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| Item 8.a of the Provisional Agenda |
| **Examination of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding** |
| Sixteenth session, Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage (UNESCO Headquarters, Paris – 13 to 18 December 2021) |

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| **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 2021 files and the working methods of the Evaluation Body is included in document [LHE/21/16.COM/8](https://ich.unesco.org/doc/src/LHE-21-16.COM-8-EN.docx).**Decisions required**: paragraph 5 |

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

| **Draft Decision** | **Submitting State** | **Nomination** | **Concerned by Dialogue** | **File No.** |
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| [16.COM 8.a.2](#_DRAFT_DECISION_16.COM_5) | Estonia | Building and use of expanded dugout boats in the Soomaa region |  | [01680](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01192#8.a.2) |
| [16.COM 8.a.4](#_DRAFT_DECISION_16.COM_2) | Micronesia (Federated States of) | Carolinian wayfinding and canoe making | Yes | [01735](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01192#8.a.4) |

* 1. The Evaluation Body recommends that the Committee refer to the submitting States the following nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

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| **Draft Decision** | **Submitting State** | **Nomination** | **Concerned by Dialogue** | **File No.** |
| [16.COM 8.a.1](#_DRAFT_DECISION_16.COM_1) | Bahamas | Junkanoo |  | [01721](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01192#8.a.1) |
| [16.COM 8.a.3](#_DRAFT_DECISION_16.COM) | Mali | Cultural practices and expressions linked to the 'M’Bolon', a traditional musical percussion instrument |  | [01689](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01192#8.a.3) |

* 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:

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| **Draft Decision** | **Submitting State** | **Nomination** | **Amount requested** | **File No.** |
| [16.COM 8.a.6](#_DRAFT_DECISION_16.COM_4) | Timor-Leste | Tais, traditional textile | US$265,895 | [01688](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01192#8.a.6)[01842](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01192#8.a.6) |

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| **Draft Decision** | **Submitting State** | **Nomination** | **Concerned by Dialogue** | **Amount requested** | **File No.** |
| [16.COM 8.a.5](#_DRAFT_DECISION_16.COM_3) | Djibouti | Xeedho | Yes | US$116,450 | [01736](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01192#8.a.5)[01843](https://ich.unesco.org/en/8a-urgent-safeguarding-list-01192#8.a.5) |

* 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 grant the following International Assistance request to implement the proposed safeguarding plan:
1. **Draft decisions**
2. The Committee may wish to adopt the following decisions:

## DRAFT DECISION 16.COM 8.a.1

The Committee

* 1. Takes note that The Bahamas have nominated **Junkanoo** (no. 01721) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Junkanoo is a national cultural festival of The Bahamas. Dating back to the beginning of the nineteenth century, it was brought to The Bahamas by enslaved Africans who used their three-day holiday to recreate their festivals from home. An outlet for creative expression, today Junkanoo is mainly celebrated through parades on several Bahamian islands. The parades retain many African elements and are a grand spectacle of Bahamian indigenous music, performances, storytelling and craftsmanship. It is a celebration of Bahamian unity, bringing together thousands of people of all ages for the celebrations and preparations. The people create towering, colourful costumes with cardboard and crepe paper, and they dance to the rhythmic music of drums, bells, wind instruments (such as fog horns, conch shells and whistles) and brass instruments. Knowledge and skills are transmitted from senior members of Junkanoo shacks to family members, community members and youth who act first as observers and, later, as apprentices. Although many participate in the festival, the traditional crafts and skills are affected by competition and the use of modern materials, resulting in a decline of community groups and craftspeople.

* 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 is one of the foremost national cultural celebrations in the Bahamas and is an outlet for creative community expression in the context of a parade. It also retains African elements in Bahamian society. Bearers and practitioners include costume builders, craftspeople, performers, parade coordinators, judges and musicians. Women are engaged in every aspect of the parade. A symbol of The Bahamas, Junkanoo is a source of entertainment, traditional cultural expression and community pride. The element is aligned with existing human rights instruments, including the International Covenant on Economic, Social and Cultural Rights. It can support sustainable development in the context of target 8.9 of the Sustainable Development Goals on policies to promote sustainable tourism.

