

Periodic Report (Convention)

A. General information

Name of State Party

Turkey

Date of Ratification

2006-03-27

Question A.1

Executive summary

Please provide an executive summary of the report that will allow general readers to understand the overall status of legislative, regulatory and other measures taken at the national level to implement the Convention. This should follow the organizational structure of the form.

Turkey, a country having a long history, is home to a rich intangible cultural heritage (ICH). Turkey has undertaken systematic efforts to safeguard ICH, present in its territory since its ratification to The Convention for the Safeguarding of the ICH as the 45th country on 27 March 2006. Ministry of Culture and Tourism (MoCT) Directorate General of Research and Training was designated as executive body of the Convention. Turkey was Committee Member between the years 2006-2010 and 2014-2018.

Although Turkey has a deep-rooted history for identifying and documenting various aspects of intangible cultural heritage (as 'traditional culture', 'folklore') before becoming State Party to the Convention, adopting and improving inventorying system to better align it with the Convention remains a top implementing priority. Turkey has two types of national ICH inventory: (a) ICH National Inventory of Turkey (b) Living Human Treasures National Inventory of Turkey. The inventorying was conducted at national level with the active involvement of local practitioners, tradition bearers, researchers, academicians, representatives of NGOs and local authorities according to the existing administrative division of Turkey. Inventory process is based on bottom-up and territorial approaches under the coordination of the Local ICH Boards, which are established in each administrative unit of Turkey. There are 297 elements registered in ICH National Inventory of Turkey, 65 persons and 2 groups registered in Living Human Treasures National Inventory of Turkey. The National Inventories are regularly updated at least once a year.

Extremely wide array of steps have been taken to ensure the implementation of the Convention at the national and local levels covering regulatory measures, integration of intangible cultural heritage in State planning, identification and documentation, research, financial and institutional support to ICH activities organized by local administrations and

NGOs, series of conferences, workshops, exhibitions and symposiums for rising awareness about ICH, new training and experience programs for the wide dissemination of intangible cultural heritage among various groups of the population, focusing on school children and young and the regular preparation of nomination files for inscription on the Representative List. The central and local administration have provided financial support for ICH performances and exhibitions in order to enhance the visibility and public understanding of ICH.

Turkey strongly believes that an adequate education of ICH would provide a new step in the process of awareness-raising concerning the importance of the safeguarding of ICH not only among young people but also in all parts of society. With this goal, after revising the current curricula, an elective course named “Folk Culture” added to secondary school program in 2010.

Non-governmental organizations (NGOs) play vital and active role in implementing the ICH Convention in Turkey. Five NGOs were accredited by UNESCO.

Turkey also played active role at regional and international level in maturing process of the Convention. Turkey has taken the lead in sharing experience in safeguarding of ICH with other countries through various programs and conferences such as South-East European Experts Network on the Safeguarding of ICH and The International Organization of Turkic Culture Experts Network on ICH and Turkey played the moderator role in preparation of multinational nomination files such as: Spring celebration, Hidrellez (2017), Art of Miniature (2020) and Traditional Intelligence and Strategy Game: Togyzqumalaq, Toguz Korgool, Mangala/Göçürme (2020).

Question A.2

Contact information of the focal point for the periodic report

If you need to update the information related to the focal point, please write to the Secretariat (ich-reports@unesco.org) indicating the information to be updated, and the Secretariat will make necessary changes.

Title (Ms/Mr, etc)

Ms

Family name

Uçar Sever

Given name

Ahu

Institution/position

Address

Ministry of Culture and Tourism Arařtırma ve Eđitim Genel Mřdřrlřřř řsmet İnřnř Bulvarı
No:32 Kat:9 06100 Emek/Ankara

Telephone number

+ 90 312 470 78 02

E-mail address

ahu_ucar@hotmail.com

Other relevant information**Question A.3****Institutions and organizations involved in the preparation of the periodic report**

- Governmental institutions

This report has been elaborated by the Directorate of Research and Training (executive body for the implementation of the Convention in Turkey)/Ministry of Culture and Tourism. Directorate of Research and Training (executive body for the implementation of the Convention in Turkey) is mainly the focal point for the preparation of the report for the current cycle. Meetings were by Directorate of Research and Training organized series of meeting with all stakeholders for widespread consultations.

The periodic report has also been developed with the active participation of the following government institutions:

Ministry of National Education
Ministry of Sport and Youth
Ministry of Agriculture and Forestry

- National commission for UNESCO

The National Commission for UNESCO has also been integral and active participant of the preparation of the report. National Commission for UNESCO collaborated to the periodic report in the framework of its advisory mission and functions. National Commission for UNESCO also provided relevant information on the safeguarding activities carried out by itself.

- Universities

The universities that participated in the preparation of the report have degrees in department or research centers related to intangible cultural heritage provided relevant information on their activities including academic researches, awareness raising activities, educational activities etc. The periodic report has also been developed with the active participation of the following universities:

Ankara Hacı Bayram University
Nevşehir Hacı Bektaş Veli University
Isparta Süleyman Demirel University

- Museums

The periodic report has also been developed with the active participation of the following museums:

Ankara Intangible Cultural Heritage Museum
Beypazarı Living Museum
Karagöz Museum
The Museum of Children's Play and Toys
Baksi Museum

The Museums provided information on their activities including raising awareness on ICH and transmitting traditional knowledge related to ICH to next generations by organizing performances and workshops with the participation of bearers and practitioners in different domains of ICH.

- NGOs

NGOs provided information on awareness raising and safeguarding activities. The periodic report has also been developed with the active participation of the following NGOs:

Association de Nasreddin Hodja et du Tourisme
Cultural Research Foundation
Institute for Intangible Cultural Heritage
Traditional Art Association
Istanbul Camlica Classic Art Center
Archers Foundation
World Ethnosport Confederation
International Mevlana Foundation

UNIMA Türkiye

- Municipalities

Municipalities provided information on awareness raising and safeguarding activities. The periodic report has also been developed with the active participation of the following municipalities:

Municipality of Edirne
Metropolitan Municipality of Gaziantep
Metropolitan Municipality of Konya
Metropolitan Municipality of Manisa
Metropolitan Municipality of Ankara
Metropolitan Municipality of Istanbul
Metropolitan Municipality of Bursa

- Local governments

Local ICH Boards, consisting of academicians, NGOs representatives, experts, concerned communities, groups and individuals were established in every 81 administrative unit of Turkey. Therefore 81 Local ICH Boards actively participated in preparation of the report.

Please provide any comments in the box below

Question A.4

Accredited Non-Governmental Organizations

For information, please find below the list of accredited NGOs located in your country, if any. You can find detailed information on each NGO, by clicking on the question mark symbol.

Name of the NGO	Year of accreditation
Association de Nasreddin Hodja et du Tourisme - ANHT (NGO-90148)	2010
Cultural Research Foundation - KAV (NGO-90142)	2012
Institute for Intangible Cultural Heritage (NGO-90400)	2018
Traditional Art Association (NGO-90408)	2018
Istanbul Camlica Classic Art Center (NGO-90410)	2018

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5

Participation to the international mechanisms of the 2003 Convention

Question A.5.1

Elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding

For information, please find below the list of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, if any. You can find detailed information on each element, by clicking on the question mark symbol (*Periodic reporting on these elements is done under a separate set of guidelines using form ICH-11*).

Name of the element	Year of inscription
Whistled language (00658)	2017

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5.2

Elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity

For information, please find below the list of elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity, if any. You can find detailed information on each element, by clicking on the question mark symbol (*the report on these elements will be made in section C of this form*).

Name of the element	Year of inscription
Arts of the Meddah, public storytellers (00037)	2008
Mevlevi Sema ceremony (00100)	2008
Âşıkılık (minstrelsy) tradition (00179)	2009
Karagöz (00180)	2009
Kırkpınar oil wrestling festival (00386)	2010
Semah, Alevi-Bektaşî ritual (00384)	2010
Traditional Sohbet meetings (00385)	2010
Ceremonial Keşkek tradition (00388)	2011
Mesir Macunu festival (00642)	2012
Turkish coffee culture and tradition (00645)	2013
Ebru, Turkish art of marbling (00644)	2014

Flatbread making and sharing culture: Lavash, Katyrma, Jupka, Yufka (01181) <i>Multiple: Azerbaijan, Iran (Islamic Republic of), Kazakhstan, Kyrgyzstan, Turkey</i>	2016
Nawrouz, Novruz, Nowrouz, Nowrouz, Nawrouz, Nauryz, Nooruz, Nowruz, Navruz, Nevruz, Nowruz, Navruz (01161) <i>Multiple: Afghanistan, Azerbaijan, India, Iran (Islamic Republic of), Iraq, Kazakhstan, Kyrgyzstan, Uzbekistan, Pakistan, Tajikistan, Turkmenistan, Turkey</i>	2016
Traditional craftsmanship of Çini-making (01058)	2016
Spring celebration, Hidrellez (01284) <i>Multiple: North Macedonia, Turkey</i>	2017
Heritage of Dede Qorqud/Korkyt Ata/Dede Korkut, epic culture, folk tales and music (01399) <i>Multiple: Azerbaijan, Kazakhstan, Turkey</i>	2018
Traditional Turkish archery (01367)	2019
Art of miniature (01598) <i>Multiple: Azerbaijan, Iran (Islamic Republic of), Turkey, Uzbekistan</i>	2020
Traditional intelligence and strategy game: Togyzqumalaq, Toguz Korgool, Mangala/Göçürme (01597) <i>Multiple: Kazakhstan, Kyrgyzstan, Turkey</i>	2020

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5.3

Programmes selected for the Register of Good Safeguarding Practices

For information, please find below the list of programmes selected for the Register of Good Safeguarding Practices, if any. You can find detailed information on each element, by clicking on the question mark symbol.

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5.4

Projects financed through International Assistance (Intangible Cultural Heritage Fund)

For information, please find below the list of projects financed through the ICH Fund in your country, if any. You can find detailed information on each project, by clicking on the question mark symbol.

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.6

Inventories

Please provide information on the inventory or inventories of the intangible cultural heritage present in your State's territory, as referred to in Articles 11 and 12 of the Convention and paragraph 153 of the Operational Directives. The 'Add' tab allows you to add as many inventories as you wish to include. If no inventory has been established yet in your country, leave this section blank.

1

a. Name of inventory

Intangible Cultural Heritage National Inventory of Turkey

b. Hyperlink to the inventory (if any)

<https://aregem.ktb.gov.tr/TR-279417/somut-olm-kult-miras-turkiye-ulusal-envanteri.html>

c. Responsible body

Ministry of Culture and Tourism-Directorate General of Research and Training

d. Date of establishment

2008

e. Updated since ratification or during the reporting period (provide further details in section 7.3

)

Yes

Date of latest update

11-02-2021

f. Method and frequency for updating

At least twice a year, the inventory is updated. The updating of inventories is an ongoing process. The element should be submitted for registration by Local ICH Boards, established in every 81 administrative unit of Turkey and consisting of academicians, NGOs representatives, experts, concerned communities, groups and individuals, to the Ministry of Culture and Tourism. As for the elements, the ICH Evaluation Board, established under the auspice of MoCT and consisting of academicians, ICH expert and representatives of NGOs, evaluates and reports them. The draft lists are submitted to the Minister of Culture and Tourism for approval.

g. Number of elements included

297

h. Applicable domains

Oral traditions and expressions, including language as a vehicle of the ICH; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship.

i. Ordering principles

Determination of safeguarding as a main title; raising awareness, ensuring viability and transmission titles can be determined as subtitles of safeguarding. In this context, contribution of National Inventory for safeguarding begins with promotion of ICH National Inventory and registered elements for raising awareness and ensuring viability.

j. Criteria for inclusion

The elements inscribed in ICH National Inventory of Turkey should satisfy the following criteria:

- The element should be deeply rooted in the cultural traditions of communities, groups and individuals and should hold outstanding value for presenting the creativity of Turkish culture. The elements having features of representatives and artistic value in the tradition of communities, groups and individuals can be included in the Inventory.
- The element should be transmitted from generation to generation through traditional ways.
- As a significant bond in cultural exchanges, the element should play roles in promoting national or local cultural identification, strengthening social cohesion, enhancing solidarity and social stability.
- To register in inventories, elements of intangible cultural heritage must be relevant to its community. That is, the ICH element should be recognized by the communities as significant for their identity and defined as representative of their intangible cultural heritage.
- The element should be compatible with existing international human rights documents

and also with the requirements of mutual respect among communities, groups and individuals.

- The element should demonstrate that inventorying of the element would fully respect customary practices governing access to specific aspects of certain heritage.

k. Does the inventory record the viability of each element?

No

Please provide further details, if appropriate:

l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3

)

Yes

Please provide further details, if appropriate

m. Does the inventory identify threats to the ICH elements included?

No

If yes, what are the main threats you have identified?

n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2

)

No

Name of the associated element, domain, ethnic group, geographical region, etc.

o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4

)

Yes

p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1

)

Yes

q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2

)

Yes

r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2

)

Yes

2

a. Name of inventory

Living Human Treasures National Inventory of Turkey

b. Hyperlink to the inventory (if any)

<https://aregem.ktb.gov.tr/TR-12929/yasayan-insan-hazineleri-ulusal-envanteri.html>

c. Responsible body

Ministry of Culture and Tourism-Directorate General of Research and Training

d. Date of establishment

2008

e. Updated since ratification or during the reporting period (provide further details in section 7.3

)

Date of latest update

11-02-2021

f. Method and frequency for updating

At least once a year, the inventory is updated. The updating of inventories is an ongoing process. The bearers should be submitted for registration by Local ICH Boards, established in

every 81 administrative unit of Turkey and consisting of academicians, NGOs representatives, experts, concerned communities, groups and individuals, to the Ministry of Culture and Tourism. As for the bearers, the ICH Evaluation Board, established under the auspice of Ministry of Culture and Tourism and consisting of academicians, ICH expert and representatives of NGOs, evaluates and reports them. The draft lists are submitted to the Minister of Culture and Tourism for approval.

g. Number of elements included

65 persons and 2 groups

h. Applicable domains

Oral traditions and expressions, including language as a vehicle of the ICH; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship.

i. Ordering principles

Determination of safeguarding as a main title; raising awareness, ensuring viability and transmission titles can be determined as subtitles of safeguarding. In this context, contribution of National Inventory for safeguarding begins with promotion of ICH National Inventory and registered elements for raising awareness and ensuring viability.

j. Criteria for inclusion

- The excellence in the practical application of the knowledge,
- The dedication of a person or group to his/her/their specialized area,
- The ability of a person or group to further develop his/her/their knowledge and skills,
- The ability of a person or group to pass on the knowledge and skills to trainees. (The criterion requires at least one apprentice),
- The ability of a person or group to carry out the mastership for ten years (at least).

k. Does the inventory record the viability of each element?

No

Please provide further details, if appropriate:

**l. Does the updating of the inventory reflect the current viability of elements included?
(provide further details in section 7.3**

)

Yes

Please provide further details, if appropriate

m. Does the inventory identify threats to the ICH elements included?

No

If yes, what are the main threats you have identified?

n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2

)

No

Name of the associated element, domain, ethnic group, geographical region, etc.

o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4

)

Yes

p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1

)

Yes

q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2

)

Yes

r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2

)

Yes

Question A.7

Synergies with other international frameworks

States Parties are invited to share examples of concrete activities developed within other international frameworks which contributed to the safeguarding of ICH:

1

Programme/Convention /Organization

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

Activity/project

Efforts within the framework of the 1972 Convention are carried out by the Ministry of Culture and Tourism, Directorate General of Cultural Heritage and Museums. As a result of the efforts carried out by General Directorate of Cultural Heritage and Museums, totally 19 of cultural and mixed properties have been inscribed on the UNESCO World Heritage List. There are 84 cultural properties in the Tentative List. The protection of cultural properties inscribed on UNESCO World Heritage List and other cultural properties within the framework of the 1972 Convention also overlaps with the safeguarding efforts related to intangible cultural heritage. For example; It has been decided to use traditional stonework knowledge during the restoration and conservation of "the Tombstones of Ahlat the Urartian and Ottoman citadel (2000)" inscribed in the Tentative List. Moreover, it is decided to carry out the conservation and safeguarding process together with both the 1972 Convention and 2003 perspectives, in the safeguarding measures of the "Traditional Ahlat Stonework", which was submitted as a nomination form to the USL in 2021.

Contributions to the safeguarding of intangible cultural heritage

Using traditional knowledge and skills for the protection of Natural and Cultural Heritage properties which have higher level of visibility and social awareness, and the synergy created by the 1972 Convention and the 2003 Convention enabling more effective conservation measures to be implemented; It contributes to increasing public awareness of the importance of intangible cultural heritage and increasing the visibility of the 2003 Convention.

2

Programme/Convention /Organization

2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions

Activity/project

Ministry of Culture and Tourism Directorate General of Copyrights is the executive body of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions of the UNESCO in Turkey. The Directorate General of Copyrights also responsible for implementation of Law on Intellectual and Artistic Works.

Within the framework of the 2005 Convention and Law on Intellectual and Artistic Works, it is ensured that the copyrights of the cultural and artistic works of ICH bearers and practitioners are protected legally, and also human creativity is supported by encouraging cultural and artistic activities.

Contributions to the safeguarding of intangible cultural heritage

Encourage to bearers and practitioners of intangible cultural heritage to continue their artistic and cultural activities in line with the fundamental principles of the 2005 Convention, and guaranteeing their copyrights; it contributes to sharing their artistic and intellectual works producing more easily, and creation of a more suitable environment for the keep alive and transfer of intangible cultural heritage elements.

B. Reporting against core indicators

The **Section B** of the form will allow you to report on your safeguarding activities and priorities according to the [Overall Results Framework](#) approved in 2018 by the General Assembly of States Parties to the 2003 Convention. Distributed in eight thematic areas, **26 core indicators** have been established. To each of the indicators correspond assessment factors.

Each tab under Section B corresponds to one of the 26 indicators. The answers provided for each assessment factor determine the extent to which the indicator is satisfied. It constitutes your **baseline** and it is represented by a scale. You are invited to define a **target** for the next reporting exercise in six-year time and to explain how you intend to achieve this target, referring to the specific aspects and assessment factor(s) that the State may wish to address.

1. Extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of ICH

Guidance note corresponding to indicator 1 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 1.1

Have one or more competent bodies for ICH safeguarding been designated or established?

Yes

1

Name of the body

Ministry of Culture and Tourism-Directorate General of Research and Training

Brief description of the safeguarding functions of the body

The competent body for 2003 Convention in Turkey is Directorate General of Research and Training-Ministry of Culture and Tourism. Department of Turkish ICH under the Directorate General of Research and Training, established in 2011, primarily for safeguarding ICH and also implementing the ICH Convention. The Department is working actively to raise awareness about ICH and taking the necessary measures to ensure the safeguarding of the ICH in Turkey with the participation of communities, groups, individuals and relevant NGO's. Directorate General conducts field researches, publishes informative documents such as brochures, booklets, books, research results, makes documentaries and short movies, gives technical and financial support to activities and festivals organized by communities, groups, individuals and related NGO's.

Website

<https://aregem.ktb.gov.tr/>

Contact details

Address

Kültür ve Turizm Bakanlığı Arastırma ve Eğitim Genel Müdürlüğü İsmet İnönü Blv. No:32
Kat:9-10 06100 Emek/Çankaya/Ankara-Turkey

Telephone number

+90 (312) 470 78 05 +90 (312) 470 80 00

E-mail address

Question 1.2

**Do competent bodies for safeguarding specific ICH elements exist in your country?
(whether or not inscribed on one of the Lists of the 2003 Convention)**

No

1

Name of the body

Select the element if it is inscribed on one of the Lists of the 2003 Convention

-

Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Brief description of the safeguarding functions of the body

Website

Contact details

Address

Telephone number

E-mail address

Question 1.3

Do any consultative bodies or coordination mechanisms encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management?

Yes

Explain briefly how such bodies or mechanisms involve/encourage communities, groups and individuals in ICH safeguarding and management.

ICH Evaluation Board and The Local ICH Boards encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management. ICH Evaluation Board established under the Directorate General of Research and Training provides consultations for ICH inventory-making process. ICH Evaluation Board comprised of Director General of the competent body, Head of Department of ICH, ICH Experts, academicians and related institutions of ICH experts. The Local ICH Boards comprised of academicians, representatives of concerning NGOs and institutions, bearers and

practitioners in 81 provinces prepare/update the necessary forms regarding the inclusion of elements in ICH National Inventory of Turkey and Living Human Treasures National Inventory of Turkey.

Question 1.4

Are institutions, organizations and/or initiatives for documenting ICH fostered and supported by the State?

Yes

Describe briefly how the State supports such institutions, organizations and/or initiatives for documenting ICH.

Ministry of Culture and Tourism supports NGOs, organizations and local administrations for documenting, archiving and researching studies according to the Law on Organization and Duties of Ministry of Culture and Tourism (Presidential Decree Num. 1) in Article 286-1 (b) and (c) for duties of Directorate General of Research and Training.

Within the context of these articles Directorate General of Research and Training allocate budgets to institutions, organizations and/or initiatives for documenting ICH. MoCT also gives financial and technical support to initiatives for raising awareness activities through documenting. For example, 500.000 Turkish Liras was allocated to the Project of Masters of Turkey conducted by Traditional Arts Associations, accredited NGO to UNESCO, in 2017. As a continuation of the Masters of Istanbul, Masters of Turkey was realized in 2017 for the Marmara Region as the first phase of a nationwide project where a database of artists and craftspeople who practice traditional arts and crafts in the region is created.

Are the documentation materials produced utilized to support the continued practice and transmission of ICH?

Yes

Describe briefly how the documentation materials are utilized for these purposes.

The Project of Masters of Turkey includes cities of Balıkesir, Bilecik, Bursa, Çanakkale, Edirne, İstanbul, Kırklareli, Kocaeli, Sakarya, Tekirdağ and Yalova and is accessible for the all related communities, groups and individuals. The project's documentation materials consist of a website which is published in Turkish, English and Arabic, an online map and a book. Applications of people and foundations were collected through the website and added to the inventory in an alphabetical order. Additionally, categories are created based on the art branches to make it easier to browse.

Question 1.5

Which of the following institutions contribute towards ICH safeguarding and management?

1.5

- Research institutions

Ankara Hacı Bayram Veli University Research Centre for Turkish Folklore which was founded in 2003 has determined its study areas as ICH and ICH Museums. Centre carries out scientific studies and research projects on ICH.

Isparta Süleyman Demirel University Intangible Cultural Heritage Research and Application Centre was founded in 2019. The Centre carries out studies in accordance with ICH Convention's goals and objectives.

Karamanoglu Mehmet Bey University Research and Application Centre for Turkish Folklore was founded in 2017. The Centre carries out studies in accordance with ICH Convention's goals and objectives.

Abant İzzet Baysal University Bolu Research and Application Centre for Folklore was founded in 2008. Centre carries out scientific studies and research projects on ICH especially in Bolu province.

Selçuk University Turkish Folk Culture Research Center was founded in 1989. The Centre carries out studies in accordance with ICH Convention's goals and objectives.

- Museums

Ankara Hacı Bayram Veli University Application and Research Centre for Turkish Folklore ICH Museum located in the University carries out mostly researching and archiving studies on ICH. There are sections where the materials are exhibited and reenactments are performed related to five domains of ICH Convention.

Ankara ICH Museum was established with the cooperation of Ankara Hacı Bayram Veli University, Altındag Municipality and Ankara Development Agency in 2013. The Museum's aims are raising awareness on ICH and transmitting traditional knowledge related to ICH to next generations by organizing performances and workshops with the participation of bearers and practitioners in different domains of ICH.

Beypazari Living Museum, which operates its activities under the municipality of Beypazari, was established to revitalize elements of ICH. The mission of the Living Museum is to develop all museum activities for the benefit of the society and to provide transmission of ICH elements from one generation to the other. In the Living Museum, visitors actively participate in all activities and therefore they are not just passive audiences, on the contrary, they keep alive the cultural heritage by revitalizing it and contribute to safeguarding measures as well.

Karagöz Museum located in Bursa which is a cultural symbol of the city opened in 1997. The museum carries out activities on safeguarding traditional shadow theatre.

The Museum displays traditional and current shadow plays, which helps creating awareness in the significance of safeguarding this traditional art.

The Museum of Children's Play and Toys opened in Izmir in 2010, offers an interactive environment to children in seeing and creating traditional games and toys. Also, through workshops on specific elements of ICH, for example Karagöz, children have a chance to learn authentic shapes of the depictions and to make perfect copies of them at the museum.

Baksi Museum located in Bayburt province which includes contemporary art and traditional handcrafts side-by-side under the same roof. The Museum has a significant place in safeguarding Bayburt's intangible cultural heritage.

The Museum of Archers Lodge located in Istanbul contributes to safeguarding of traditional Turkish archery.

Altinköy Open Air Museum located in Ankara contributes to raise-awareness on ICH and safeguard the city memory.

- Archives

Folk Culture Information and Documentation Center was established in 1966 under the Ministry of Culture and Tourism Directorate General of Research and Training is the documentation center for folk culture and ICH in Turkey. ICH field researches, carried by folklore researchers using preservation and archiving techniques, covering traditions, religious practices, music, handicrafts, dress, traditional cuisine, folk dance, etc. The results of these researches are preserved in the Center, which has successfully collected over 205.906 materials including ethnographic items (8188), video-sound recordings (6904), photographs (86.622), microfilms (562), slides (80.272), written documents (12.015), documentaries (2388), CD/DVD (4471), rare collections (1130) etc., testifying the richness of ICH in Turkey. Also, some of the ethnographic items are used for ICH exhibitions. Students especially from folklore and anthropology departments of the universities, folklore researchers, academicians and also individuals can benefit from the Folk Culture Information and Documentation Center.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

Guidance note corresponding to indicator 2 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 2.1

Do tertiary education institutions offer curricula and degrees in ICH safeguarding and management, on an inclusive basis?

Yes

Describe briefly, using examples and focusing on the course content relevant to ICH safeguarding and management.

There are 6 universities that have folklore departments in Turkey. Hacettepe Üniversitesi (Ankara), Ankara University (Ankara), Hacı Bayram Veli University (Ankara), Erciyes University (Kayseri), Hacı Bektas Veli University (Nevsehir) and Cumhuriyet University (Sivas) offer 4 years bachelor, masters and PhD. degrees in Folklore Department. These universities offer curricula in ICH. Some of the titles of the courses in the curriculum are; ICH and Safeguarding Approaches, Cultural Heritage Studies, Cultural Heritage, UNESCO Conventions and Practices, ICH and Museum Studies etc. For instance, ICH and Safeguarding Approaches course which is open to all undergraduate students in Ankara University Department of Folk Culture, focus on analysing of ICH Convention and reflections on safeguarding approaches of intangible cultural heritage. Moreover, Eskisehir Technical University and Yildiz Technical University offer elective ICH courses that focus on tangible and intangible cultural heritage, architectural conservation and preservation of cultural spaces. There are many courses related to ICH in the curriculum of Department of Turkish Literature of Anadolu University Open Education System.

Ankara Hacı Bayram Veli University (AHBVU) Research Centre for Turkish Folklore which was founded in 2003 has determined its study areas as ICH and ICH Museums. Centre carries out scientific studies and research projects on ICH. There are two ICH museums in the Research Centre; Hacı Bayram Veli University ICH Museum and Ankara ICH Museum. AHBVU ICH Museum carries out mostly researching and archiving studies. Ankara ICH Museum was established with the cooperation of AHBVU, Altındag Municipality and Ankara Development Agency in 2013. The Museum's aims are raising awareness on ICH and transmitting traditional knowledge related to ICH to next generations by organizing performances with bearers and practitioners in different domains of ICH. Museum organizes workshops, exhibitions, seminars and celebrations related with ICH elements which are inscribed on the Representative List. Approximately 15.000 guests most of whom are children (primary and secondary school students) visit the Museum annually.

Isparta Suleyman Demirel University Intangible Cultural Heritage Research and Application Centre was founded in 2019. The Centre carries out studies in accordance with ICH

Convention's goals and objectives. Academicians from different departments such as traditional handicrafts, architecture and fine arts give lectures and conduct projects related to Convention. The majority of the projects are aimed at safeguarding the province of Isparta's intangible cultural heritage, inventorying local ICH elements and documenting local masters works in different branches. Some of the project's names are as follows; The Project of Isparta's Intangible Cultural Heritage (short film), Nomadic Culture in Isparta, Traditional Wooden Architecture in Isparta.

Across the country there are 27 Vocational Schools of Higher Education offering two-year associate's degree and 3 universities offering four-year bachelor degree in the field of traditional handicrafts. These education institutions offer curricula in traditional craftsmanship. Some education programs are directly related to the elements which are on the UNESCO Representative List. For example, Traditional craftsmanship of Çini-making was inscribed on the Representative List in 2016 and as it mentioned on the file across the country there are three Vocational Schools of Higher Education providing two-year degree on "Art and Design of Çini" located in Kütahya, Bursa-Iznik and Izmir. The one in Izmir has "Antique Çini Repair Department". These Departments have an important place in formal education of this traditional art, their curriculums are developed to safeguard the craftsmanship, to transmit the traditional knowledge and skills through formal education and to meet the needs of qualified employees in the field of design and application.

Established in 1882, Mimar Sinan Fine Arts University dedicated to the higher education of fine arts. University offers four-year bachelor degree in Traditional Turkish Handicrafts. The Department provides training on the elements in the Representative List such as Traditional craftsmanship of Çini-making, Ebru; Turkish art of marbling and the art of miniature and the elements in the National Inventory of ICH such as illumination and rug making. Ensuring the viability of traditional arts seminars, exhibitions and workshops with the masters are organized and numerous books, articles, brochures and magazines have been published by the students and lecturers of the Department.

In order to meet the need of human resource in the priority areas of Turkey, Council of Higher Education (CoHE) offers a Ph.D. scholarship program to support students studying in doctoral programs in the state universities. "100/2000 CoHE Doctoral Scholarship Project" was designed as a long-term project with a participatory approach to increase the number of PhD-level human resource in the prioritized fields. In this respect, CoHE announced a call for application to universities, offering scholarships to students in 100 thematic fields. The field of Intangible Cultural Heritage is in the list of CoHE. The aim of the project is to create a competitive environment based on the fields of specialization in state universities, to produce knowledge in priority fields and to promote universities within the scope of this project. 100/2000 CoHE Doctoral Scholarship supports students for four years. This program has contributed significantly to the increase of studies and research in the field of ICH.

Within the scope of UNITWIN/UNESCO Chairs Programme which was established in accordance with a resolution adopted by the General Conference of UNESCO at its 26th session (1991) 15 different UNESCO Chairs Programme founded in Turkey. The Programme defined its aims as enhancing the capacities of higher education and research institutions through an integrated system of research, training, information and documentation

activities related to diverse fields. Within this framework UNESCO Chair on Intangible Cultural Heritage in Formal and Informal Education established in Ankara Haci Bayram Veli University in 2016 and UNESCO Chair on Cultural Heritage and Digital Memory established in Baskent University in 2020. The ICH Chair along with other UNESCO strategic partners, play an important role in extending the reach and effectiveness of UNESCO's programme. The Chair also contributes to the promotion and implementation of ICH Convention by conducting programs and projects. The Cultural Heritage Chair determined the study fields as digital inventorying of cultural spaces, relation between designing process of tangible and intangible cultural heritage.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

ICH became a separate branch in academic literature as a result of increasingly continued academic contributions through master and Ph D. courses, lectures, thesis, dissertations, articles, essays and seminars with the aim of promoting, safeguarding and transmitting knowledge related to ICH. The academic and educational contributions concerning ICH have brought new approaches to policy making activities such as cultural heritage management, respecting to cultural diversity and intercultural dialogue.

Students in Department of Folk Culture and Department of Traditional Handicrafts take part in field studies, organize study visits to handicraft master's ateliers and organize workshops with the participation of ICH bearers and practitioners. These practical trainings that are part of education programs create an inclusive environment for youth. They may share expressions of intangible cultural heritage that are similar to those practiced by others. Whether they are from the neighbouring village, from a city on the opposite side of the world, or have been adapted by peoples who have migrated and settled in a different region. It contributes to social cohesion, encouraging a sense of identity and responsibility which helps individuals to feel part of one or different communities and to feel part of society at large.

Question 2.2

Do governmental institutions, centres and other bodies provide training in ICH safeguarding and management on an inclusive basis?

Yes

Describe briefly, using examples and focusing on the nature of the training offered and the body providing it.

Ministry of Culture and Tourism (MoCT), Directorate General of Research and Training the competent body of the ICH Convention develops and organizes in-service trainings every year according the needs of its officers. According to the Annual In-Service Training Plan, trainings on the ICH Convention, UNESCO Intangible Cultural Heritage Lists and Turkey's

studies are given to the officers who are working in different units of the Ministry. Experts in MoCT Department of ICH and folklore researchers in Provincial Directorates of Ministry located in 81 cities provide trainings in ICH safeguarding and management for officers working in different state authorities. Besides they make ICH presentations including concrete examples from Turkey to the public at handicraft festivals held in different provinces, to the professional tourist guides, students and groups from different professions. In addition, trainings are also given to the governors, district governors and diplomatic and consular missions who will represent the country abroad. Training contents are tailored to the specific needs of the participants.

MoCT Directorate General of Research and Training organizes traditional handicraft courses with the cooperation of Provincial Directorates of Ministry located in 81 cities in order to safeguard ICH and transmit to next generations in the framework of master- apprentice model. 585 traditional handicraft courses have been opened in 64 different provinces between 2013-2021. Priority is given to masters who has Bearers and Practitioners of Intangible Cultural Heritage Cards (given by MoCT) and who are registered on the Living Human Treasures National Inventory of Turkey in determination of trainers.

Ministry of National Education Directorate General for Life Long Learning has an important role in transmitting cultural values to the next generations through non-formal education also enhances social inclusion and personal development. The Directorate General annually organizes non-formal educational courses related to ICH in public education centers located in 81 provinces of Turkey. The courses mainly cover traditional handicrafts as well as different domains of ICH Convention such as oral expressions and traditions (performing whistle language, telling traditions of folk tales etc.), performing arts (playing and making traditional music instruments, performing traditional theatre etc.), social practices, rituals (education of Alevi-Bektasi ritual semah, practicing traditional sports), knowledge and practices concerning nature and the universe (wooden architecture, mother of pearl inlay etc), traditional handicrafts (producing glass works, making carpet, practicing traditional ornamental arts etc.). “Traditional Arts about to Disappear Program” created to sustain traditional arts and ensure the transmission them to young generations. According to Regulation of Non-Formal Trainings even if there is one application from trainee the course will be opened. Moreover, the Directorate General is organizing courses related to elements inscribed on UNESCO Lists on behalf of Turkey. 9 elements which were inscribed on the Lists have involved in the non-formal education programs since 2013. The names of the courses are: Training of Karagöz Artist, Training of Semah, Alevi-Bektasi ritual, Turkish Coffee Culture, Ebru, Turkish art of marbling, Traditional craftsmanship of Çini-making, Whistle Language Training, Heritage of Dede Korkut Readings, Traditional Turkish archery and Art of miniature. 104.463 trainee participated the mentioned courses and 47.597 of the trainees received their certificates between the years 2013-2020.

Distance education module called Distance Education Portal was opened on 22nd April 2020 by Presidency Human Resource Office in order to continue in-service trainings of public officers through digital channels due to the Covid-19 pandemic. Distance Education Portal aimed to reduce bureaucracy, efficient use of human resources, the increase the education and development activities of the public officers (almost 3.3 million) and effective use of public resources. Educations are given through videos, presentations and webinars. There is

intangible cultural heritage education section in this module. All the public officers have accessibility to get this education.

The ICH Winter School is a 5-day event organized for the experts on ICH, lecturers, students or researchers in the field of ICH, officers at public authorities, the representatives of the Development Agencies etc. by cooperation with Turkish National Commission for UNESCO and Association of Intangible Cultural Heritage Institute. The Programme has been organizing from 2017 and the main aim of this initiative is to further raise the awareness among experts of ICH and strengthen the capacity of these experts in the fields related to ICH thereby also contributing to enhancement of the 2003 Convention's visibility. The Programme was revised in 2020 because of the COVID-19 and organized online with the name of 5th Intangible Cultural Heritage Summer School.

