised at the initiative of community members, traditional authorities will be responsible for ensuring its continued sustainability. In conjunction with the State Party, these authorities will continue to support the community members in educational activities aimed at youth. Trained community intangible cultural heritage committees will continue conducting awareness-raising campaigns and further documenting the element, with the assistance of the regional culture officers.

**Criterion A.5**: According to the budget attached to the request, the State Party will share the cost of the activities for which International Assistance is provided, within the limits of its resources. The Namibian government will be responsible for eight per cent of the total budget.

**Criterion A.6**: The project is expected to increase opportunities for members of the communities concerned to share their traditional knowledge, experience and ideas on the most sustainable way to safeguard the element. Community members who acquire skills through the training programme will continue to raise awareness of the importance of documenting and safeguarding the element. The educational materials produced – such as mobile exhibition banners – will continue to be displayed at trade fair centers and in schools and institutions of higher learning, to sensitize people and further raise awareness in the communities.

**Criterion A.7**: Namibia has benefitted from International Assistance from the Intangible Cultural Heritage Fund twice, for the preparation of the present nomination to the Urgent Safeguarding List (file no. 01418, 2017-2019, US$10,000) and for the ongoing project entitled ‘Safeguarding of Okuruuo through community-based capacity building, inventorying and documentation interventions in Namibia’ (file no. 01536, 2019-2023, US$100,000). The work stipulated by the contracts related to these projects has so far been carried out in compliance with UNESCO’s regulations.

**Paragraph 10(a)**: The project is national in scope. It will be headed by the Namibia National Commission for UNESCO, founded in 1992, which has the necessary experience and capacity to manage the project. In addition, various internal alliances with ministries and institutions are identified, along with their responsibilities in the project. The National Commission is in a cooperative relationship with various stakeholders, who will be involved in the implementation of the project activities. Their responsibilities in the project are clearly identified.

**Paragraph 10(b)**: The identification of community members and the introduction of music education programmes will enhance the establishment of music groups and increase the demand for regional festivals featuring the music. This trend could motivate local stakeholders to support such initiatives for the purpose of sustainable development. In addition, community groups will generate income through regular music performances. Furthermore, the community awareness-raising programmes and exhibitions will further motivate local higher learning institutions to establish a research department with a special focus on intangible cultural heritage. It is also hoped that awareness-raising campaigns will awaken the interest of other public and private institutions to invest resources in safeguarding the element.

1. Decides to approve the International Assistance request from Namibia for the implementation of the safeguarding plan for **Aixan/Gana/Ob#ANS TSI //Khasigu, ancestral musical sound knowledge and skills** and grants the amount of US$99,329 to the State Party to this end;
2. Further invites the State Party to use Form ICH-04-Report to report on the use of the assistance granted.