U.4: The process for the preparation and submission of the file involved government agencies working in collaboration with the communities, groups and individuals concerned. The meetings between the Nomination Committee and stakeholders informed the preparation of the file, and the views of the communities were gathered through the Junkanoo committees. The views of well-known Junkanoo artists and culturalists also shaped the process. Two main initiatives included a national Junkanoo assembly and a think-tank that developed recommendations. Free, prior and informed consent is established in the file. There are no restrictions to access to the element as it is an inclusive practice.

* 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.2: Based on the information provided in the file, the element has wide participation as a seasonal event in the winter. It also includes smaller versions during the summer months. The knowledge and skills associated with the element continue to be transmitted via shacks and the epicentres for production and planning. This is also where the master craftspeople and young apprentices interact. The National Junior Junkanoo Programme has been in place for thirty-one years and continues to ensure the transmission of knowledge to the next generations. The event attracts diverse domestic and foreign audiences and is sustainable given the availability of financial and material resources. Although the element remains viable in terms of its magnitude, the traditional crafts and skills associated with the element are affected by competition and the use of modern materials, resulting in a decline of community groups and craftspeople. While the file outlines several threats to the element, according to the information provided, Junkanoo does not appear to be at risk of disappearing, but rather of being subject to change and evolution over time.

U.3: The file outlines an extensive set of safeguarding measures, including State-commissioned research, the establishment of Junkanoo committees on the major islands, a national Junkanoo Training Programme, integration of the element into schools, the establishment of Junkanoo clubs, the creation of a National Junkanoo Village, and free skills workshops for the public. However, these measures are aligned with safeguarding an element that appears to be viable. Moreover, the threats mentioned in the file do not seem to be fully addressed by the safeguarding measures outlined.

U.5: The file does not establish conclusively that the element is part of an intangible cultural heritage inventory. Instead, it demonstrates that the element is referenced in the National Cultural Policy and that it was included on 2 February 2006. The role of the communities in identifying and defining the element leading to its inclusion in an inventory is also not clearly established. Lastly, the process for updating the inventory needs further clarification.

* 1. Decides to refer the nomination of **Junkanoo** to the submitting State Party and invites it to resubmit the nomination to the Committee for examination during a following cycle;
	2. Draws attention to the need to maintain consistency in the information and terminology used within the file;
	3. Further invites the State Party to better identify, when submitting nomination files in the future, which mechanism of the Convention would be best suited to meet the safeguarding needs of the element;
	4. Encourages the State Party, when submitting nomination files in the future, to guarantee the widest possible involvement of the communities concerned, including all relevant craftspeople and practitioners.

## DRAFT DECISION 16.COM 8.a.2

 The Committee

* 1. Takes note that Estonia has nominated **Building and use of expanded dugout boats in Soomaa region** (no. 01680) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

The Estonian expanded dugout boat from the Soomaa region is a canoe-like boat, hollowed out from a single tree (usually aspen), with expanded sides and a shallow base. The building of a dugout boat is a complex process, beginning with the identification of a suitable tree and culminating with the boat’s launch. Dugout boatbuilding is a communal activity involving masters and apprentices. The practice is transmitted through apprenticeships and formal studies, and it is accompanied by storytelling about legendary masters and their boats. Dugout boats form an essential part of everyday culture for Soomaa residents. Until the mid-nineteenth century, they were used for daily transport and fishing. With the advent of modern and cheaper boat types and extensive road networks, dugout boats are no longer indispensable for everyday life. Despite their continued cultural significance and recreational uses (including for nature trips and hobby fishing) the element is also threatened by factors such as a lack of knowledge-transfer between masters and apprentices, weak demand for boat building and use, the limited availability of raw materials, and declining populations in the Soomaa region. Consequently, only five master practitioners remain, and for the past two decades, only one or two dugout boats have been built each year.

* 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: There are only five master practitioners of the element, all of whom are between the ages of forty to sixty years old. There are also approximately forty men with some experience in dugout boatbuilding. Although women are not traditionally builders of the canoes, they do use them, and the masters are open to having women learn the skill. The dugout boats are used as vehicles during the flooding season in the Soomaa community, which is comprised of 850 people. The dugouts are also used across the Pärnu River basin, the Kasari River, Matsalu Bay (Western Estonia), the Emajõgi River, and its tributary, the Ahja River (Eastern Estonia). The process of building a canoe starts with identifying a suitable tree, shaping the canoe, expanding the sides and launching the boat. Masters represent many fields, from farming to academia and business, and they live across Estonia. Since the 2000s, one or two dugout boats have been built each summer, usually led by one or two masters accompanied by five or six apprentices. Transmission is also done through scientific studies and activities organized by museums. Students can study dugout boatbuilding at the University of Tartu Viljandi Culture Academy. The use and building of the boats have a function of leisure and heritage exchange among bearers.