Turkish National Commission for UNESCO has been organizing trainings and workshops in cooperation with universities, municipalities, governorships offices, development agencies and local authorities. The topics of these raising awareness trainings are introduction to the UNESCO 2003 Convention, specific ICH elements' current situations, requirements for safeguarding plans, challenges and opportunities for future etc.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

MoCT organizes compulsory and optional in-service trainings to improve its officers' efficiency, ability, knowledge and motivation in their professional work. 2003 ICH Convention and Turkey's studies in this field has been included in the annual education plan as compulsory course since 2006, when Turkey became a state party. Face to face and distance education trainings are organized free and open to everyone.

The traditional handicraft courses which are organized by MoCT are accessible to all people from all segments of the society regardless of their gender, social, cultural, economic, ethnic or religious background. 8809 women and 1429 men totally 10238 trainees attended to the courses between the years 2013-2021.

Intangible Cultural Heritage Winter/Summer Schools are designed to involve different stakeholders in an inclusive way. Through these schools, ICH experts and students at graduate level (both PhD and masters) can meet and discuss on intangible cultural heritage. ICH experts and academicians train students on ICH related subjects such as SDG's and ICH, ICH in emergencies. With a view to enhancing interdisciplinary work and ensuring inclusivity, the attendees are selected from different fields of expertise related to ICH. Through the programme, the attendees take place in both courses and discussions on current debates in a participatory manner.

Non-formal education courses organized by Ministry of National Education Directorate General for Life Long Learning are open for every one regardless of gender, faith, ethnicity,

social and cultural backgrounds. Mostly women participate to the traditional handcraft courses. The elements which are inscribed on Representative List on behalf of Turkey such as Ebru and Çini making courses are designed for also physical and mentally disabled people's participation.

Distance Education Portal, is accessible to all public officers regardless of gender, age or position (almost 3.3 million). It is a significant portal for the usage of all the public officers. 17 ministries related, affiliated, coordinated to these institutions and establishments with 3,3 million public officers can get education including ICH studies in Turkey through orientation, in service training, compulsory education videos, presentations and webinars.

Question 2.3

Do community-based or NGO-based initiatives provide training in ICH safeguarding and management, on an inclusive basis?

Yes

Describe briefly, using examples and focusing on the training offered and the organization providing it.

Community-based and NGO based initiatives provide numerous training in ICH safeguarding. Some of the examples are as follows:

Institute for Intangible Cultural Heritage as an accredited NGO to UNESCO is one of the partners of activities that focus on the education of experts, NGOs, teachers, students and researchers. Activities in all domains of the Convention, particularly through museum activities, training programs, research and projects in cooperation with the MoCT, Ministry of National Education, Turkish National Commission for UNESCO, universities, municipalities, related governmental bodies and other NGOs, are organized. They also provide academic consultancy to Ankara Intangible Cultural Heritage Museum in planning and execution of celebrations, meetings, festivals and workshops.

Traditional Arts Association (TAA) an accredited NGO to UNESCO carries out various activities and efforts to ensure the strength traditional arts and crafts. TAA organizes workshops on different subjects such as Terminology in Traditional Arts, Academic Education and Master-Apprentice Relationship, Material Knowledge and Technology in Traditional Arts etc.

Cultural Research Foundation an accredited NGO to UNESCO developed a digital and visual-based educational material to raise awareness about the ICH. An animation is created to inform UNESCO, ICH and its domains for the children aged 7-12.

International Mevlana Foundation has an effective role in transmitting Sema Ceremony to next generations and organizes trainings on Mevlana and Sema Ceremony.

UNIMA (Union Internationale de la Marionnette) organizes courses with the participation of masters, which are very important for visibility and raising awareness of the Karagöz Turkish

Shadow Theatre.

Association for Tourism and the Promotion of Manisa and Mesir one of the most prominent organization that contribute voluntarily to the Mesir Macunu Festival. The NGO organizes workshops for children to the Association's atelier.

Turkish Coffee Culture and Research Association organizes trainings and workshops on coffee culture.

Traditional Turkish Archery Federation organizes courses and competitions related to traditional archery. Bearers and practitioners attended the courses make significant contributions to the sustainable safeguarding and ensuring viability of the element.

World Ethnosport Confederation organizes courses, competitions, workshops and forums in order to sustain the traditional sports games and traditional intelligence games such as Mangala/Göçürme.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Training courses, workshops and ateliers organized by community-based and NGO-based initiatives are accessible for all the concerned experts of ICH, related groups, communities and individuals. Especially university students of related departments such as folklore, museology, traditional handicrafts and traditional Turkish Arts and folklore researchers can participate these programmes.

The animation movie created by Cultural Research Foundation focused on ICH as a living cultural heritage. It is accessible to all children through social media channels. Children can get the access through the social media platforms and it is inclusive to all related and interested groups, communities and individuals as well as the children.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

Guidance note corresponding to indicator 3 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 3.1

Do training programmes provide capacity building in ICH addressed to communities, groups and individuals?

Yes

Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).

Ministry of Culture and Tourism Directorate General of Research and Training as an executive body has prioritized the ICH capacity building in different parts of the society. According to its annual program, Directorate General gives capacity building trainings in ICH addressed to communities, groups and individuals. Directorate General provides ICH trainings during traditional handicraft festivals organized by municipalities in coordination with communities, groups and individuals. These trainings mainly focus on ICH Convention and its safeguarding approaches with active involvement of masters of handicrafts, bearers, practitioners and researchers.

Ministry of Culture and Tourism Directorate General of Research and Training has been organizing ICH Informative Meetings while preparation of ICH nomination files with all the experts from the related public institutions (Museums, Libraries, Local Education Centers etc.), local administrations, NGOs, representatives of research centers and bearers of ICH. The meetings foster all stakeholders to work for the safeguarding of ICH and raising awareness. The meetings also provide an opportunity for the practitioners to develop a better understanding of the current ICH safeguarding policies.

Traditional Arts Association (TAA) accredited NGO to UNESCO has been periodically organizing Traditional Arts Copyright Trainings for the artists and craftspeople at all ages and gender. These capacity building trainings aimed to give insight to the trainees on the economic, social and cultural rights they have on their work and to advise on the methods of protecting their intellectual property rights. TAA also offers a free consultancy service to support its members on copyrights issues. Artists and craftspeople who have updated information on their intellectual property rights and the methods of protecting them can practice with more confidence and can take better care of ICH values.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Bearers and practitioners are at the core of the planning process of these programs. These programmes are planned and executed in close contact with those who participate in activities. Ministry of Culture and Tourism and Traditional Arts Association carry out its trainings in an inclusive base. Trainings are free and open to artists, craftspeople, bearers and practitioners.

Are any of these training programmes operated by communities themselves?

No

Provide examples of such trainings, describing the involvement of communities in operating these programmes

Question 3.2

Do training programmes provide capacity building in ICH addressed on an inclusive basis to those working in the fields of culture and heritage?

Yes

Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).

UNESCO Chair on Intangible Cultural Heritage in Formal and Informal Education in Ankara Haci Bayram Veli University, Association of Intangible Cultural Heritage Institute and Turkish National Commission for UNESCO have been organizing capacity building programme called The ICH Winter/Summer School with the cooperation of municipalities and Development Agencies since 2017. ICH experts and both PhD and master students find an opportunity to share knowledge and experience on ICH.

The main aim of this initiative is to further raise the awareness among experts of ICH and strengthen the capacity of these experts in the fields related to ICH thereby also contributing to enhancement of the 2003 Convention's visibility. ICH experts and academicians train students on ICH related subjects such as SDG's and ICH, ICH in emergencies. These programs enhance the ability and awareness of NGOs, municipalities and universities to establish / support new initiatives on ICH in their own contexts in line with specific themes and needs. Particularly, participants of winter and summer schools on ICH are selected among researchers and NGOs, taking also into account gender balance.

Training programme also focus on the capacity building of young professionals from universities, ministries, NGOs, municipalities and also graduate students. Following these education programs, for example, Development Agencies all around Turkey have started to provide financial support for more projects related to ICH. Besides, in addition to providing direct consultancy, the work of UNESCO Chair on Intangible Cultural Heritage in Formal and Informal Education has also inspired universities and municipalities to establish museums dedicated to intangible cultural heritage and the number of such museums increased in

recent years.

Intangible Cultural Heritage Schools

- I. Intangible Cultural Heritage Winter School, 2-10 February 2017, Sapanca/Sakarya.
- II. Intangible Cultural Heritage Winter School, 22-26 January 2018, Ilgaz/Çankiri.
- III. Intangible Cultural Heritage Winter School, 26-29 January 2019, Çamlidere/Ankara.
- IV. Intangible Cultural Heritage Winter School, 0-7 February 2020, Kastamonu.
- V. Intangible Cultural Heritage Summer School, 29 June-3 July 2020. (online)

The Foundation for the Protection and Promotion of the Environment and Cultural Heritage (ÇEKÜL) strives to foster and build a nation-wide awareness and network for the preservation of the urban and rural and natural environment. The Foundation organizes workshops and trainings those working on the culture and heritage departments on municipalities which are members of the Union of Historical Towns. ÇEKÜL Academia organized a UNESCO Local Administrations Training Programme composed of three stages in 2021. The main topics of the training programme were introduction of UNESCO 2003 Convention, key concepts of the five domains of ICH, National Inventory and Turkey's ICH studies, ICH and museums. Participants discussed how safeguarding of living heritage can contribute towards the achievement of the 2030 Agenda for Sustainable Development and how policy makers could integrate the safeguarding of intangible cultural heritage in their plans and programmes.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Intangible Cultural Heritage Winter/Summer Schools are designed to involve different stakeholders in an inclusive base. The trainings that are provided so far have focused on the capacity building of researchers and students with an educational background in the fields related to ICH, local administrations (people working in departments of cultural affairs at municipalities have been invited or encouraged to apply), various government institutions (representatives from Ministry of National Education, Ministry of Culture and Tourism and development agencies) and NGOs.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting

exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will be “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

Guidance note corresponding to indicator 4 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

In your country, is ICH transmitted through or used as a medium of teaching and learning in the following?

- formal education
- non-formal education

Question 4.1

Are practitioners and bearers involved in designing and developing ICH education programmes and/or are actively presenting and transmitting their heritage?

Yes

Explain briefly how practitioners and bearers are involved in these activities.

One of the good examples of practitioners and bearers involved in designing and developing ICH education programmes is One Master Thousand Masters Project. The project conducted by Ministry of Culture and Tourism (MoCT), NGOs and Anadolu Sigorta (private insurance company participating to the project without none profit aim). One Master Thousand Masters is a long-lasting project which has started in 2010 and is planned to last for 10 consecutive years, until 2019. The project was conducted in 44 cities of Turkey which has 81 cities in total.

The community, groups or, if applicable, individuals concerned have actively participated in One Master Thousand Masters project at all stages of its planning and implementation. The safeguarding needs, priorities were identified by the community and group themselves at local levels through Local ICH Boards which are established in every 81 cities of Turkey.

The safeguarding needs of the project were directly identified by concerned communities, groups, bearers and NGOs. Local ICH Boards evaluated these safeguarding needs and submitted them to MoCT. The priorities of the project, branches of traditional craftsmanship, cities and trainers are determined by MoCT and the project was implemented with cooperation of NGOs and Anadolu Sigorta. The MoCT provided technical assistance, Provincial Directorates of Culture and Tourism coordinated the courses in the selected cities. NGOs organized the courses and trainers determined the content and methodology of the courses. Anadolu Sigorta provided financial support and coordinated communication of the project. Particularly trainers were selected from the bearers who has Bearers and Practitioners of ICH Cards or proclaimed as Living Human Treasures. Moreover, branches of traditional craftsmanship were selected from elements which had been inscribed on ICH National Inventory of Turkey.

According to the project, providing free trainings to 15-20 candidates at 3 – 6-month periods. As a result, the project, for a period of 10 years, aimed to train 1000 people who will gain competence in about 50 traditional craftsmanship in 44 different cities.

Apart from the above mentioned Project, Ministry of Culture Tourism Directorate General of Research and Training organizes traditional handicraft courses according to Regulation on Turkish Ornament Arts and Traditional Handicraft Courses with the cooperation of Provincial Directorates of Ministry located in 81 cities. Priority is given to masters who has Bearers and Practitioners of ICH Cards. Practitioners and bearers actively involved in designing and developing ICH education programmes and also the content and the methods of these training courses. Therefore, these educational programmes enable practitioners and bearers to transmit their heritage to young generations.

Ministry of National Education supports the involvement of practitioners and bearers in designing training modules and developing both formal and non-formal education programmes related to ICH regarded to their technical and artistic approaches. Ministry of National Education Directorate General for Life Long Learning organizes non-formal educational courses according to Regulation on Ministry of National Education Life Long Learning Institutions in public education centers located in 81 provinces of Turkey. These courses organize trainings according to the training modules which had been determined by concerned bearers and practitioners. According to the protocol signed with the Ministry of Culture and Tourism in 2020, trainers of these non-formal education courses are selected only from those who has Bearers and Practitioners of ICH Cards.

Question 4.2

Are modes and methods of transmitting ICH that are recognized by communities, groups and individuals, included or strengthened in formal and non-formal educational programmes?

Yes

Explain briefly, using examples, how such modes and methods of transmission are included and/or strengthened.

Master- apprentice relationship is very crucial for the transmission of ICH elements especially for the traditional handicraft domains. Therefore, it is aimed to protect this nature of the master-apprentice relationship and adopt it in educational programmes mentioned above. These educational programmes focus on the protection of the nature of master and apprentice relationship and development of skills necessary for the ICH elements especially for traditional craftsmanship. This model is based on integral transmission of the elements with its social, cultural, historical and ethical context. This model not only enables the transmission of technical skills but also the cultural meanings and ethical principles recognized by communities, groups and individuals.

In the framework of these educational programmes, the knowledge and skills related to the ICH elements are transmitted orally and practically within master-apprentice relationship. Learning by doing model including the participant observation of master's physical

movements, memorization of techniques and skills, application and experimentation under the master's supervision is dominantly used in these educational programmes.

The courses organized by Ministry of Culture Tourism in accordance with Regulation on Turkish Ornament Arts and Traditional Handicraft Courses and also the courses organized by Ministry of National Education Directorate General for Life Long Learning are concrete examples for the usage of learning by doing model within the context of master-apprentice relationship.

The One Master Thousand Masters Project is another concrete example in which methods of transmitting ICH that are recognized by communities, groups and individuals are used. This project is based on bottom-up perspective with the active participation of local communities, local administrations and NGOs. The craftsmen/women who were selected to transmit their crafts through courses organized in the context of the project also played active role in the planning and implementation of the project. The training method of the courses were directly determined by craftsmen/women themselves.

Question 4.3

Do communities, groups, NGOs or heritage institutions offer educational programmes and/or extra-curricular activities concerning ICH and strengthening its transmission, and do they receive any support?

Yes

Explain briefly, with examples, how these programmes strengthen ICH transmission and who provides them.

The communities, groups and NGOs organize workshops, ateliers, courses, exchange programs concerning ICH especially in the traditional handicrafts. Promotional activities like competitions, performances, symposium, panels, exhibitions and festivals in public spaces, particularly museums, schools, town squares, parks and universities are held in order to strengthen transmission. These activities include teaching techniques and traditional ways of practicing the crafts, producing equipment in a traditional way. These efforts make significant contributions to the sustainable safeguarding and ensuring viability of the living heritage.

For example, according to The Youth Support Programme (2016-2017) conducted by Ministry of Culture and Tourism Directorate General of Research and Training, projects related to ICH were supported. Projects which are conducted by individuals and NGOs about enhancing transmission of the heritage to the next generations, increasing involvement of youth to the cultural activities, raising awareness activities strengthen ICH transmission. Youth between age 14-29 participated to the workshops and ateliers organized in the context of the programme. At the end of the program participants' interest about living heritage has been significantly increased.

According to the One Master Thousand Masters Project (2010-2019) education programmes concerning ICH conducted by NGOs ensured the transmission of ICH elements especially for

the traditional handicraft domains.

Also annually “Minstrels Meetings” at national and international festivals, festivities, competitions, cooperation and solidarity days, nights, interviews and commemoration programs organized by minstrels with the support of local governments and the Ministry of Culture and Tourism. These meetings strengthen ICH transmission and promote the interest of the young generation toward the tradition.

Provide additional details here of the nature of any support (financial, technical, in-kind or other) they receive.

Ministry of Culture and Tourism Directorate General of Research and Training, the executive body of the 2003 Convention, gave financial and technical support to the educational activities conducted by youth between 14-29 according to The Youth Support Programme. Totally 5 million Turkish Liras allocated to the educational projects submitted by youth.

The Ministry of Culture and Tourism provided technical assistance for One Master Thousand Masters Project, Provincial Directorates of Culture and Tourism coordinated the courses in selected cities. NGOs organized the courses and trainers determined the content and methodology of the courses. Anadolu Sigorta provided financial support and coordinated communication of the project.

Question 4.4

Do teacher training programmes and programmes for training providers of non-formal education include methods for integrating ICH and its safeguarding into education?

Yes

Provide additional details here of these training programmes, in particular the methods taught and the target audience.

Directorate General for Teacher Training and Improvement under the Ministry of National Education has been organizing training programs for teachers in order to self-improvement of the trainers since 2001. By means of these educational training programs teachers can access opportunity to improve their related skills and knowledge. Due to the Covid-19 pandemic, these courses have been holding mostly through distance education module since 2019. Some of the examples are indicated below:

From the traditional arts “Ebru: Turkish Art of Marbling”, “Hüsn-i Hat” and “illumination” training programmes were organized in Mersin and Yalova provinces in 2014. Totally 80 teachers participated the trainings.

Folk dances trainer’s education courses were organized in Yalova and Erzurum provinces in 2019 and 2020. 440 teachers participated the mentioned courses.

Telling fairy tales courses were organized in Yalova and Ankara provinces in 2019 and 250 teachers participated the courses. Also, six distance education telling fairy tales courses were

organized in 2020 and four distance education telling fairy tales courses were organized in 2021.