U.2: The viability of the element is threatened as only one or two boats are built per year and there is limited interest among youth. The main threats to the element include: a limited number of master practitioners as identified in U.1, lack of knowledge-transfer between masters and apprentices, weak demand for boat building and use, limited availability of raw materials, and declining populations in the Soomaa region. While the file projects that the element can remain viable for the next ten to twenty years, its viability is uncertain beyond that point. Collectively, the threats mentioned in the file indicate that the element is at risk and in need of urgent safeguarding to ensure its long-term viability.

U.3: The proposed safeguarding plan is well-structured. There is alignment between the objectives, planned actions, implementation schedule and budget. There is also strong commitment among the main stakeholders concerned and the State Party to bring the plan to fruition. The main objective is to ensure the viability of the element in the coming decades by training a set number of master canoeists. There are six specific objectives outlined in the plan, including the transmission of knowledge to the next generation, the revitalization of canoe use, awareness raising, community engagement, the shaping of forestry practices associated with the element, and capacity building for the Estonian Dugout Boat Society.

U.4: The file demonstrates that the communities concerned have been involved throughout the nomination process, including during brainstorming sessions, workshops, consultations, meetings, events and gatherings. Although standard letters of consent with signatures were used, free, prior and informed consent by forty-eight people is established in the file. Approximately two-thirds of them represent Soomaa local communities (including residents of the Tipu, Riisa and Sandra villages), and one-third represents those involved in the protection and promotion of dugout boat culture across Estonia. The signed letters of consent were preceded by presentations about the nomination process. There are no customary practices related to access and the element is open to inclusive participation.

U.5: The element was inscribed in 2016 on the Estonian Inventory of Intangible Cultural Heritage. The inventory is administered by the Eesti Rahvakultuuri Keskus (Estonian Folk Culture Centre) and is updated every five years. The element, which is inscribed as ‘Building of expanded dugout boat in Soomaa’, was updated in January 2020. The mechanism of updating the inventory is based on conducting new research through interviews with practitioners and observations about related events.

* 1. Decides to inscribe **Building and use of expanded dugout boats in Soomaa region** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
	2. Commends the State Party on the preparation of an exemplary file and video that reflect the spirit of the Convention;
	3. Further commends the State Party for its proactive implementation of safeguarding activities.

## DRAFT DECISION 16.COM 8.a.3

 The Committee

* 1. Takes note that Mali has nominated **Cultural practices and expressions linked to the ‘M’Bolon’, a traditional musical percussion instrument** (no. 01689) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

The M’Bolon is a musical instrument with a large calabash sound box covered with cowhide and a bow-shaped wooden neck with strings. To amplify the sound vibrations, the player often wears a bell-like device made of metal plates with small oval-shaped lobes. This device is fitted with small iron rings and attached to the player’s hand by means of a pad with cords or an elastic band. The number of strings of the M’Bolon determines how it is used. Single-stringed and two-stringed M’Bolon are used for popular events and celebrations, as well as for rituals and religious ceremonies. Three-stringed and four-stringed M’Bolon are the most common. They are used to accompany the praising of traditional chiefs, celebrate the heroic deeds of kings, accompany farmers in the fields and rouse warriors. The M’Bolon can be played on its own or with other instruments, including the xylophone, talking drum and lutes. It is played in southern Mali by people of all ethnicities, genders and religions, and is taught through apprenticeships and by local associations. However, there is a limited number of initiates, and the practice is threatened by factors such as urbanization, the introduction of religions that prohibit traditional initiatory rites and practices, and decreasing interest among youth.

* 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 practitioners and bearers of the element are initiates within each community who are responsible for teaching the element to youth through demonstration, immersion and feedback. M’Bolon is mainly a male practice, but in some communities, women are also practitioners. In several communities, there are also associations devoted to the promotion and instruction of M’Bolon. The element serves to promote social cohesion and dialogue between generations and allows for the intergenerational transmission of local history, genealogy, ancestral alliance pacts, case law, rituals and initiatory practices. The element does not contravene human rights instruments and supports cultural community practices and expressions.

U.4: The file describes wide community participation in the inventorying process and preparation of the nomination file. The efforts were led by the National Directorate of Cultural Heritage and included awareness-raising sessions, data collection and analysis. This led to the preparation of the nomination file, which was verified by the participating associations. Free, prior and informed consent of community representatives is also established in the file.

U.5: The element was inscribed in 2019 on the List of National Intangible Cultural Heritage. The inventory is administered by the National Directorate of Cultural Heritage. The National Directorate of Cultural Heritage teams conducted the inventorying process with the participation of communities, associations and non-governmental organizations. The inventory is updated every four years by the National Directorate of Cultural Heritage, in collaboration with the communities at the grassroots level.

* 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.2: On the one hand, the file represents the element as viable given the increased use of one- and two-stringed M’Bolon in theatres, bands and official ceremonies. The file also describes the increase in the number of associations promoting the element in places where the element is widespread to help with its safeguarding, and shows that the spirit of educating and training young people has not been lost. On the other hand, the file explains that there is a limited number of initiates and that there are threats from urbanization, the introduction of religions that prohibit traditional initiatory rites and practices, the rejection of traditional values by youth, the aging population of practitioners and the disregard for rules, practices and rites associated with the M’Bolon in favour of income generation. However, the information provided in the file is inconsistent, making it difficult to assess the magnitude of the risk and the degree of urgency.

U.3: The file outlines the communities’ safeguarding efforts by establishing cultural gatherings, such as the M’Bolon Festival, encouraging the spread of associations to promote the element, and participating in the National Cultural Heritage Days (Journées nationales du patrimoine culturel). The element’s safeguarding plan, which identified seven objectives and associated expected results, will be conducted for a period of three years. However, the plan does not address all the risks mentioned in criterion U.2, such as drought, floods, the lack of resources, displacement and the risks of converting the element into a commercial practice. Tourism is also identified as a safeguarding measure, but further clarification is needed on how the State Party plans to manage the possible negative impacts of tourism and over-commercialization.

1. Decides to refer the nomination of **Cultural practices and expressions linked to the ‘M’Bolon’, a traditional musical percussion instrument** to the submitting State Party and invites it to resubmit the nomination to the Committee for examination during a following cycle.

## DRAFT DECISION 16.COM 8.a.4

The Committee

* 1. Takes note that the Federated States of Micronesia has nominated **Carolinian wayfinding and canoe making** (no. 01735) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Carolinian wayfinding and canoe making refers to the centuries-old tradition of building and navigating long-distance canoes. Communities in Micronesia, and particularly in the outer islands of Yap State, continue the traditions of building the ocean-voyaging sailing canoes from local materials and of navigating, or wayfinding, without maps or instruments. The entire community participates in the construction of the canoe, which begins with the selection and felling of a tree and involves a detailed measurement system based on an indigenous mathematical tradition that is both accurate and verifiable. The carving is done almost exclusively with the indigenous adze. The asymmetrical design supports high-speed sailing and allows access to shallow water. Traditional wayfinders use environmental cues, including atmospheric phenomena, to navigate. Although they have been lost in most Pacific nations, these wayfinding and canoe-making traditions and technologies enabled the settlement of thousands of islands in the Pacific Ocean. The practice is passed on through traditional apprenticeships led by master canoe carvers and navigators. Today, only a limited number of navigators and canoe carvers remain, with few opportunities to pass on the knowledge and skills due to the reduced size of nuclear families and migration to high islands. The element is also threatened by faster transportation alternatives and environmental degradation.

* 1. 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 nomination satisfies the following criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

U.1: Canoe building is a community project involving people in various roles, such as carving the canoe and making the cords and sails. Each person is a bearer and practitioner associated with the element. Knowledge is passed on through traditional apprenticeships with master canoe carvers and navigators organized into guilds. Only four such guilds remain. The element is a source of cultural identity and has served the livelihood of the community through marine food-gathering. The skill of the wayfinders is actively reopening traditional seaways. The element does not contravene existing human rights instruments and its practice demonstrates mutual respect among communities.

U.2: Only a limited number of navigators and canoe carvers remain, with few opportunities to pass on the knowledge and skills due to the reduced size of nuclear families and migration from outer islands to high islands for education and economic opportunity. Faster transportation, environmental degradation, pressure on subsistence living and the limited availability of the wood needed to make the canoes are some of the threats to the continued viability of the element.