Teacher training program related to Traditional Turkish Archery organized in 2019. 1041 teachers participated the course and 755 of them took their certificates.

Turkish National Commission for UNESCO organized a live broadcasted seminar for teachers about UNESCO 2003 Convention and the importance of teacher's role in safeguarding of living heritage at schools on EBA TV (Turkey's Digital-Distance Educational Platform) in 2020.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will be "Satisfied" for this indicator that has already met "Satisfied" in this reporting cycle. Besides the State Party will target to work for supporting more educational programs for the transmission of ICH.

5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one's own and others' ICH

Guidance note corresponding to indicator 5 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 5.1

How is ICH included in the content of relevant disciplines? (you may check several)

- As a stand-alone subject

ICH included in the content of secondary school education curricula through an elective course named "Folk Culture". The primary expected objectives of primary and secondary education on ICH are that revitalization of social memory and enhancement the visibility and raising awareness on ICH. It is aimed that an adequate education of ICH would provide a new step in the process of raising awareness concerning the importance of the safeguarding of ICH not only among young people but also whole society. With this goal, after revising the current curricula, with the decision of the Ministry of National Education-Board of Education, an elective course named "Folk Culture" added to secondary school's (5th -8th grade) program in 2010.

Folk Culture course focuses on the ICH domains stated in the 2003 Convention (oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; - performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship) and safeguarding of ICH in the schools under the auspices of Ministry of National Education General Directorate of Basic Education. The learning outcomes of the lesson helps in developing opportunities to better understanding of oral expressions, social and cultural practices, rituals, traditional values and main principles of ICH. Therefore, it helps to transmit an adequate knowledge of the ICH to next generations.

Also, due to the COVID 19 pandemic EBA TV (Turkey's Digital-Distance Educational Platform operated by Ministry of National Education) is started to broadcast in order to ensure students' access to education. Folk Culture elective course has been accessible for secondary school students via online since 2020.

- As a means of explaining or demonstrating other subjects

According to Ministry of National Education Directorate General for Basic Education subjects either related to directly or indirectly intangible cultural heritage are

involved in primary and secondary education curriculum through Social Studies Course, Turkish Course, Visual Arts and Turkish Culture and Civilization History etc. The parts in the courses aim to introduce ICH, the importance of safeguarding and raising awareness on the diversity of living cultural heritage.

Also, there are courses related to specific ICH elements in the Vocational High School and Fine Arts High School curriculum such as Handicraft Technologies, Ceramic and Glass Technology, Making Traditional Musical Instruments, Wooden Craftsmanship, Making Jewellery etc. Ministry of Culture and Tourism and Ministry of National Education signed a protocol for establishing Istanbul Cagaloglu Traditional Turkish Arts Vocational High School to give specific ICH courses related to the Turkish traditional arts in 2018. Within the scope of the protocol many subjects related to traditional handicraft domain of ICH added to educational curriculum.

Question 5.2

Do school students learn to respect and reflect on the ICH of their own community or group through educational programmes and curricula?

Yes

Explain briefly, with examples, how school students learn this.

It is accepted that Folk Culture, Turkish and Social Studies Lessons' books and educational programs include intangible cultural heritage awareness in some extent. Justice, friendship, honesty, self-discipline, patience, respect, responsibility, tolerance and respect for the cultural diversity are the deeply rooted values involved in the educational programs. These values are taught both separately and collectively with related sub-values and other values in the learning-teaching process. Therefore, school students can learn to respect and reflect on the ICH of their own community or group.

Do school students learn to respect and reflect on the ICH of others through educational programmes and curricula?

Yes

Explain briefly, with examples, how school students learn this.

The content of the Folk Culture lesson involves different cultural expressions of different regions of Turkey. Learning different cultural practices concerning celebrations, cuisine, clothing, traditional music, oral traditions and festivities etc. are the outcomes of the Folk Culture course. Students participate in study visits to handicraft master's ateliers, museums, exhibitions and cultural spaces. Ministry of National Education organize national painting, poem, thematic contests related to important figures, events and celebrations among primary and secondary schools' students in order to raise awareness on living heritage. Students participate workshops at ICH Museums to experience the ICH rituals and practices. By means of these activities students can involve different cultural tradition values and respect for ICH of others.

Question 5.3

The diversity of learners' ICH is reflected through educational curriculum via:

Question 5.4

Do educational programmes teach about the protection of natural and cultural spaces and places of memory whose existence is necessary for expressing ICH?

Yes

Briefly explain, giving examples, how educational programmes teach this

Education programs are conducted with the perspective of cohesion of theoretical and practical understanding according to National Education Basic Law Number 1739. In the framework of the Folk Culture Lesson awareness of natural and cultural spaces are ensured by various methods including study visits to handicraft master's ateliers, museums, exhibitions and cultural spaces and places whose existence are necessary for expressing ICH. Also, the relationship between cultural spaces and living cultural heritage is taught in the courses such as Geography, Contemporary Turkish and World History, Social Studies.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will be "Satisfied" for this indicator that has already met "Largely" in this reporting cycle. The State Party will work for more inclusion of ICH and its safeguarding in primary and secondary education curriculum.

6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

Guidance note corresponding to indicator 6 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 6.1

Do post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the following fields?

- Music

Conservatories of Universities offer curricula and degrees that strengthen the practice and transmission of ICH. Universities such as Istanbul Technical University, Ege University, Hacettepe University, Ankara University, Anadolu University, Dokuz Eylül University, Bilkent University, Çukurova University offer bachelor degree in music concerning transmission of ICH to next generations and raising awareness about safeguarding living heritage. The Departments of Traditional Turkish Music aim at educating competent researchers, scholars, artists and educators so as to introduce and transmit Turkish Music to the next generations. Departments of Making Musical Instruments aim to make and improve the musical instruments which are a part of Turkish traditional handicrafts and Turkish culture and to transmit them to next generations.

Turkish Folk Dances Departments aim to train competent educators, scholars and artists who will transmit the traditional folk dances from one generation to the other. According to curricula, students participate in ethnographic field researches and obtain data on folk dances collections.

- Arts

There are Classical Ornamental Arts departments in faculty of fine arts have courses which strengthen the transmission of ICH. Mimar Sinan Fine Arts University, Ankara Haci Bayram Veli University, Marmara University offer four-year bachelor degree in Classical Ornamental Arts. Ensuring the viability of traditional arts; seminars, exhibitions and workshops are organized with the participation of masters and books, articles, brochures and magazines published by students and lecturers. Illumination, Calligraphy, Miniature, Ebru: Turkish Art of Marbling etc. are the courses which also contribute to ensure the transmission of living heritage.

- Crafts

Departments of Classical Ornamental Arts and Traditional Handicrafts offer 4 years bachelor, master and PhD degree in Craftsmanship of Çini (Tile) Making, Rug and Carpet Weaving and Designing, Classical Book Binding. Curriculum of the departments focus on providing the theoretical and practical education that is necessary for the transmission of ICH.

- Technical education/training

Vocational education/training and technical education/training are conducted together in the line with national targets, sectoral demands and pedagogical needs in the scope of the Law on the Organization and Duties of the Ministry of National Education No. 6764 and the Law on the Amendment of Decrees on Certain Laws and Decree Laws.

- Vocational education/training

There are 27 Vocational Schools of Higher Education offering two-year associate's degree in the field of traditional handicrafts. These education institutions offer curricula in traditional craftsmanship. Some of them have curriculum related the elements which are inscribed on the ICH National Inventory of Turkey. For instance, Ege University Faculty of Fine Arts, Design and Architecture Department of Traditional Turkish Arts' curriculum is developed to safeguard the illumination art, to transmit the traditional knowledge and skills of the art through formal education.

Question 6.2

Do post-secondary education institutions offer curricula and degrees for the study of ICH and its social, cultural and other dimensions?

Yes

Describe briefly, giving examples, how these programmes and degrees relate to the study of ICH.

There are training programs and degrees promoting study of ICH and its social, cultural and other dimensions such as Ankara Haci Bayram Veli University (AHBVU) Application and Research Centre for Turkish Folklore and Isparta Suleyman Demirel University Intangible Cultural Heritage Research and Application Centre.

AHBVU Application and Research Centre for Turkish Folklore has determined its study areas as ICH and ICH Museums. Centre organize workshops, celebrations and performances in coordination with museums. Participants of the activities can learn by doing and can be a

part of living heritage. Isparta Suleyman Demirel University Intangible Cultural Heritage Research and Application Centre carries out scientific studies and research projects on ICH in order to promote social cohesion, respect for cultural diversity and human creativity especially in Isparta province. Moreover, Departments of Folk Culture, Archaeology, Anthropology, History, History of Art, Turkish Literature, Theatre, Cultural Heritage and Tourism conduct studies, programs and promotional activities and offer curricula on ICH and its social, cultural and other dimensions.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will be “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

Guidance note corresponding to indicator 7 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 7.1.a

To what extent are the inventories identified in section A.6 oriented towards safeguarding of ICH?

Fully

Explain briefly, giving examples, how these inventories are oriented towards safeguarding of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in having them do so.

Turkey has two national ICH inventories named “ICH National Inventory of Turkey” and “Living Human Treasures National Inventory of Turkey”. Both inventories are connected with each other and oriented to safeguard ICH with the primary objectives of raising awareness, ensuring viability and transmission.

ICH National Inventory of Turkey is based on territorial principles, covering all geographical parts of the country. The national inventory system aims to identify, register and safeguard the ICH elements of the country. Identifying and registering of an element to national inventory begins at local level. There are Local ICH Boards, which exist in all provinces and consist of concerned communities, local administrators, experts, representatives from institutions and NGOs. They carry out the identification and inventory making of ICH elements, definition and updating of safeguarding measures by raising awareness, ensuring viability and transmission.

Determination of safeguarding as a main title; raising awareness, ensuring viability and transmission titles can be determined as subtitles of safeguarding. In this context, contribution of National Inventory for safeguarding begins with promotion of ICH National Inventory and registered elements for raising awareness and ensuring viability. By the end of the first reporting period in 2013, there were only 60 ICH elements in National Inventory. With the promotional news, reports and announcements raised awareness of National Inventory of ICH and ICH in general, this number increased to 297 by October 2021.

One of the main aims of national inventory system is transmission activities for safeguarding. Ministry of Culture and Tourism- Directorate General of Research and Training, executive body of the 2003 Convention and National Inventories, has been cooperating with Ministry of National Education-General Directorate of Life Long Learning and local administrations for organizing courses and trainings. ICH elements which were registered to the National Inventory are selected for these training courses within the context of transmit and ensure viability of these elements for the next generations.

Living Human Treasures National Inventory of Turkey identifies and registers a person or a group who possess to a high degree of knowledge and skills required for practicing or

performing the elements of ICH. Nominating a person or a group to the rank of Living Human Treasure, the eligibility criteria are as follows;

- a) to have practiced his/her art for at least 10 years
- b) to possess the ability to transmit their knowledge and skills through apprenticeship;
- c) to have the excellence in the application of the knowledge and skills displayed
- d) to possess a rare or exceptional know-how
- e) the dedication of the person or group in the application of their art
- f) be persons or a group with the ability to further develop their knowledge and skills (to apply new ideas and try out new skills to create close relationship between society and art)
- g) the ability of the person or group to transmit the knowledge and skills to trainees (to have trained apprentice (s))

Living Human Treasures proposals are made by Local ICH Boards. The Local ICH Boards, consist of concerned communities, local administrators, experts, representatives of institutions and NGOs, identifies the living human treasures by evaluating the nominees within the context of criteria mentioned above.

The first activity for raising awareness is proclamation of the living human treasure and promotion of the element which he/she practices or performs. The Living Human Treasures appointed are conferred plaques and awards at a formal ceremony presided over by the Presidency of Republic of Turkey and Ministry of Culture and Tourism, with the participation government members, state officials, national and international news agencies, academicians, NGOs, the bodies and institutions concerned and fore-leading artists in the country.

Living Human Treasures National Inventory of Turkey includes 65 distinguished masters and 2 groups who are known for their success in practicing or performing techniques in different ICH domains at national and international levels. The main objective for the safeguarding process of the living human treasure and the element, he/she practices or performs, is raising awareness and ensuring viability. Promotional documentary films have been shooting periodically by Ministry of Culture and Tourism related to the living human treasures and the elements he/she practices or performs.

Transmission is one of the criteria for eligibility of living human treasures, they are the main person or group for transmitting ICH elements to next generations. Many of them have their own ateliers, giving courses and trainings, attend to Ministry of Culture and Tourism's, Ministry of National Education's and municipalities' courses or contribute to projects such as One Master Thousand Masters and train new masters for transmission of ICH elements to next generations.

Question 7.1.b

To what extent do these inventories reflect the diversity of ICH present in your territory?

Fully

Explain briefly, giving examples, how these inventories reflect the diversity of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in so doing.

There are 297 ICH elements registered to the National Inventory by the end of October 2021. The number of the elements registered to ICH National Inventory of Turkey increased from 60 to 297 elements between 2013-2021. The identification range of ICH domain(s) manifested by 297 elements registered in ICH National Inventory of Turkey are as shown below;

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage- 28 elements
- Performing arts- 64 elements
- Social practices, rituals and festive events- 60 elements
- Knowledge and practices concerning nature and the universe- 27 elements
- Traditional craftsmanship- 37 elements
- Social practices, rituals and festive events and Knowledge and practices concerning nature and the universe- 33 elements
- Social practices, rituals and festive events and Performing arts- 22 elements
- Social practices, rituals and festive events and Traditional craftsmanship- 2 elements
- Traditional craftsmanship and Knowledge and practices concerning nature and the universe-1 element
- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage and Performing arts- 22 elements
- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage and Knowledge and practices concerning nature and the universe- 1 element

Folklore researchers and experts from Department of ICH, academicians, representatives of local ICH boards and NGOs organized meetings for categorization of the registered elements in ICH national inventory system in 2019. After series of meetings, the elements registered in ICH national inventory categorized in 35 groups. The diverse of groups and number of ICH elements included can be seen below;

- Traditional Turkish Handicrafts and Art of Ornaments- 12 elements
- Traditional Craftsmanship- 45
- Craftsmanship of Traditional Architecture- 5 elements
- Traditional Art of Weaving- 4 elements
- Traditional Craftsmanship of Clothes Making- 3 elements
- Knitting, Lacing and Embroidery Traditions- 4 elements
- Traditional Instrument Making and Performing- 17 elements
- Traditional Children Games and Craftsmanship of Toys- 2 elements
- Traditional Solidarity Organizations and Meetings- 5 elements
- Social Practices Connected with Cultural Spaces- 4 elements
- Cooperation, Solidarity and Charity Traditions- 4 elements
- Friendship and Relative Traditions- 4 elements
- Hospitality Traditions and Traditional Turkish Hospitality- 1 elements
- Farewell and Welcome Traditions- 2 elements
- Prenatal, Postpartum and Childhood Traditions- 10 elements
- Marriage Traditions- 5 elements
- Traditions and Practices Related to Death- 2 elements
- Traditions and Practices Related to Religious Beliefs- 9 elements
- Commemoration of Special Days and Characters- 3 elements
- Traditional Communication Methods and Practices- 1 elements
- Traditional Market Culture and Practices- 1 element
- Beliefs, Traditions and Practices Related to Traditional Calendars- 21 elements
- Transhumance Traditions- 1 element
- Traditional Festivals and Celebrations- 5 elements

- Oral Traditions and Expressions- 10 elements
- Mourning Traditions- 2 elements
- Folk Music Traditions- 9 elements
- Traditional Folk Dances- 16 elements
- Traditional Theatre and Plays- 6 elements
- Traditional Sports- 9 elements
- Agriculture, Farming and Cultivating Traditions- 4 elements
- Traditional Livestock Raising and Practices- 5 elements
- Traditional Healing, Cleaning Practices and Production- 4 elements
- Traditional Turkish Cuisine- 57 elements

Living Human Treasures National Inventory of Turkey was formed in 2008. Between 2008 to 2013 there were 20 people proclaimed as living human treasure and registered to the inventory. This number increased to 44 and 1 group by the end of 2020. In 2021, 21 people and 1 group registered to the inventory. With these registrations, there are 65 masters and 2 groups in Living Human Treasures National Inventory of Turkey. In addition to this data, Living Human Treasures proposals have been sending by local ICH boards to Ministry of Culture and Tourism. There are already 229 people from all geographical regions of Turkey proposed by local ICH boards. These proposals are periodically evaluated by ICH Evaluation Board and adopted for proclamation and registration.

The diverse of ICH domain(s) which each living human treasure and group professions are related with can be seen below;

- Performing arts- 4 masters and 2 group
- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage- 3 masters
- Traditional craftsmanship- 43 masters
- Knowledge and practices concerning nature and the universe- 1 master
- Performing arts and Traditional craftsmanship- 5 masters
- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage and Social practices, rituals and festive events- 1 masters

- Performing arts and Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage- 6 masters
- Traditional craftsmanship and Knowledge and practices concerning nature and the universe- 1 master
- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage and Knowledge and practices concerning nature and the universe- 1 master

Question 7.2

Do specialized inventories and/or inventories of various scopes also contribute to the safeguarding of ICH and reflect its diversity?

No

Based on your response in section A.6 Inventories

, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity

Question 7.3

To what extent are existing inventories regularly updated, taking into account the current viability of the elements included therein?

Fully

Based on your response in section (f) and (l) of A.6 Inventories

, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.

Identification, registration and updating process of national inventories begin with Local ICH Boards. Registration and updating process of national inventories based upon “participatory approach” that bearers and practitioners, experts, institutions and NGOs are involved in the inventory making process through Local ICH Boards. Local ICH boards have been organizing meetings twice a year and prepare forms for requesting registration of new elements or living human treasures and, if necessary, updating the current situations of the registered elements. Local ICH Boards send these forms to Ministry of Culture and Tourism for evaluation.

These inventory forms evaluated by ICH Evaluation Board formed by Ministry of Culture and Tourism, consists of experts from Department of ICH, other governmental bodies, academicians, folklore researchers and representatives of NGOs. ICH Evaluation Board meets twice a year with the aim of revising and updating the national inventories. If there are more applications from local ICH boards, the commission can meet more than twice and ICH National Inventory of Turkey can be revised and updated two or three times a year.