U.3: Safeguarding efforts include the hosting of a Canoe Summit, Canoe Fest and National and State holidays. Since 2009, efforts have also been directed at engaging youth to learn traditional navigation and canoe making, while a Navigation Club was set up to have elders teach about navigation. The State itself has supported consultation, inventorying, documentation, promotion and incorporation of the element into curricula. A set of safeguarding measures are proposed over a period of two-and-a-half years that address concerns regarding transmission, awareness raising and capacity building. The roles of the State concerned and of organizations and bearers in the safeguarding efforts are elaborated.

U.4: The file demonstrates wide community participation, including the participation of several organizations, municipal and State governments, traditional leaders and master navigators, in preparing the nomination file and in related activities. Free, prior and informed consent is established in the file, given the collaborative arrangement among the communities, individuals and organizations concerned. Some knowledge, such as that related to navigation methods, is secret and kept by the bearers and practitioners.

U.5: The element is included in various inventorying mechanisms on the islands, namely: the Oral History Database (Yap State), Ethnographic Evaluation and Inventory Assessment (Kosrae State), FSM National List of Ethnographic Surveys (National Archives of Culture and Historic Preservation (NACH)) and the Oral History Inventory (Chuuk State), administered by the State Historic Preservation Offices of Kosrae, Yap and Chuuk, and the National Archives of Culture and Historic Preservation. The element has been included in the inventories over several years, as stated in the file, including 2005, 2007, 2010, 2014, 2017 and 2019. The inventory is updated through community celebratory events, as well as through community-based data collection, and may take place sometimes on a monthly basis when the element is celebrated.

* 1. Decides to inscribe **Carolinian wayfinding and canoe making** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
	2. Commends the State Party for its first inscription;
	3. Reminds the State Party that updating is an important part of the inventorying process and invites it to include detailed information in their next periodic report on the implementation of the Convention at the national level concerning the periodicity of updating in accordance with Article 12.1 of the Convention.

## DRAFT DECISION 16.COM 8.a.5

The Committee

* 1. Takes note that Djibouti has nominated **Xeedho** (no. 01736) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Among the Somali community in Djibouti, Xeedho is a dish given by a mother-in-law to her son-in-law to celebrate the first week of her daughter’s marriage. It consists of a container carved from a tree trunk, made to hold small pieces of dried dromedary meat that is fried in butter and preserved in ghee. The cover, which is made from palm leaf fronds and decorated with leather and shells, is placed over the meat and dates, and the entire arrangement is covered with a white fabric representing a woman’s set of clothes. Women then securely tie woven ropes around the object to give it a feminine shape. On the seventh day after the wedding, a group of women, led by the bride’s mother, carries the Xeedho to the groom while performing traditional songs and dances. The groom and his friends must then try to find and untie the knots in the ropes to open the container. The practice is passed on from women to their daughters and nieces as a means of strengthening social ties between families and of promoting mutual respect and solidarity. However, it is threatened by decreasing interest among younger generations and the lack of formal mechanisms for its transmission and promotion.

* 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 includes all the skills associated with the preparation of the dish given as a gift by the mother-in-law to her son-in-law on the seventh day of her daughter’s marriage. It is practiced among the entire Somali community in Djibouti and is reserved for women with experience in the tradition. Associated knowledge and skills are transmitted informally, from women to their daughters and nieces. The element consolidates social ties between the two families and is an act of generosity by the mother-in-law. No part of the element contravenes existing human rights law, and the element promotes mutual respect among communities, groups and individuals.

U.2: The file demonstrates that the element is in need of urgent safeguarding. The primary threats to the continued viability of the element include the decline in the number of female practitioners and unwillingness of newer generations to take up the practice of the element. According to the file, transmission is being further weakened as younger generations prefer to give cultural artefacts associated with new urban contexts. Newlyweds furthermore favour urban dishes. A formal framework for the transmission of the element is also lacking.

* 1. Further considers that the information included in the file and the information provided by the submitting State Party through the dialogue process are not sufficient 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 Ministry of Culture has coordinated training programmes for inventory-making and developing safeguarding plans. The State has also coordinated a study to determine the urgency of safeguarding the element. A safeguarding plan is proposed, but it is not clear who are the communities, groups and individuals concerned with the element, nor is it clear how they were involved in developing the safeguarding plans.