While the Board is evaluating for registering a new element or living human treasure to national inventories, they take into consideration whether the identification of the requested element manifests any domains of ICH or satisfies criteria for living human treasures. If the Board decides that the element identifies any domains of ICH or a person satisfies criteria for living human treasures, they adopt the registration of the requested element or a person to national inventories.

The Board also evaluates requested updating forms. While the evaluation process for updating a situation of a registered element, the Board takes into consideration whether the element's geographical location, ICH domains or current situation and safeguarding measures are updated by new field researches, studies and projects. If the Board adopts the updating decision, Ministry of Culture and Tourism prepare new updated inventory forms. After these processes, ICH National Inventory of Turkey is revised and updated by approval of the Minister and shared with public via mass and new media.

Registration of an element or a person to National Inventories contribute to raising awareness of ICH in general and ensuring viability of other ICH elements in the country that are registered or not to national inventory. The data for reflection of the current viability of the inventoried elements can be seen in section 7.1.b when considering the diversity of ICH elements that were registered the ICH National Inventory of Turkey and Living Human Treasures National Inventory of Turkey, safeguarding methods mentioned in 7.1 and given examples in 7.4.b.

Question 7.4.a

To what extent is access to ICH inventories facilitated, while respecting customary practices governing access to specific elements of ICH?

Largely

Based on your response in section (o) of A.6 Inventories

, explain briefly, giving examples, how this is accomplished.

By the end of the first reporting period in 2013, the inventories were not available for online. In 2019 when the meetings for updating and categorization of the inventory system were held, it was decided to publish both inventory system online on Directorate General of Research and Training's website. From 2019, Ministry of Culture and Tourism- Directorate General of Research and Training facilitates to access both national inventories on its website. Visitors can download ICH National Inventory of Turkey list. They can also have detailed information about Living Human Treasures from Living Human Treasures National Inventory of Turkey.

Links of the inventories;

<https://aregem.ktb.gov.tr/TR-279417/somut-olm-kult-miras-turkiye-ulusal-envanteri.html>

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

Fully

Explain briefly, giving examples, how the ICH inventories are utilized to strengthen ICH safeguarding. If you have answered 'Not at all' or 'Minimally', please explain what obstacles you face in having them do so.

National inventories of Turkey oriented to safeguard the ICH elements by main primary objectives of raising awareness, ensuring viability and transmission. Implementing the safeguarding methods aiming to strengthen the safeguarding of ICH elements while inventory making process have very effective outcomes since the end of first reporting period in 2013.

By the end of the first reporting period in 2013, there were only 60 ICH elements in National Inventory. The promotional news, reports and announcements raised awareness of National Inventory of ICH and ICH in general, this number increased to 297 by October 2021. The implementation of the safeguarding measures, which are determined in every registration form of these 297 elements, ensured viability at local, national and even international levels, which some of them also contributed respect for cultural diversity and mutual understanding by multinational nomination files such as Nevruz, Spring Celebration: Hidrellez, Making and Sharing Lavash Tradition.

Registration of Ceremonial Keskek Tradition can be given as an example for the utilization of ICH inventories for strengthening safeguarding. The element was registered to ICH national inventory in 2008. The registration of the Ceremonial Keskek Tradition to ICH National Inventory of Turkey raised awareness of the inventories at national level. The element was registered by 9 cities' local ICH boards in 2008. By means of raising awareness of the national inventories and registration or updating mechanisms, number of cities that sent request for registration of the Ceremonial Keskek Tradition increased to 14 in 2019. The registration was not only increased the number of cities that were registered the element to National Inventory but also other ICH elements at local level. In 2013, there were only 4 elements of traditional gastronomy registered by local ICH boards to National inventory which increased to 63 until 2021.

One of the main aims of national inventory system is transmission activities for safeguarding. Ministry of Culture and Tourism- Directorate General of Research and Training, executive body of the 2003 Convention and National Inventories, has been cooperating with Ministry of National Education-General Directorate of Life Long Learning and local administrations.

With this cooperation, there have been many courses and training programs organized in all provinces of Turkey for the registered elements in National Inventory. These courses are mostly organized for the elements which are related to traditional handicrafts, traditional

cuisine and traditional folk music and dances.

Living Human Treasures National Inventory of Turkey have also been contributing for safeguarding of ICH elements since 2008. There are 65 masters and 2 groups in Living Human Treasures National Inventory of Turkey who are known for their success in practicing or performing techniques in different ICH domains at national and international levels. The main objective for the safeguarding process of the living human treasure and the element, he/she practices or performs, is raising awareness. Promotional documentary films have been shooting periodically by Ministry of Culture and Tourism.

These documentaries are uploaded to the website of the Ministry, Turkish Radio and Television Corporation, other social platforms like YouTube and viewed more than 10 million. Ministry of Education added Living Human Treasures and the ICH elements to the secondary education curriculum which is very effective for raising awareness of ICH and living human treasures among youth. This kind of raising awareness activities and initiatives contribute to ensure viability of living human treasure system and ICH elements which living human treasures practice or perform. Minstrelsy Tradition and Traditional Craftsmanship of Çini-Making are good examples for raising awareness and ensuring viability of ICH within the context of both national inventory that are connected with each other. After the proclamation of Seref Taslioğlu (1938-2014) as living human treasure for Minstrelsy Tradition in 2008 and inscription of Minstrelsy Tradition to the RL in 2009, the number of minstrels in Living Human Treasures National Inventory of Turkey and cities that requested for registration of Minstrelsy Tradition to ICH National Inventory of Turkey were increased. After the proclamation of Seref Taslioğlu as living human treasure, there have been 3 more minstrels proclaimed as living human treasure between 2008-2017. In 2009, Minstrelsy Tradition were registered only from the city of Kars to ICH national inventory. By the beginning of 2021, this number increased to 19 cities from different regions of Turkey. Sitki Olçar (1948-2010) proclaimed as living human treasure for Traditional Craftsmanship of Çini-Making in 2008. There have been 3 more çini craftspeople proclaimed as living human treasure between 2008-2017. The element was only registered from city of Kütahya in 2009. 2 more cities were registered the element to the ICH National Inventory, after the inscription of Traditional Craftsmanship of Çini-Making to RL in 2016.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will be “Satisfied” for this indicator that has already met “Largely” in this reporting cycle. In order to achieve “Fully” in 7.4.a section, Turkey will develop new website with easily accessible interface for the national inventories. With this development, visitors will be able to access inventory forms, apply for new requests for both inventories to local ICH boards. All documentaries, data and application forms will be accessible and can be downloaded from the inventories’ website. Visitors will also be able to comment or suggest anything they wish for the inventories.

8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

Guidance note corresponding to indicator 8 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 8.1

To what extent do communities, groups and relevant NGOs participate inclusively in inventorying, thus informing and strengthening their safeguarding efforts?

Large

Based on your response in section (p) of A.6 Inventories

, explain briefly, giving examples, how this is accomplished.

As mentioned in 7.3, inventory making progress begins with local ICH boards' meetings which have been organizing twice a year. These meetings are based upon "participatory approach" that bearers, practitioners, communities and groups, experts, institutions and NGOs are involved in the inventory making process through Local ICH Boards. Inventory forms are prepared by related communities, groups and NGOs for registration of new elements or living human treasures and, if necessary, updating the current situations of the registered elements. Safeguarding measures approved by the contributions and suggestions of the participants, which were stated and proposed in the registration form. Participants are also confirming their supports with letter of consents for registration of the element to national inventories.

There are also particular meetings organized by Ministry of Culture and Tourism, Turkish National Commission for UNESCO, local administrations and related NGOs for evaluation of current situation of the elements, mentioned in section C, that were inscribed to RL. In these meetings, safeguarding measures are updated by suggestions and contribution of bearers, practitioners, related community and groups of the element. Adopted safeguarding measures are stated in the decisions of the meetings with the declaration of bearers, practitioners, related community and groups of the element for taking active role in implementing the safeguarding measures. The inventory forms are updated within the context of this adopted safeguarding measures.

Question 8.2

To what extent does the inventorying process in your country respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions?

Fully

Based on your response in section (q) and (r) of A.6 Inventories

, explain briefly what measures are taken to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventorying process.

As mentioned in 7.1, ICH National Inventory of Turkey is based on territorial principles, covering all geographical regions of the country which have 7 geographical parts and different cultural backgrounds. These different cultural backgrounds reflect the diversity of ICH in national inventories with great respect not only for the elements but also for its practitioners. Ministry of Culture and Tourism- Directorate General of Research and Training has an identification system for bearers and practitioners of these diverse elements of ICH National Inventories for all sectors, genders and regions.

This identification system is named “Bearers and Practitioners Identification System” and aiming to promote, raise awareness the bearers and practitioners of ICH elements and register them to Folk Culture Information and Documentation Centre to pay respect. Bearers and practitioners who are registered to Folk Culture Information and Documentation Centre take their “Bearers and Practitioners Identification Card” and have privileges and conveniences, determined by regulations, while practicing, producing and transmitting their ICH elements. They have priority for participating the festivals, workshops and exhibitions organized by Ministry of Culture and Tourism, they have conformity to be master trainers in courses which Ministry of National Education organize. They are exempted from taxes for their products.

Bearers and Practitioners Identification System was updated in connection with inventories. According to the updated regulation (2020), approved by Minister of Culture and Tourism, the new name of the system is adopted as “Bearers and Practitioners of Intangible Cultural Heritage System” and “Bearers and Practitioners of Intangible Cultural Heritage Card” as its identification card. According to the updated system, it was decided to determine the bearers and practitioners of ICH in 6 established evaluation boards, consist of bearers and practitioners, experts, academicians and folklore researchers, named as “Minstrelsy and Folk Poetry Traditions”, “Local Craftsmen, Artists and Masters”, “Musical Instruments Making”, “Traditional Handicrafts”, “Turkish Art of Ornaments” and “Traditional Theatre”. Any bearers and practitioners of ICH without any discrimination of age, gender and region can apply for having Bearers and Practitioners of Intangible Cultural Heritage Card and have it if they provide the requirements.

By the end of the first reporting cycle in 2013 there were 2210 Bearers and Practitioners of Intangible Cultural Heritage Card owners, this number is increased to 4376 by the end of 2020. 65 of these bearers and practitioners and 2 groups were proclaimed as living human treasure. The categories and data of number of owners are listed below,

Traditional Handicrafts

- Number of Card Owner: 1235
- Female: 366/Male: 869
- Graduate Bachelor Degree: 349, High School: 388, Primary School: 498
- Atelier Owners- 699
- Age over 40: 1102
- under 40: 133

Turkish Art of Ornaments

- Number of Card Owner: 494
- Female: 382/Male: 112
- Graduate Bachelor Degree: 342, High School: 131, Primary School: 21
- Atelier Owners: 156
- Age over 40: 444
under 40: 50

Local Craftsmen, Artists and Masters

- Number of Card Owner: 1407
- Female: 60/Male: 1347
- Graduate Bachelor Degree: 123, High School: 223, Primary School: 1061
- Atelier Owners: 37
- Age over 40: 817
under 40: 590

Minstrelsy and Folk Poetry Traditions

- Number of Card Owner: 1149
- Female: 62/Men:1087
- Graduate Bachelor Degree: 145, High School: 195, Primary School: 809
- Atelier Owners: 20
- Age over 40: 1119
under 40: 30

Traditional Theatre

- Number of Card Owner: 91
- Female: 6/Male: 85
- Graduate Bachelor Degree: 50, High School: 29, Primary School: 12
- Atelier Owners: 34
- Age over 40: 69
under 40: 22

Total

- Number of Card Owner: 4376
- Female: 876/Male: 3500
- Graduate Bachelor Degree: 1009, High School: 966, Primary School: 2401
- Atelier Owners: 946
- Age over 40: 3551
under 40: 825

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting

exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

Guidance note corresponding to indicator 9 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 9.1

Are there any financial or other forms of support oriented towards safeguarding in one or more of the fields below? (please only include those in conformity with the [Ethical Principles](#)):

- Research, scientific, technical and artistic studies

There are various research projects and studies carried out by governmental bodies, universities and NGOs that are oriented for safeguarding of ICH. It is clearly stated in the Law on Organization and Duties of Ministry of Culture and Tourism (Presidential Decree Num. 1), in Article 286-1 (b) and (c) for duties of Directorate General of Research and Training that

(b) “To make researches, compilations, examinations, scientific studies in folk culture, literature, music, theatre, traditions, beliefs, customs, plays, clothes, ornaments and similar fields. To promote and publish the outcomes of these works.”

(c) “To make researches, compilation, identification, documentation, safeguard, promotion of Intangible Cultural Heritage. To form evaluation commissions and coordinate, cooperate with national, international bodies and institutions.”

Within the context of these articles, folklore researchers working for Directorate General of Research and Training make field researches periodically for identifying ICH elements in 7 geographical regions of Turkey. The main objectives of these field researches are inventorying, documenting and identifying bearers, practitioners and engaging them in inventorying process and safeguarding measures. Ministry of Culture and Tourism allocates budget for field researches. The number of field researches in the regions between 2013-2021 are listed below,

- Marmara Region: 85
- Aegean Region: 41
- Mediterranean Region: 35
- Central Anatolia Region: 95
- Black Sea Region: 88
- Eastern Anatolia Region: 40
- South Eastern Anatolia Region: 29

Total: 413

Directorate General of Research and Training has been organizing International Turkish Folk Culture Congress since 1975 to support new scientific studies, approaches and findings in folk culture. The ninth congress of International Turkish Folk Culture was held in 10 July-21 August 2017. The congress was held in 5 categories as Folk Literature, Music, Games and Entertainment, Traditions, Customs and Beliefs, Daily Life Objects and Safeguarding of Intangible Cultural Heritage.

Ministry of Culture and Tourism have also been supporting the young generations for their cultural and art studies in fields of Traditional Arts, Traditional Handicrafts, Traditional Instrument Making and Traditional Theatre by the Youth Support Project within the context of its regulation “Procedures and Principles for Supporting the Youth in Their Activities, Projects related to Art.” First stage of the project carried out in 2016 and 2017. 3 projects were financially supported with total amount of 730.000 TL in 2016, this amount increased 4.103.425 TL for 73 projects in 2017.

There is also Turkish Cultural Portal website designed by Ministry of Culture and Tourism in 2015. Turkish Cultural Portal gives rich and diverse information of Turkey’s tangible, intangible and natural heritage.

Website: <https://www.kulturportali.gov.tr/>

Ministry of National Education have been carrying out “Anatolian Fairy Tales” project in cooperation with Turkish National Commission for UNESCO. The project aims to compile Anatolia’s fairy tales, making an inventory and translate them to modern Turkish language. The project also aims to transmit these fairy tales to children for 1st, 2nd, 3rd and 4th grades in primary schools.

Turkish National Commission for UNESCO have been carrying out national and international field researches, projects and workshops for safeguarding ICH in many fields. (See 9.2)

Traditional Arts Association, an accredited NGO to UNESCO, have many researches and projects which supports financially and other forms of support towards safeguarding ICH (See 9.2). Traditional Arts Association is an NGO established in 2007. Its main aims are,

- to contribute raising awareness and ensure viability traditional arts and craftsmanship fields of ICH.
- to support transmission in formal and non-formal education of traditional arts and craftsmanship.

Website: <http://www.gelenekselsanatlar.org/en>

Another accredited NGO to UNESCO, Cultural Researches Foundations have many researches and projects which supports financially and other forms of support towards safeguarding ICH (See 9.2). Cultural Researches Foundations focus on its

researches in culinary culture, traditional toys, handicrafts and rituals titles. The foundation is aiming to

- Research, identify and archive intangible cultural heritage.
- Share and publish the outcomes of these researches
- Raise awareness intangible cultural heritage among children and youth

Websites: <https://kultur.org.tr/en>

<https://folk-portal.org/>

<https://etnofotografi.org.tr/>

- Documentation and archiving

Ministry of Culture and Tourism, Directorate General of Research and Training have been making field researches since 1960's. The data obtain from these field researches have been archived in Folk Culture Information and Documentation Centre in Ministry of Culture and Tourism. Folk Culture Information and Documentation Centre (FCIDC), established in 1966, is the documentation institution for ICH in Turkey. The archived documents and materials, from all ICH domains, including ethnographic items, video-sound recordings, photographs, microfilms, slides, written documents, documentaries, etc. reflects the diversity of ICH in Turkey. The list below shows the number of field researches, obtained data and number of archived document and materials which were archived in Folk Culture Information and Documentation Centre between 2013-2021.

2013

- Field Researches: 24
- Obtained Data: 5512
- Number of documents and Materials in FCIDC: 173.716

2014

- Field Researches: 16
- Obtained Data: 6583
- Number of documents and Materials in FCIDC: 173.716

2015

- Field Researches: 65
- Obtained Data: 3123
- Number of documents and Materials in FCIDC: 183.422

2016

- Field Researches: 77
- Obtained Data: 7906
- Number of documents and Materials in FCIDC: 191.328

2017

- Field Researches: 53
- Obtained Data: 1149
- Number of documents and Materials in FCIDC: 193.557

2018

- Field Researches: 52
- Obtained Data: 4843
- Number of documents and Materials in FCIDC: 199222

2019

- Field Researches: 109
- Obtained Data: 2417
- Number of documents and Materials in FCIDC: 202.817

2020

- Field Researches: 17
- Obtained Data: 639
- Number of documents and Materials in FCIDC: 200.546

Total number of documents and materials in Folk Culture Information and Documentation Centre are listed below,

- Audio Tape- 6904
- CD- 4366
- Ethnographic Objects- 8187
- Photo- 85243
- Musical Notes- 3006
- Rare Collections- 1130
- LP-348
- Slides- 80.272
- Documentary Videos- 2388
- Written Documents- 11.962

Total: 204.368

Some of the field researches published as book and catalogues by Ministry of Culture and Tourism. Examples of these publications are listed below,

- Myths of Anatolia
- Legends of Anatolia
- Folk Tales from Minstrels
- Anatolian Folk Instruments
- Turkish Lace Works Catalogue (2 Volumes)
- Fabrics Atlas of Turkey
- Turkish Cuisine with Timeless Recipes

Turkish National Commissions for UNESCO's researches' and projects' outcomes have

also been publishing since the end of first reporting period. Publication list of National Commission are listed below,

- The Future of Intangible Cultural Heritage, Turkey's Experiences
- Turkey and Kazakhstan Music Interaction Project-2014
- World of Similar Tastes: Comparison of the Turkish and Hungarian Culture-2016

Traditional Art Association's has many publications within the context of researches and projects. These publications are listed below,

- The New Approaches to the Art of Ebru-2015
- Future's Masters (2015 Catalogue)-2015
- Today's Youth, Tomorrow's Masters-2016
- Turkey's Masters (Marmara Region)-2017

Cultural Research Foundation has been making researches in many fields of ICH. These researches outcomes were also published and shared with public. The foundation's publications web links are listed below,

- <https://folk-portal.org/turkey-folklore-portal>
- <http://ichcourier.unesco-ichcap.org/cultural-research-foundation-in-turkey/>
- https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwiNmund5or0AhUwgP0HHVkB0BlwQFnoECAUQAQ&url=https%3AfrFfrFichlinks.comfrFmuploaderfrFdownloadFile.do%3BPROJECT4_JSESSIONID%3D889830F08C468D4C5A10CC0BAC0E0737%3FfileUid%3D13829988374189602160&usg=AOvVaw1U7wNAEDcXqsLoyG7Jo4af
- <https://etnofotografi.org.tr/>

Question 9.2

Is research on approaches towards, and the impacts of, safeguarding ICH in general and of specific elements (whether or not inscribed) encouraged and/or supported?