U.4: The file does not provide evidence of wide participation of the concerned bearers and practitioners. Additionally, it speaks of the implementation of a safeguarding plan in terms of what is intended, rather than what will be done with respect to the role of bearers and practitioners. Free, prior and informed consent is also not widely established as evidenced by the letters of consent that accompany the file.

U.5: The element has been included since July 2020 in the pilot inventory register as ‘social practices and know-how associated with the craft industry’. The register is administered by the Directorate of Culture. The identification and definition of the element appear to have been done in collaboration with one practitioner. The inventory is to be completed every two years. However, the process for updating the inventory is not well-explained, nor is it clear how the concerned communities, groups and individuals concerned are involved.

* 1. Decides to refer the nomination of **Xeedho** to the submitting State Party and invites it to resubmit the nomination to the Committee for examination during a following cycle;
	2. Further takes note that Djibouti has requested International Assistance from the Intangible Cultural Heritage Fund in the amount of US$116,450 for the implementation of the safeguarding plan for Xeedho (no. 01843):

To be implemented by the Ministry of Muslim Affairs, Culture and Wakfs Goods, this project aims to revitalize the practice of Xeedho in Djibouti by organizing Xeedho associations consisting of bearers and community representatives from several regions and transmitting the element to younger generations through training sessions. Other project activities include providing capacity-building workshops for teachers, producing television programmes, debates and spots, developing a training module on the transmission of intangible cultural heritage in general and of Xeedho in particular, and facilitating academic and scientific research and documentation. The project will ensure community participation through the Xeedho association as well as by involving practitioners in the implementation of the planned activities. The State will also participate by helping to manage the project, implementing research and providing financial subsidies. In particular, several ministries, including the Ministry of National Education and the Ministry of Women, will support the implementation of the plan and transmission of the element. This two-year project is expected to raise awareness about Xeedho and about intangible cultural heritage in general, and to provide the human resources and knowledge necessary to safeguard living heritage in Djibouti.

* 1. Also considers that, from the information included in the file and the information provided by the submitting State through the dialogue process, the request responds as follows to the criteria for granting International Assistance given in paragraphs 10 and 12 of the Operational Directives:

A.1: The association of craftswomen of Ali Sabieh, the communities concerned and a single practitioner were involved in the preparation of the safeguarding plan. The implementation of the safeguarding plan will be done through Xeedho associations that will be set up. The State, including the Ministry of Culture and Ministry of National Education, will also be involved in the implementation process.

A.2: The total budget corresponds to a detailed budget breakdown based on the eight activities stated in the nomination file. The budget is also consistent with the time frame and major activities of the project. The sums are reasonably distributed across the various project components, and the largest sum is allocated to the core activities in the request.

A.3: With training in the framework of UNESCO’s global capacity-building programme, the State Party has made an effort to develop a feasible safeguarding strategy. Despite the concerns regarding the availability of practitioners to support the programme in light of the goal to train thirty women in two years, the schedule and timing are aligned with the objectives and the suggested measures are relevant to address the threats to the element.

A.4: The assistance will make it possible to achieve lasting results in accordance with the programme objectives. The State Party will garner experience in awareness raising with respect to Xeedho in particular and intangible cultural heritage in general. The State Party will also build the capacity of staff to respond to challenges related to implementing intangible cultural heritage safeguarding plans and sustaining certain activities, such as those involving communities.

A.5: The total project budget is US$121,450 and the State Party appears to have made some effort to provide funding in the context of its available resources, of which is a contribution amounting to approximately 2.5% of the total. Another US$2,000 is allocated from other sources.

A.6: The file indicates that the project will contribute to building the capacities of the relevant actors to safeguard the element. Over thirty teachers will be trained. In addition, the workshops and other planned activities will provide the opportunity to mobilize and reinforce the capacities of communities, individuals, researchers and bearers for enhanced implementation of the Convention. The communities, in collaboration with the media, will contribute to raising awareness of the importance of safeguarding the element of their intangible cultural heritage through the broadcasting of audio-visual programmes.

A.7: The State Party previously benefited from International Assistance under the Intangible Cultural Heritage Fund for the project entitled ‘Capacity building in community-based inventorying’ (2019; US$82,080). The project was carried out in compliance with UNESCO regulations and was successfully completed.

Paragraph 10(a): Although the file does not mention cooperation beyond the national level, the request demonstrates that Xeedho associations and bearers will be engaged in the implementation of the project at the national level. The State will also be involved in the safeguarding plan through the Ministries of Culture, National Education, Women, Youth, Craft Industry and Decentralization and through local authorities.

Paragraph 10(b): The file states that the requested assistance will provide the foundation for attracting financial and technical contributions from other partners, particularly through the development of publicity and communication tools and of income-generating activities for the bearers. The programme itself will serve as a model for implementing other safeguarding activities, which will together constitute a multiplier effect.

* 1. Decides to approve the International Assistance request from Djibouti for the implementation of the safeguarding plan for **Xeedho** and grants the amount of US$116,450 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.

## DRAFT DECISION 16.COM 8.a.6

The Committee

* 1. Takes note that Timor-Leste has nominated **Tais, traditional textile** (no. 01688) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Tais, the handwoven traditional textile in Timor-Leste, plays an important role in the life of Timorese people. The textile is used for decoration and to create traditional clothing with specific styles for men and women. People use Tais to welcome new-borns as well as for traditional ceremonies and festivals. Tais is also a means of expressing cultural identity and social class, as the colours and motifs used vary from one group to the next. Finally, the textile is used as an object of value, such as for dowries or to strengthen ties between families. Made from cotton dyed with natural plants, Tais is traditionally handwoven using simple equipment. The production process, however, is quite complex and time-consuming and entails preparing and dyeing the cotton and weaving the material. Although men may participate in the process by gathering plants to dye the cotton and making the equipment, the production of Tais is a role reserved for women, who are also responsible for passing the knowledge and skills on to the next generation. The practice is threatened by several factors, including a preference for modern clothing among younger generations, the replacement of local, handmade materials with industrial alternatives, inadequate income generation and an ever-decreasing number of weavers.

* 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: This traditional textile is made from cotton and plant-based dyes. Its production is time-intensive and entails the use of simple equipment. Its primary practitioners are women, while men help with gathering plants for dyes and making the equipment. Knowledge and skills are primarily transmitted from mother to daughter, with children imitating their mothers. Transmission also occurs among groups of weavers. The element has important sociocultural functions at traditional wedding ceremonies and burials, and is used in dowries and to pay penance for not complying with rules within the community. It is also used to distinguish different social classes and ethnic groups in communities. The element is compatible with sustainable development and does not contravene international human rights instruments.

U.2: The file sufficiently explains that the element is in need of urgent safeguarding for the following reasons: (a) a reduction in the number of weavers; (b) a preference for modern clothing among young generations; (c) relatively low source of income for weavers; (d) the replacement of local cotton with industrial cotton and of natural dyes with chemical dyes; (d) no formal system for recognizing the motifs of particular groups or families; and (e) a lack of collective communication among women practitioners of the element.

U.3: The safeguarding plan elaborated addresses the threats to the element and will help ensure its continued practice and transmission. Six safeguarding objectives are identified and include promotion, awareness raising, research, marketing, training and documentation. The proposed objectives and activities are aligned and will be implemented by the National Committee for Intangible Cultural Heritage, along with other government institutions, national non-governmental organizations and international agencies.

U.4: The communities collaborated with the State and other entities for the consultations and preparation of the file. They will also be involved in the implementation of the safeguarding plan, in particular relating to awareness raising and capacity building. Free, prior and informed consent is established in the file. Few Tais have customary practices limiting access to them. Those with limited access are the ones that are considered sacred. They are kept in sacred houses and used for rituals and ceremonies. These customary practices will be respected throughout the inscription and implementation of the safeguarding plan.

U.5: The element has been included in the inventory of Intangible Cultural Heritage since 2013. The inventory is administered by the Secretariat of State for Art and Culture. The Tais was identified and included in the inventory of the municipalities with the participation of weavers, community leaders and municipal focal points. The inventory is updated annually via a survey.