Yes

Describe briefly the research conducted, in particular the impacts studied.

Field researches carried out by Ministry of Culture and Tourism are aiming to safeguard ICH in general without any distinction whether the elements are inscribed or not. During the second cycle of periodic reporting period, as mentioned in 9.1 there were 413 field research made by folklore researchers in 7 regions of Turkey. These field researches were concerned with various fields of ICH such as traditional culinary, handicrafts, wedding and funeral ceremonies, folk music and plays, architecture, seasonal festive events, rituals and beliefs.

Turkish National Commission for UNESCO have been carrying out national and international field researches, projects and workshops for safeguarding ICH in various fields. National Commission carried out the project called "Determination of the Intangible Cultural Heritage

in the Kizilirmak Delta Wetlands and Bird Paradise Areas” between 8 and 20 August 2017 in cooperation with Ankara Haci Bayram Veli University Turkish Folklore Application and Research Centre, with contributions and support of the Samsun Metropolitan Municipality, UNESCO Chair on Intangible Cultural Heritage in Formal and Informal Education and the Institute of Intangible Cultural Heritage. The Workshop on Language and Culture of Syrian Turkmen Immigrants in context of Intangible Cultural Heritage organised in 7-8 October 2019 in cooperation with Gaziantep University and Turkish Language Association. National Commission’s international cooperation is very important for safeguarding ICH which Turkey have common cultural heritage with other countries. There have been field research projects with different countries in various ICH fields. These projects are listed below,

- Turkey and Kazakhstan Music Project: The field researches were made between 24 June-2 July 2014 in Turkey and between 14-19 September 2014 in Kazakhstan.
- Women’s Role Turkish Azerbaijani Handicrafts Project: The field researches were made between 25 February and 1 March 2013 in Turkey and between 2-8 February 2014 in Azerbaijan.
- The Interaction Project on the Shared Cuisine of Turkey and Hungary: The field researches were made between 17-23 April 2016 in Turkey and 9-18 May 2016 in Hungary.
- The Interaction Project on the Shared Cuisine of Turkey and Moldova: The first part of the field research was made in Turkey between 20-29 September 2021. The second part of the field research has not been made yet. It is going to be on March 2022.

Traditional Art Association have been organizing many events, activities and projects conducted with research and artistic studies. These events and activities are listed below,

- Today’s Youth, Tomorrow’s Masters Project-2016: The project was financially and technically supported by Ministry of Culture and Tourism. Within the context of the project; workshops, symposiums, exhibitions were organised.
- Inventory of Turkey’s Masters (Marmara Region)-2017: The project was financially and technically supported by Ministry of Culture and Tourism. It is aimed to make an inventory map of masters and their ateliers who produce the traditional arts and craftsmanship in 11 cities of Marmara Region. An inventory book was published and website was designed within the context of the project.
- Terminology in traditional arts seminars were held between 2018-2019. These seminars were subjected to Çini-making, Art of Ebru, Art of Miniature, Calligraphy, Art of Ornament.
- Seminars for “Master-Apprentice Relationship” and “Material and Equipment Knowledge in Traditional Arts” were held in 2018.

Cultural Researches Foundations have many researches and projects which supports financially and other forms of support towards safeguarding ICH. Some of the researches and projects of the Cultural Research Foundation are listed below,

- Turkish Folklore Portal website designed in 2018: The portal is a sharing platform of new ideas, experiences, suggestions among bearers, practitioners, communities and groups of ICH. Turkish Folklore Portal is managed by academicians, experts, folklore researches and artists. It is also an educational platform of ICH with many promotional documentary videos and trainings.
- “Intangible Cultural Heritage and Photography” workshop and exhibition organised in 2018.
- An article “Safeguarding Activities” was published in ICH Courier by the invitation of ICHCAP in 2018 as a detailed information and report of the foundation.
- “The Masters of Ceremonial Dishes in Turkey, Traditional Female Cooks” article was published by ICHCAP in cooperation with ICHNGO Forum #HeritageAlive.
- To encourage artistic studies and share visual documents of ICH elements, “etnofotografi” in term of ethno-photography website was designed in coordination with Department of Folklore in Ankara University in 2019.
- “Identification and Documentation of Toys” project carried out in cooperation with Ankara University, Faculty of Education, Toy Museum in 2019.

Question 9.3

Do ICH practitioners and bearers participate in the management, implementation and dissemination of research findings and scientific, technical and artistic studies, and with their free, prior, sustained and informed consent?

Yes

Describe briefly the nature of practitioners’ and bearers’ participation and how their consent is secured.

In Turkey all the field researches are made by the contribution of bearers and practitioners. There are stages of field researches which are organised by of Ministry of Culture and Tourism-Directorate General of Research and Training.

At first stage, official letter sent to provincial directorates by Directorate General of Research and Training for informing the field research in the region and requesting a preliminary research from local folklore researchers.

In preliminary research; region of the field research determined, notables of the region such as mukhtar, elders and source bearers, practitioners are informed. Folklore researchers asked the determined bearers and practitioners if they give their free and prior consent for the field research.

When the preliminary research completed, folklore researchers arrive to the region. After

the meeting with bearers and practitioners of the element in the region their free prior and sustained consent are taken orally and written. Field researches begin with interviews. During the interviews, if the element is related to handicrafts, folk dances, music or performances, it is also practiced. These interviews are recorded as visual, audio and photographed. The interviews are also noted by the folklore researchers.

At the end of the field research, collected documents are registered to Folk Culture Information and Documentation Centre. Every document has a registration form which the source bearer and practitioner consent is secured with their names and personal information written on it. The format of the registration form is shown below,

Archive Information System (Source People Information)

Pseudonym: Graduation:
Place of Birth: Occupation:
Date of Birth: Region's Information:
Date of Death: City:
Gender: District:
Marital Status: Town:
Nationality: Village:
Religion: Tribe:

CATEGORY OF ICH BEARER Archive Number:

Local Artist/Master:
Traditional Handicrafts Craftspeople:
Turkish Ornament Arts Master:
Traditional Theatre Artist:
Minstrel:
Poet:
Tel: e-mail:
Address:

Traditional Art Association is carrying out various researches and projects with practitioners and masters. These researches and projects are managed by commissions consist of bearers, practitioners and experts. Decisions and adoptions related to these activities are made by the member of the commissions with their free, prior, sustained and informed consent.

Cultural Research Association have been making field researches and inventory studies of ICH with related bearers and practitioners. As an example, "Traditional Handicrafts of Izmir" was a project which was carried out by the members of the association and craftspeople of Izmir. The project was based on voluntarily participation and participants of the project gave their free, prior, sustained and informed consent.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

Guidance note corresponding to indicator 10 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 10.1

Are documentation and research findings made accessible to communities, groups and individuals, while respecting customary practices governing access to specific aspects of ICH?

Some

Provide any additional details here.

The outcomes of field researches of Ministry of Culture and Tourism are documented and archived in Folk Culture Information and Documentation Centre. People without any discrimination of nationality, age and gender can access findings of any research outcomes, documentation and materials in the centre. Researchers can come to the Folk Culture Information and Documentation Centre and scan the archives. After identification of documents or materials, researchers can fill the request form and get the copy of the data for a fee determined by the regulation.

The outcomes of researches and projects of Turkish National Commission for UNESCO are published as book. These books can be found in any library or book store and also available on the website of Turkish National Commission for UNESCO

<https://www.unesco.org.tr/FrontFixedPage/Publications/1/120/Yay%C4%B1nlar%C4%B1m%C4%B1z>.

Traditional Arts Association has a huge network which everyone can access online of the outcomes of the researches and projects. They have been also publishing these outcomes as books, articles and catalogues. Documentation and research findings of the association can be accessed in websites below;

- www.gelenekselsanatlar.org

Official website of the Traditional Arts Association.

- www.gelenekselsanatlar.com

This website will be a portal to share news and events in the field of traditional arts. Many parts are still under construction.

- www.turkiyeninustalari.org

Project website of “Masters of Turkey” in three languages: Arabic, English, Turkish. The website is a database and inventory of the arts, crafts, artisans and craftspeople in the Marmara Region.

- www.istanbulunustalar.com

Project website of the “Masters of Istanbul” in Turkish and English. It contains the inventory information of the workshops and masters who work in the field of traditional arts and crafts in Istanbul.

Cultural Research Foundation’s documentation and findings can be found their websites listed below,

<https://kultur.org.tr/en>

<https://folk-portal.org/>

<https://etnofotografi.org.tr/>

Question 10.2

Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to strengthen policy-making across different sectors?

Some

Provide any additional details here.

With the raising awareness of ICH at national level between 2013-2021, initiatives have been increased for connecting ICH for policy-making in different sectors. These initiatives have been coming from development agencies of regions and cities. The projects, especially related to sustainable development and tourism have been utilizing ICH for their targets. City of Izmir can be a good example for utilizing ICH to strengthen policy-making across different sectors.

In 2020 Izmir Tourism Promotion Strategy and Action Plan was published in cooperation with Izmir Foundation, Metropolitan Municipality of Izmir and Izmir Development Agency. In this document, it was emphasized that raising awareness and ensuring viability of ICH is a milestone for sustainable development and tourism as well as tangible cultural heritage. In this context intangible cultural heritage was added as a title to database which was aiming to set for developing the promotion of the city and the tourism. Another project for sustainable development and tourism was “Bearers of the Intangible Cultural Heritage in Izmir (Craftspeople)”, was carried out in cooperation with Metropolitan Municipality of Izmir, Izmir Development Agency and Cultural Research Association (NGO accredited to UNESCO). 108 craftspeople and their ateliers were recorded during the project. The outcomes were submitted to project’s commission for using in tourism destination map of Izmir.

Ministry of Industry and Technology-Eastern Black Sea Project Development Administration’s (DOKAP) projects were also utilized ICH to strengthen policy-making across

different sectors. Administration's main target for the region is sustainable economic development and tourism. The region contains very rich tangible and intangible heritage. This cultural richness is emphasized in administration's action plans and many conducting projects are utilized with ICH and cultural heritage in general. "Eastern Black Sea Cultural Inventory Project" is an example to see this cultural richness utilized to strengthen policy-making in tourism sector. The project was aiming to make an inclusive inventory of natural, tangible and intangible cultural heritage, which were registered or not registered inventories of the region, by collecting archival documents, audio-visual and printed publications. The element took place in inventory with documentary, articles and mapping. "Promotion, Enhancing Viability of Whistled Language and Development of Tourism in the Region of Giresun-Çanakçı-Kusköy" project of DOKAP aims to promote and ensure viability of the element national and international levels by organizing various activities and to develop tourism in the region for sustainable development. Within the context of the project, 22 homes, 3 school buildings and other cultural spaces reconstructed in accordance with the traditional architecture of the region to develop tourism and prevent threats against climate change.

Question 10.3

Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to improve safeguarding?

High

Provide any additional details here.

As mentioned in 9.1 all the research and project outcomes, documentation and other studies are utilized to improve safeguarding. Field researches of Ministry of Culture and Tourism are connected with provincial directorates of culture and tourism, local ICH Boards and at last inventory making mechanisms. Turkish National Commission for UNESCO's national and international projects, field researches are aiming to identify ICH, make a documentation and share with public to raise awareness of ICH elements at national and international levels. Many of the NGO's, accredited to UNESCO or not, like Turkish Art Association and Cultural Research Foundation conducted their researches and projects with the aim of identifying, documenting, inventory making for raising awareness, ensuring viability and transmission via workshops, panels, exhibitions, performances, mass and new media etc.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will be “Satisfied” for this indicator that has already met “Largely” in this reporting cycle. In order to achieve “High” in section 10.1, Ministry of Culture and Tourism has been conducting “Digitalization of Folk Culture Information and Documentation Centre” project since 2018. After the finalization of the project all documents and materials will be digitalized and accessed online by researchers from the website of the Ministry of Culture and Tourism. Researchers will be able to search the archive, buy and download the digitalized documents or materials which they would like to have.

11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 11 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 11.1

Have cultural policies and/or legal and administrative measures been established (or revised) and implemented that incorporate ICH and its safeguarding and reflect its diversity?

Yes

1

It is a

- Legal measure

Name of the policy/measure

Constitution of The Republic of Turkey

Established

1982

Revised

Is the policy/measure being implemented?

Yes

Brief description

The Constitution of the Republic of Turkey designs the basis of the policies and/or legal and administrative measures applied in the safeguard and keep alive of the intangible cultural heritage as in all cultural life. The following articles Constitution of The Republic of Turkey are related to the intangible cultural heritage:

According to preamble provisions of Constitution of The Republic of Turkey,

“That every Turkish citizen has an innate right and power, to lead an honourable life and to improve his/her material and immaterial wellbeing under the aegis of national culture, civilization, and the rule of law, through the exercise of the fundamental rights and freedoms set forth in this Constitution, in conformity with the requirements of equality and social justice; That all Turkish citizens are united in national honour and pride, in national joy and

grief, in their rights and duties regarding national existence, in blessings and in burdens, and in every manifestation of national life, and that they have the right to demand a peaceful life based on absolute respect for one another's rights and freedoms, mutual love and fellowship, and the desire for and belief in Peace at home; peace in the world"...

According provisions on "Protection of historical, cultural and natural assets"

"Article 63- The State shall ensure the protection of the historical, cultural and natural assets and wealth, and shall take supportive and promotive measures towards that end."

According provisions on "Protection of arts and artists"

"Article 64- The State shall protect artistic activities and artists. The State shall take the necessary measures to protect, promote and support works of art and artists, and encourage the spread of appreciation for the arts."

2

It is a

- Legal measure

Name of the policy/measure

Law on the Approval of the Convention for the Safeguarding of the Intangible Cultural Heritage

Established

19-01-2006

Revised

Is the policy/measure being implemented?

Yes

Brief description

Turkey was included in this process with the "Law on the Approval of Convention for the Safeguarding of the Intangible Cultural Heritage" dated 19 January 2006 and No. 5448. In 2008, according to the 13th article of the Law on the Organization and Duties of the Ministry of Culture and Tourism No. 4848, the General Directorate of Research and Training designated as a legal executive body of the Convention.

General Directorate of Research and Training carries out efforts of researching, identifying, promoting, archiving, inventorying and transmitting the intangible cultural heritage within the framework of the duties determined in Article 286 of the Presidential Decree No. 1

published in 2018. Thus, Turkey has legally assigned a public institution to take administrative measures to fulfil its obligations under the law (No.5448).

3

It is a

- Legal measure

Name of the policy/measure

Industrial Property Law

Established

10-01-2017

Revised

Is the policy/measure being implemented?

Yes

Brief description

The purpose of Industrial Property Law (No. 6769) is to protect the rights relating to trademark, geographical indications, design, patent, utility model and traditional product names and thus to contribute to technological, economic and social progress. The law also encompasses applications, registrations and post-registration processes regarding trademarks, geographical indications, design, patent, utility model and traditional product names and legal and criminal sanctions concerning the violation of these rights.

4

It is a

- Cultural policy

Name of the policy/measure

10th and 11th Development Plan of Turkey

Established

01-07-2013

Revised

18-07-2019

Is the policy/measure being implemented?

Yes

Brief description

Governmental institutions such as Ministry of Culture and Tourism, Ministry of National Education and Ministry of Youth and Sport, have been conducting their efforts for safeguarding of ICH according to some political documents and assignments of the state.

The most important of these is the Development Plan. After the Tenth Development Plan (2014-2018) was approved on 1 July 2013, the Eleventh Development Plan (2019-2023) was approved in The Grand National Assembly of Turkey on 18.07.2019. According to article "Culture and Arts (No. 2.3.9.)" in Eleventh Development Plan: "to transmit the cultural richness and diversity to future generations by safeguarding and developing them, to disseminate the cultural and artistic activities, to strengthen the solidarity and social integrity around national culture and common values, and to increase the multi-dimensional impact of the culture on development." are designated one of the main objectives.

There are many goals directly or indirectly related to the safeguard and transmit of ICH in the article. Some of them indicated below:

630.6. Thematic cultural routes on archaeology, literature, history and nature will be determined and promoted, especially the areas under the protection of UNESCO.

630.7. The fundamental elements, the important persons and events of Turkish history, Turkish legendary characters and the elements of Turkish cultural richness will be promoted by drama, movies, documentaries, series and cartoons.

633.4. The role of local administrations, the private sector and civil society in the provision of cultural and artistic services will be strengthened.

634. The activities will be organized to extend the Classical Turkish Arts.

634.1. It will be ensured that our cultural heritage is researched, safeguarded and transmitted to today's society and future generations, by giving priority to cultural heritage belonging to the different periods of Turkish-Islamic history.