* 1. Decides to inscribe **Tais, traditional textile** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
	2. Commends the State Party for its first inscription;
	3. Reminds the State Party to monitor and mitigate any unintended consequences arising from over-tourism and over-commercialization;
	4. Further takes note that Timor-Leste has requested International Assistance from the Intangible Cultural Heritage Fund in the amount of US$265,895 for the implementation of the safeguarding plan for Tais, traditional textile:

This three-year project will be implemented by the Timor-Leste National Commission for UNESCO. Activities include promoting this handwoven traditional textile in fairs, creating a television programme and adding Timor-Leste’s cultural elements, including Tais, to school curricula. In terms of research, the project entails recruiting an expert to conduct field research and to document and photograph the raw materials used and the Tais products in the communities and local markets. The results of this research will be published in three languages and used to develop a permanent exhibition, which will also include live demonstrations by weavers. Schoolteachers will then receive training on the content of the exhibition and be encouraged to bring their students to the exhibition, as part of their schools’ extracurricular activities. Other project activities include creating a Tais weaving competition for youth, providing training on cotton creation and natural dyeing, and supporting weavers’ management skills and livelihoods through capacity building and a formal certification system. The project is thus expected to raise awareness about Tais among the general public, motivate youth to take an interest in Tais and learn the weaving techniques, increase income opportunities for weavers, attract tourists’ interest in Tais as part of Timor-Leste’s culture, and strengthen weavers’ networks.

* 1. Further considers that, from the information included 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:

A.1: The nomination file shows how community leaders and weavers participated in the preparation of the request and how the communities, groups and individuals concerned will be involved in implementing the proposed activities. Weavers will also participate in the implementation of the proposed activities such as awareness raising, transmission, marketing and networking. The communities will monitor the implementation by attending meetings to provide updates and suggestions on the activities and their effects.

A.2: The sum being requested is also appropriate for the proposed activities, as the project has a duration of implementation of thirty-six months. The activities and corresponding budget allocations are clearly stated and include the sum requested per activity. The proposed activities are complementary to each other.

A.3: The proposed activities are comprehensive and include awareness raising, educational programmes, research, transmission, weaving competitions for youth, and trainings for weavers on business and the diversification of related products. The activities are feasible and clearly form part of an integrated plan. There are also activities that target the tourism sector, such as the display of Tais at the airport and the development of brochures.

A.4: The long-lasting results of the project include providing capacity building for the network of weavers, training weavers on how to make diverse products using the element, and integrating Tais into school curricula. Among the activities proposed, the Tais certification system may also have a lasting impact and will be a sustainable system to ensure production quality and fair income for weavers.

A.5: The State has satisfactorily allocated funds from its own resources and has collaborated with other entities to procure funding for some components of the proposed project. The State will contribute US$139,790, nearly one-third of the entire project budget. A notable feature is the State’s proposed funding of a Tais Fair for a total cost of US$68,190. Other donors will contribute US$46,896, or approximately ten percent of the overall project budget.

A.6: The project will enhance the capacity of the weaver networks and of those benefitting from the training to make diverse products using the element. Some of the activities will also contribute to improving business skills to sustain livelihoods and increase understanding of chemical products. The diversification component may help strengthen production of the element itself, while the exhibit may contribute to overall awareness raising. The project management skills of members of the National Committee for Intangible Cultural Heritage will be raised, including their skills in project planning, implementation and monitoring.

A.7: Timor-Leste has not previously benefitted from any financial assistance from UNESCO under the Intangible Cultural Heritage Fund of the Convention to implement similar or related activities in the field of intangible cultural heritage.

Paragraph 10(a): The proposed project is national in scope and involves the National Committee for Intangible Cultural Heritage along with other governmental agencies, national non-governmental organizations and international agencies. In this case, the non-governmental organizations will provide financial and in-kind support for the project. The file also references the recruitment of an international researcher to collect data and conduct surveys during the research phase.

Paragraph 10(b): The State proposes to invest in the implementation of this plan and seems to involve several government agencies, including the Ministry of Tourism, Arts and Culture, as well as funding from another unnamed source. The weavers and potential retailers of the element may also benefit financially. Their capacities will be strengthened by the project, which is expected to provide further opportunities during implementation. International recognition of Tais may also lead to further technical and financial support.

* 1. Decides to approve the International Assistance request from Timor-Leste for the implementation of the safeguarding plan for **Tais, traditional textile** and grants the amount of US$265,895 to the State Party to this end;
	2. Encourages the State Party to take measures to reduce any risk of over-commercialization;
	3. Invites the State Party to use Form ICH-04-Report to report on the use of the assistance granted.