638. The areas that promote our historical, national and cultural values, strengthen the sense of social unity and belonging will be given priority in the subsidies provided to the cultural industries; positive discrimination will be made to classical arts.

5

It is a

- Administrative measure

Name of the policy/measure

2019-2023 Strategic Plan of the Ministry of Culture and Tourism

Established

01-01-2019

Revised**Is the policy/measure being implemented?**

Yes

Brief description

The Ministry of Culture and Tourism also determines and revises Strategic Plans since 2010 and sets strategic goals and targets for the safeguarding of cultural heritage in each revision. For example, Article 1 of the Strategic Aim of the 2019-2023 Strategic Plan has been determined as "safeguarding our cultural richness and diversity in a way that contributes to the universal culture and transmitting it to future generations". The fact that the first article of the strategic plan is related to the safeguarding of cultural heritage is accepted as a sign of the importance given to this subject.

Question 11.2**Have national or sub-national strategies and/or action plans for ICH safeguarding been established (or revised) and implemented?**

Yes

Describe briefly the strategies and/or action plans and how they contribute towards safeguarding ICH.

There are national safeguarding and action plans implemented for the safeguarding of the elements and raising awareness on ICH Convention. The safeguarding action plans of elements inscribed on the RL, such as Traditional Turkish Archery", Art of Miniature", "Traditional Intelligence and Strategy Game: Mangala/Göçürme", "Hüsn-i Hat" have practices that can be shown as examples for raising awareness of both the elements and the 2003 Convention.

As mentioned in 8.1, all of the elements registered in the ICH National Inventory of Turkey have safeguarding measures prepared with the principle of participatory approach. These measures are updated together with the inventory forms. The strategic goal of "Contributing to creativity, the respect for cultural diversity and the development of Intercultural dialogue through the element and 2003 Convention." is exist in almost all of the safeguarding measures in the national inventory. This objective particularly contributes to the understanding of the safeguarding of ICH in general.

Are there plans designed for safeguarding specific elements (whether or not inscribed on the Lists of the 2003 Convention)?

Yes

If yes, provide details.

There are designated specific safeguarding plans for: “Traditional Craftsmanship of Çini-Making”. “Traditional Turkish Archery”, Art of miniature”, “Traditional Intelligence and Strategy Game: Mangala/Göçürme”, “Hüsn-i Hat”, “Telling Tradition of Nasreddin Hodja Anecdotes, “Turkish Tea”, “Traditional Craftmanship and Practicing of Mey”, “The Art of Mother of Pearl”, “Silk and Sericulture”, and “Traditional Ahlat Stoneworks”. The Strategic Plans have main goals and objectives which is designated by wide participation of its communities. These goals and objectives have also monitored by the Ministry of Culture and Tourism. In particular, there are safeguarding measures applied for other elements inscribed on RL and some elements registered in the national inventory.

There is also Safeguarding Measures Action Plan for Whistled Language inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2017. Therefore a “Whistled Language Safeguarding Measures Action Plan Updating Workshop” were held on 31.10.2019 with the participation of Ministry of Culture and Tourism (MoCT), Ministry of National Education (MoNE), DOKAP, local ICH boards, local administrations, universities, NGOs, bearers, practitioners and updated safeguarding measures as summarized below:

Primary Objective-1: Raising Awareness and ensuring viability of the Element

- 1: There will be websites and channels related to element.
- 2: Whistled Language Festival will be participated at international level.
- 3: To contribute raising awareness of the element by organizing events.
- 4: Projects will be conducted by governmental bodies, universities and NGOs.
- 5: Broadcasting projects will be technically and financially supported.
- 6: Safeguarding action plan will be updated in 2022.

Primary Objective-2: Transmission of the Element

- 1: Trainings will reach more children and youth.
- 2: Training of master trainers will be finished and elective courses in Giresun University (GU) will begin in 2023-2024.
- 3: Applications for digital devices will be developed.

Question 11.3

Is public financial and/or technical support for the safeguarding of ICH elements (whether or not inscribed on the Lists of the 2003 Convention) provided on an equitable basis in relation to the support given to culture and heritage as a whole?

Yes

Describe briefly, giving examples, the nature of the support provided and how equitability is ensured.

Financial and technical support for the safeguarding of ICH elements are provided on an equitable basis. There are regulations have been put into action in order to provide financial and technical support for safeguarding of ICH elements in Turkey.

One of these regulations is Law No: 5225 regarding the Promotion of Cultural Investments and Enterprises. Within this law, incentives and tax reductions can be provided for cultural investments and enterprises. Publishing houses studying on cultural assets and intangible cultural heritage can have “Cultural Investment Certificate” or “Cultural Enterprise Certificate” and make use of the promotions provided by the Ministry of Culture and Tourism.

Moreover, tax advantages are provided to private enterprises who financially support to ICH safeguarding activities, bearers and practitioners within the context of Law No: 5225 regarding the Promotion of Cultural Investments and Enterprises.

As mentioned in 8.2, the bearers and practitioners who registered Folk Culture Information and Documentation Centre and have their “Bearers and Practitioners of Intangible Cultural Heritage Card”. The card owners have priority for participating the national and international festivals, workshops and exhibitions organized by Ministry of Culture and Tourism. The master trainers should have this card in order to be able to train in non-formal courses which is organized by Ministry of National Education. They are also exempted from taxes for their products, and they are provided visa convenience to participate in international festivals related to the element they practiced. In addition, as indicated in 9.1, large amounts of financial support are provided by the Ministry of Culture and Tourism to cultural activities, projects and research related to ICH.

It is transparently audited by the relevant institutions whether all citizens have equal and fair access to the financial supports provided by the ministries.

Do these forms of support prioritize ICH in need of urgent safeguarding?

Yes

Please explain how this is done or, if not, why this is the case.

The technical and financial supports are prioritizing ICH in need of urgent safeguarding. However, these priorities are not made through legal regulations, but through safeguarding action plans. For example, thanks to the safeguarding action plans regarding the Whistled Language inscribed on USL and the Ahlat Stonework submitted as a nomination file on USL, support requests regarding these elements can be implemented as a priority.

There is also a support system for the ICH elements related traditional craftsmanship in need of urgent safeguarding. Traditional handicrafts, which are facing disappeared, are determined in cooperation with the Ministry of National Education and the Ministry of Culture and Tourism in every year. Priority is given to opening the courses related to the determined elements in all provinces, and a training program is started even if only one person applies to these courses. Between the years 2013 and 2021, a total of 127 elements

were determined in this method and 154 courses were organized. Thus, it has been determined that transmission of 57 elements which are about to interrupted, was ensured.

Question 11.4

Are cultural policies and/or legal and administrative measures that incorporate ICH and its safeguarding informed by the active participation of communities, groups and individuals?

High

Explain briefly, giving examples, how these policies and/or measures are informed by the active participation of communities, groups and individuals.

Policy documents which create main form of the cultural policies and administrative measures, are prepared and approved by widest participial ways in Turkey. For example, the 11th Development Plan was prepared with an inclusive approach, by contributions of public institutions and organizations, in addition to many representatives from all segments of the society. 75 ad-hoc committees and working groups were established on macroeconomic, sectoral and regional issues. More than 12,000 academicians, public employees, private sector and NGO representatives participated and contributed to these committees by organizing 267 workshops. All ministries, public institutions and NGOs contributed to the preparations of the five-year plan while public opinion was collected through a survey on the internet with the participation of over 19,000 people. For efficient implementation of the Development Plan, medium term programs, annual programs will be prepared in accordance with the Development Plan.

The Ministry of Culture and Tourism also determines and carries out the Strategic Plans and Safeguarding Action Plans for the elements with the widest participation of related NGOs, public institutions and communities. During the preparing Strategic Plans and Safeguarding Action Plans, Ministry of Culture and Tourism is organizing meetings, and it is preparing by taking their opinions and in line with the joint decisions taken with related NGOs, public institutions and communities. For example, "Safeguarding Action Plan for Traditional Turkish Archery" was prepared in the meetings which is participated more than 50 NGOs in 2017 and 2018. As mentioned before, Safeguarding Measures Action Plan for Whistled Language was also prepared many public institutions, ICH boards, local administrations, universities, NGOs, bearers, practitioners.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will be “Satisfied”. In order to reach “satisfied”, it is aimed to complete the "Law on the Protection of Intangible Cultural Heritage", which is currently under preparation, and to implement all legal regulations within the framework of this law.

12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 12 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 12.1

Have policies and/or legal and administrative measures for education been established (or revised) and implemented to ensure recognition of, respect for and enhancement of intangible cultural heritage?

Yes

1

It is a

- Administrative measure

Name of the policy/measure

10th and 11th Development Plan of Turkey

Established

01-07-2013

Revised

18-07-2019

Is the policy/measure being implemented?

Brief description

All policies, strategies and administrative measures regarding formal and non-formal education in primary and secondary education levels are implemented by the Ministry of National Education. There are some administrative measures are implemented by the Ministry of National Education within the framework of some policy documents in order to ensure recognition of the intangible cultural heritage through education and to respect cultural values.

The Ministry of National Education has also a strategic plan which is determined according to the Development Plan and revised it to the Presidential Annual Program. As mentioned before, the 11th Development Plan (2019-2023) was approved in The Grand National Assembly of Turkey on 18.07.2019, in accordance with the provision of the Law No. 3067, dated 30.10.1984. According to article "Education" (No. 2.3.1)" in 11th Development Plan:

“The basic objective is to raise happy and productive individuals who have advanced thinking, perception and problem solving skills, self-confidence, sense of responsibility, entrepreneurial and innovative peculiarities, internalized democratic values and national culture, who are open to sharing and communication, have strong sense of arts and aesthetics and are skilled at using technology, through enabling access to comprehensive and qualified education and lifelong learning opportunities for all individuals.” are designated the main objective.

2

It is a

- Administrative measure

Name of the policy/measure

2019-2023 Strategic Plan of the Ministry of National Education

Established

01-01-2019

Revised

Is the policy/measure being implemented?

Yes

Brief description

One of the most important documents determining the administrative measures of National Education is the 2019-2023 Strategy Plan of the Ministry of National Education. The 4th main objective of the 2019-2023 Strategy Plan of the Ministry of National Education has been determined as follows: “With a secondary school education system that prepares students for life and higher education in line with their interests, abilities and capacities, it provides solutions to social problems and contributes to the social, cultural and economic development of the country students will be trained.” All activities carried out by the Ministry of National Education for ensuring recognition of the intangible cultural heritage and transmission of traditional knowledge and skills through formal and non-formal education and promote respect for cultural values have been fulfilled within the context of this main objective.

In this regard, there are also some support programs carried out by the Ministry of National Education, like Guidance and Support Model in Education (ERDEM). It has been decided that the following measure numbered 550.1.1 will implemented by Ministry of National Education in the Annual Programs of the Presidency for the Years 2018, 2019, 2020 and 2021, on the framework of 11th Development Plan: “Guidance and Support Model in Education (ERDEM) will be implemented in order to educate students as individuals who

adopt scientific, social, cultural, sports and artistic activities, and safeguard national, spiritual, moral, humanitarian and cultural values.” Within the framework of this support program, financial support of up to 50,000 TL is given to cultural projects that include intangible cultural heritage, thus it has been contributing to the development of both self-improvement of the students, and the recognition, respect and enhancement of ICH.

3

It is a

- Administrative measure

Name of the policy/measure

19. National Education Council Decisions

Established

07-12-2014

Revised

Is the policy/measure being implemented?

Yes

Brief description

Another policy document that determines the education policies and strategies of the Ministry of National Education is the “National Education Council Decisions”. Currently, the Decisions of the 19th National Education Council prepared in 2014 are valid. Although there are some articles regarding the safeguarding of cultural values in the Council Decisions, there is no direct decision regarding ensure recognition of, respect for and enhancement of ICH. However, at the 20th National Education Council, it has been proposed to take a decision on the safeguarding of ICH and the development of an environment of mutual respect and understanding through ICH.

Question 12.2

Have policies and/or legal and administrative measures for education been established (or revised) and implemented to strengthen transmission and practice of ICH?

Yes

1

It is a

- Administrative measure

Name of the policy/measure

10th and 11th Development Plan of Turkey

Established

01-07-2013

Revised

18-07-2019

Is the policy/measure being implemented?

Yes

Brief description

There are many administrative measures which are implemented by the Ministry of National Education within the framework 11th Development Plan, National Education Council Decisions and 2019-2023 Strategy Plan of the Ministry of National Education to strengthen transmission and practice of ICH. As mentioned before, on framework of the main objective of the article "Education" (No. 2.3.1)" in 11th Development Plan; formal and non-formal education activities are carried out in order to people can better learn about their intangible cultural heritage, which is a part of their historical and cultural identities.

In this context; Turkey has added "Folk Culture Lesson" in the formal education curricula since 2010, and gained remarkable experience from the course. In addition to this course, there are some course that ICH elements included in the textbooks and curricula such as "Social Studies Lesson", "History", "Turkish Language and Literature". In the last few years, extensive revision (update, revision and change) of educational curricula has been carried out. In this way, ICH elements have been provided more place in the textbooks. However, it should be noted that all the elements inscribed on the Representative List, are mostly included in the textbooks.

As mentioned in 7.4.b and 11.3, with the non-formal cultural education courses implemented by the Ministry of National Education Directorate General for Life Long Learning, it is aimed both to contribute to the personal development of the students and to strengthen the environment for the transmitting of traditional knowledge and skills of traditional craftsmanship. Ministry of National Education Directorate General for Life Long Learning develops its strategies regarding these efforts within the framework of 555 numbered measure in the Eleventh Development Plan (Measure 555 of Eleventh Development Plan: The understanding of lifelong learning aiming at the continuous development of individuals' personality and abilities will be extended to all segments of the society) and 6.4 numbered main objective of the 2019-2023 Strategic Plan of the Ministry of National Education (Main Objective 6.4 of the 2019-2023 Strategic Plan: In order to increase the work and life quality of individuals, lifelong learning qualifications, participation and completion rates will be increased and educational activities for our citizens abroad will be

continued). When related measures and objectives are examined, it is seen that although non-formal cultural education courses serve to safeguarding and transmitting of the ICH elements; the notion of “Safeguarding ICH” is not clearly stated in the measures and targets.

2

It is a

- Administrative measure

Name of the policy/measure

19. National Education Council Decisions.

Established

07-12-2014

Revised

Is the policy/measure being implemented?

Yes

Brief description

It is seen that there are several articles in the decisions of the National Education Council that serve to strengthen transmission and practice of ICH. Some of them:

1.1.4. Include the literature of our own culture (tale, story, fable, poem, etc.) in the texts of educational tools used in preschool and primary school.

1.1.7. Involving Turkish music studies with appropriate instruments in pre-school education

1.3.3. Teaching Turkish Music module system and Turkish Folk Music with a Turkish Folk Music instrument in secondary schools.

1.4.8. Enabling the implementation of our traditional arts, Hüsn-i Hat (Calligraphy), Ebru (Marbling), Tezhip (Illumination) and Art of Miniature education programs under the context of visual arts courses in all secondary schools and high schools.

1.4.9. Inclusion of Turkish music module system, instruments and traditional arts (Hüsn-i Hat, Ebru, Tezhip and Miniature) in the programs of fine arts high schools

All of the above decisions have been implemented throughout the Turkey by Ministry of National Education.

Question 12.3

Have policies and/or legal and administrative measures for education been established (or revised) and implemented that promote mother tongue instruction and multilingual education?

Yes

It is a

- Legal measure

Name of the policy/measure

Constitution of The Republic of Turkey

Established

1982

Revised**Is the policy/measure being implemented?**

No

Brief description

According to Constitution of The Republic of Turkey, Right and Duty of Education; Article 42: "No language other than Turkish shall be taught as a mother tongue to Turkish citizens at any institution of education. Foreign languages to be taught in institutions of education and the rules to be followed by schools conducting education in a foreign language shall be determined by law. The provisions of international treaties are reserved."

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is aimed to include articles on the promotion and safeguarding of intangible cultural heritage and strengthening the environment of mutual cultural respect through intangible cultural heritage in policy articles and measures regarding education.

Although most of the non-formal cultural education courses contribute to the ensuring viability of the ICH elements, it will be aimed to emphasize the "Safeguarding of ICH" in the articles, objectives and measures related to lifelong education in the strategical and political documents of the Turkey.

It is aimed to ensure that the elements that are not inscribed on the Representative List are included in the textbooks more intensively.

13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 13 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 13.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in development plans, policies and programmes?

Yes

Provide additional explanation, indicating the sector involved.

It is considered that plans and policies for the safeguarding of ICH in Turkey are respected to Ethical Principles for Safeguarding Intangible Cultural Heritage (10.COM.15.A). Within the framework of the basic provisions of the Constitution of the Republic of Turkey, all governmental institutions act equal to all citizens including community, groups, individuals and NGOs related to cultural sector. During the implementation of the plans and policies the ministries and public institutions, principally taking into consideration of gender equality, youth involvement, and cultural rights of communities, groups and individuals. They are also primarily attentive to respect the common cultural values of humanity and cultural diversity within the framework of the national laws and the international conventions.

According to the 2019-2023 Strategic Plan of the Ministry of Culture and Tourism, one of the main visions and principles of the MoCT is: "Respect for Ethical Values: The Ministry of Culture and Tourism uses its authorities and resources in a fair, impartial, honest and consistent manner" It can be observed that other vision and principle statements in the Strategic Plan are compatible with Ethical Principles for Safeguarding Intangible Cultural Heritage (10.COM.15. A). Some of these vision statements are:

"Human-Oriented Approach: The Ministry acts with corporate social responsibility approach, and takes decisions in this direction by relocating people at the center in its activities and relations with its stakeholders",

"Reliability: The Ministry gives importance to the needs and demands of the society..."

"Accessibility: The Ministry provides easily accessible services to fulfill the needs",

"Environmental Awareness: The Ministry is sensitive to the environment in its activities and acts with sustainability awareness",

"Supporting: The Ministry is supportive and assistive in all fields of its activity"

In this context, the Directorate General of Research and Training, which is the executive body of the UNESCO 2003 Convention, carries out its activities within the framework of the abovementioned main vision and principles. In particular, inventory system efforts mentioned in section 8 and 9 of periodic reporting form are carried out within that main visions and principles and framework of Ethical Principles (10.COM.15.A).

Question 13.2

Have policies or legal and administrative measures for inclusive social development and environmental sustainability been established or revised to give consideration to ICH and its safeguarding?

Yes

In which of the following themes, policies and/or legal administrative measures have been established or revised?

- Food security

Ministry of Agriculture and Forestry, General Directorate of Food and Control is responsible for food security in Turkey. The General Directorate of Food and Control implement policy and administrative measures according to Veterinary Services, Phytosanitary, Food and Feed Law (Number: 5996)

According to the 5996 Numbered Law, Article 23, "The Ministry shall perform controls with respect to verification of compliance with the specifications of agricultural products and foodstuffs which are protected geographical indications and protected designations of origin or protected as traditional specialties guaranteed." and Article 45 "The Ministry, taking into account the hygiene conditions, may permit the use of traditional methods in the production, processing or distribution of food, and may adopt exceptional practices as a solution to the problems of food business operators that work at regions with geographical restrictions."

There are also a law and two regulations for food security related to ICH:

- The Organic Farming Law (Date: 2004, Number: 5262): Many issues related to the cultivation, production, packaging and storage of organic foodstuffs include practices traditional knowledge and skills. The objective of the law is "to lay down principles and procedures for relevant measures to be taken in relation to the production of organic products and inputs so as to provide high quality and safe organic products to consumers." This law defines organic farming activities as follows: "Organic farming activities" denotes the production or raising of organic products or inputs by using soil, water, plant, animal and natural resources; collection of products from natural areas and resources; and all other activities and processes taking place up to the point where products and inputs reach the consumer including harvesting, slaughtering, processing, sifting, packing, conserving, storing, labelling, transporting, marketing, importing and exporting."

- Regulation on Turkish Food Codex (Revised 2020) and Regulation on Turkish Food Codex Microbiological Criteria (Published 2011): The objective of the regulation is to define microbiological criteria for foodstuffs and the mandatory rules to be complied with and to be implemented by food business operators. This regulation contains the microbiological criteria codex for some elements such as ayran, traditional breads,

traditional cheeses, Turkish delight, tea, Turkish coffee, baklava, doner kebab etc., which are inscribed or submitted as nomination file on the Representative List, and registered in the national ICH inventory.

- Regulation on Special Hygiene Rules for Animal Food (Published 2011): This regulation; contains the special hygiene requirements, responsibilities, and procedures and principles related to self-controls carried out, which processed and unprocessed animal food manager must comply with. According to the regulation; traditional food and infrastructure, tools, equipment and production methods of traditional food and supply to market are determined by the Communiqué published by the Ministry of Agriculture and Forestry.

- Health care

There are some legal measures in the fields of traditional medicinal products and traditional medicine practices in Turkey.

Regulation on Traditional Herbal Medicinal Products (Published 2014): The purpose of this regulation; is to issue licenses for herbal medicinal products and herbal preparations prepared from medicinal plants that have protective and therapeutic effects on human health and have traditional uses, and to determine the procedures and principles to be followed regarding their effectiveness, safety and quality. The Ministry of Health, Turkish Medicines and Medical Devices Agency is the authority responsible for the regulation of medicinal products, medical devices, cosmetics, traditional herbal medicinal products, and all other products that are marketed with a health claim.

Regulation on Traditional and Complementary Medicine Practices (Published 2014): The purpose of this Regulation is to determine the traditional and complementary medicine application methods for human health, to train and authorize the people who will apply these methods, and to regulate the working procedures and principles of the health institutions where these methods will be applied.

Regulation on Clinical Research of Traditional and Complementary Medicine Practices (Published 2019): This Regulation regulates the procedures and principles regarding conducting scientific research on humans and protecting the rights of volunteers in the fields of traditional and complementary medicine practices, within the framework of international agreements and good clinical practices. Within the frame of this regulation, The Clinical Research Centers of Traditional and Complementary Medicine Practices have been founded in 32 universities since 2019.

- Gender equality

There are legal and administrative measures and strategic plans to expand the areas

of economic, social and cultural activities in order to strengthen women's active role in society and to benefit from equal opportunities, to ensure greater participation in the development process, work life and decision-making mechanisms and to prevent violence against women. Some of these legal and administrative measures are also directly linked to efforts for safeguarding intangible cultural heritage.

General Directorate on the Status of Women, which was established as a national mechanism in order to enable women to participate in a more active, productive and strong manner in all areas of social life in Turkey; to enable women to benefit equally from all the rights and opportunities; and to prevent discrimination against women, was reorganized as a branch of the Ministry of Family and Social Services. The General Directorate is carried out efforts with the relevant stakeholders to ensure equality between women and men, women's empowerment and equal access to rights and opportunities, combat violence against women in Turkey. In order to carry out these efforts within the framework of a certain program and to ensure effective cooperation, General Directorate on the Status of Women prepares some strategic plans and papers:

The Strategy Paper and Action Plan on Women's Empowerment was developed under the coordination of General Directorate on the Status of Women covering the period 2018-2023 and still in effect. The Action Plan aimed at promotion of women's participation in economic and social life; ensuring women's equal access to rights and opportunities; mainstreaming the principle of equality between women and men into all main plans and programs, has been a very comprehensive action plan prepared for women's empowerment.

The Strategy Paper and Action Plan on Women's Empowerment 2018-2023 includes 5 main policy pillars (1- Education, 2- Economy, 3- Health, 4- Participation in Decision-Making Mechanisms, and 5- Media) for women's empowerment. With the Strategy Paper and Action Plan on Women's Empowerment, various duties and responsibilities are imposed on the public institutions and organizations, local authorities and private sector.

The 3th National Action Plan on Combating Violence against Women (2016-2020) to made improvement in 5 main areas including; 1- Legislative Amendments, 2- Awareness-raising and transformation of social attitudes, 3- Delivery of protective and preventive services and empowerment of victims of violence, 3- Organisation and delivery of health services, 3- Inter-institutional cooperation and policy-making.

The 4th National Action Plan and Strategy Document for Combating Violence Against Women (2021-2025) has also launched for implement in 2021. The Action Plan, 75 activities are planned to be carried out by the relevant institutions. For example, according to measure 4.5.2. of the Action Plan the Ministry of Culture and Tourism will be carried out research about folkloric elements such as proverbs, idioms, folk tales, and factors that cause violence against women in language and traditions; and positive examples will be revealed in the proverbs, idioms and folk tales.

The Eleventh Development Plan (2019-2023) includes measure that article (Measure Number 600): “The active participation of women in economic, social, cultural life and decision-making mechanisms at all levels will be encouraged, in the way of strengthening the equality of opportunity for men and women on the rights, especially beginning from the local level.”

- Knowledge and practices concerning nature and the universe

There are some regulations and plans related to knowledge and practices concerning nature and the universe in Turkey.

The Eleventh Development Plan (2019-2023) includes measure that articles (Measure Number 462): “The linkages between our natural and cultural values consisting of traditional knowledge and folklore based on genetic resources and intellectual property system will be strengthened.” (Measure Number 462.1): “An inventory study will be carried out in order to improve the capacity of our country on traditional knowledge and folklore based on genetic resources.”

Regulation on Geographical Indications and Traditional Product Name Emblem (Published 2017): This regulation is within the scope of the Industrial Property Law (No: 6769); It includes regulations on geographical indications and traditional product names, including traditional handicrafts, traditional food production, and practices of knowledge with nature and the universe. This regulation facilitates the registration of any geographical indication protects the quality of the product and it provides the production in the familiar specialty. The geographical indications are evaluated in two different ways as “designation of origin” and “geographical indication”.

Designation of origin indicates a name of a product, the quality or characteristics of which is essentially or exclusively due to the inherent natural and human factors of a place of which the geographical boundaries have been defined. All of the steps for production, processing and preparation should take place within the defined boundaries. Eskisehir Meerschaum which is registered on ICH National Inventory is one of the examples that Designation of Origin, the production originating from traditional method of production or processing or traditional composition with knowledge and practices concerning nature and the universe.

The product may be manufactured in any other location provided that at least one of the product characteristics to which a geographical indication is linked to the defined boundary should be originated from the said region. Some examples are, Isparta Carpets, Damal Doll, Siirt Blanket which are also registered on ICH National Inventory. The nature, quality, reputation and other features of such products may depend on the natural raw materials or human factors which all belong to the specified location.

Regulation on Registration, Production and Production of Local Varieties on Marketing (Published 2017): This Regulation, in order to protect local and traditional varieties of field crops, horticultural crops and other plant species in Turkey and to

prevent genetic erosion; It includes regulations regarding the registration of local and traditional varieties and knowledge.

Question 13.3

Have policies and/or legal and administrative measures that respond to situations of natural disaster or armed conflict been established or revised to include the ICH affected and recognize its importance for the resilience of the affected populations?

Yes

Provide any additional details

Turkey has been struggling with irregular migration that occurs in situations of arms conflict. There are millions of irregular migrants with “international protection” status in Turkey. Efforts on the social and cultural life of irregular migrants with international protection status are carried out by the Ministry of Interior Ministry of Interior the Directorate General of Migration Management within the scope of “Law on Foreigners and International Protection (No.6458)” approved in 2013. In accordance with Article 96 of this law, “The Directorate General shall promote the courses related to access to public and private goods and services, access to education and economic activities, social and cultural communications, and access to primary healthcare services and, awareness and information activities through distant learning and similar means in cooperation with public institutions and agencies and non-governmental organizations.” In this way, it is also aimed to provide suitable environment and conditions for irregular migrants to keep their intangible cultural heritage elements alive and transmit it to future generations.

Some administrative measures have also been implemented to support bearers and practitioners during the Covid-19 pandemic.

“Presidential Decree on the Use of Low Loan Interest by Halkbank for Tradesmen and Craftsmen who were Negative Effected Due to the Covid-19 Pandemic and the Postponement of Loan Debts” is one these measures. The Decision is declared first in 2020 and redeclared in 2021. Thus, it was ensured that many practitioners and artisan especially those who practice traditional craftsmanship, were supported financially.

Regulation on Fiscal Aid to Projects of Private Theatres has been also contributed for support practitioners during the Covid-19 pandemic. Bearers and practitioners who are in the early stages of the pandemic (May 2020), with an additional editing made on this regulation. Hereby, shadow play players, meddahs and other traditional theatre players who registered to Folk Culture Information and Documentation Centre take their “Bearers and Practitioners of Intangible Cultural Heritage Card”, were able to apply for fiscal aid. Thus, every traditional theater artist who applied in 2020 and 2021 was supported. 850.000 TL financial aid was provided to 54 traditional theatre players in 2020 and 1.000.000 TL financial aid was provided to 65 traditional theatre players in 2021.

The Turkish National Commission for UNESCO was published a report of “Effects of Covid-19 Global Pandemic on Intangible Cultural Heritage: Experience Of Turkey, Related to Intangible

Cultural Heritage in Emergency Situations” which has presented foresight and suggestions on the function of cultural heritage in the struggle against the pandemic, and situation of safeguarding, executing, educating, transferring and researching the periods of the intangible cultural heritage elements affected by the pandemic.

Question 13.4

Have policies and/or legal and administrative measures for inclusive economic development been established that consider ICH and its safeguarding?

Yes

In which of the following themes, policies and/or legal administrative measures have been established or revised?

- Income generation and sustainable livelihoods

Regulations and strategic plans for income generation and sustainable livelihoods in Turkey are follows:

The Eleventh Development Plan (2019-2023) includes measure that articles (Measure Number 637.1): “The measures will be taken to prevent monopolization of the production, exhibition and distribution of the cultural products. The strategies for ease of branding, marketing and financing will be developed for the products specific to our culture.”

2019-2023 Strategic Plan of Ministry of Agriculture and Forestry is also including some measures inclusive economic development on income generation and sustainable livelihoods.

In accordance with measures A.1 main goal is “Raising welfare in rural areas, increasing yield and quality in agricultural production, ensuring stable food supply.” For reaching this main goal Aim 1.5 is designated as: “Production of traditional food, traditional products and handicrafts will be increased in rural areas.”

Another measure is A.6 main goal is “Conserving biodiversity and ensuring its sustainable management” For reaching this main goal Aim 1.1 is designated as: “Traditional information based on biodiversity will be recorded in a database, will be made accessible to institutions carrying out R&D activities and patent experts, sectoral projects will be prepared and workshops will be organized, and legislative preparations will be made on biodiversity and genetic resources.” In the framework the measure currently, 13,202,782 TL financial resources have been spent in order to monitor biological diversity at species and ecosystem level at certain periods, and to record traditional information immediately.

Regulation on Registration, Production and Production of Local Varieties on Marketing (Published 2017): As mentioned in 13.2, this regulation aims protect local and traditional varieties of field crops, horticultural crops and other plant species in

Turkey and to prevent genetic erosion, register of the local varieties, and increase traditional maintenance ways and sustainable use of the seeds on marketing.

Presidential Decision on Registration and Support of Traditional Coastal Fisheries (Published 2021): This decision aims to register the socio-economic data of traditional coastal fisheries in the seas and to provide a sustainable management for traditional coastal fisheries. This decision was taken for the years 2021 and 2022. After the collection of socio-economic data of traditional coastal fisheries, financial support is provided to fishermen per each boat.

- Impact of tourism on ICH safeguarding

The laws and regulations which have impacts of tourism on ICH safeguarding in Turkey are follows:

The Presidential Decree No. 1 of Organization and Duties of the Ministry of Culture and Tourism: Ministry of Culture and Tourism is responsible for culture and tourism affairs in Turkey. The Ministry of Culture and Tourism which is responsible for preserving and safeguarding the historical and cultural heritage, and determining tourism investments and promotion strategies of Turkey, is the main actor for in the impact of tourism on ICH safeguarding.

Law for the Encouragement of Tourism (Date: 1982, Number: 2634): This Law comprises provisions governing the tourism sector, including definitions of cultural and tourism preservation and development regions, tourism areas and tourism centers and means of establishment and development of such regions, areas and centers and of encouragement, regulation and inspection of tourism investments and facilities. By making deep revisions to this law in 2021, in the determination of culture and tourism protection and development regions and tourism centers; It was ensured that the country's natural, historical, archaeological and cultural values and tourism potential were taken into consideration.

Regulation on the Qualifications of Tourism Facilities (Published 2019): The purpose of this regulation; to develop existing tourism facilities, to determine the minimum qualifications of tourism facilities, to ensure standard unity among these facilities, to determine the principles and procedures for maintaining and increasing the quality. For example, in accordance with article 17 of the Law, "Within the scope of sustainable tourism, necessary measures must be taken in tourism facilities to protect the environment and to eliminate the negative effects on the environment. Tourism facilities is managed by considering the balance of protection and use of natural assets, biological diversity, social, cultural and historical values and local values, and the sustainability of resources. It is ensured that waste generation is prevented, and if prevention is not possible, the waste is minimized and necessary measures must be prevented it from harming the environment." In accordance with article 26 of the Law, "In case of serving with national, regional and traditional

cuisine; It is ensured that at least five types of food materials are selected from local products, traditional methods or rendered from traditional method with modern methods are cooked and presented, explained and explained in the menu.”

Regulation on International Health Tourism and Tourist Health (Published 2017): Treatment, rehabilitative health services, and traditional and complementary medicine practices in international health tourism facilities can be feasible in accordance with the criteria in this Regulation.

Question 13.5

Have favourable financial or fiscal measures or incentives been established or revised to facilitate and/or encourage the practice and transmission of ICH?

Yes

Do they ensure the availability of natural and other resources required for the practice of ICH ?

Yes

If yes, explain how measures or incentives ensure the availability of natural and other resources required for the practice of ICH.

The provisions and measures in the following law, regulations and other policy papers of which main purposes, scopes and facilitating roles for safeguarding of ICH have been mentioned above, contribute the availability of natural and other resources required for the practice of ICH.

- The 11th Development Plan (2019-2023)
- The Organic Farming Law (Date: 2004, Number: 5262)
- Presidential Decision on Registration and Support of Traditional Coastal Fisheries (Published 2021)
- Presidential Decision on Registration and Support of Traditional Coastal Fisheries (Published 2021)
- Regulation on Registration, Production and Production of Local Varieties on Marketing (Published 2017)
- 2019-2023 Strategic Plan of Ministry of Agriculture and Forestry
- Regulation on Geographical Indications and Traditional Product Name Emblem (Published 2017):
- Regulation on Traditional Herbal Medicinal Products (Published 2014)

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting

exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is aimed that developing new measures for productive employment and decent work for inclusive economic development been established that consider ICH and its safeguarding.

It is established new financial or fiscal measures for availability of natural and other resources.

New policies or legal and administrative measures will be established on “access to clean and safe water, and sustainable water use” and “climate change” taking into consideration to ICH.

14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

Guidance note corresponding to indicator 14 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 14.1

Are forms of legal protection, such as intellectual property rights and privacy rights, available to communities, groups and individuals when their ICH is exploited by others for commercial or other purposes?

Yes

Provide any details with regard to (a) intellectual property rights and (b) privacy rights.

Intellectual property rights of artistic works which are produced by practitioners of ICH are protected by the Law on Intellectual and Artistic Works (Number: 5846) and Industrial Property Law (Number: 6769).

Ministry of Culture and Tourism Directorate General of Copyrights, which is also the executive unit of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions of the UNESCO in Turkey is one of the main actors in the implementation of Law on Intellectual and Artistic Works. Directorate General for Copyright, with the mission and goal of ensuring the functioning of an effective, widespread and socially accepted copyright system and increasing the contribution of the products subject to these rights to the development process of Turkey, provides financial support to projects aimed at strengthening the intellectual property system and for activities and projects aimed at carrying out cultural and artistic activities. With these supports; it is aimed to encourage qualified production by effectively protecting intellectual and artistic works in Turkey, to support the growth and opening of the cultural industry abroad.

Ministry of Industry and Technology Turkish Patent and Trademark Office (TürkPatent) is another main actor for the regulation of intellectual property rights in Turkey with the framework of the Industrial Property Law. TürkPatent executes registration processes for patent, utility model, trademark, industrial design, geographical indication, integrated circuit topographies. It is the executive body for the international legislation, national legislation and raising awareness activities. National Intellectual Rights Strategy Papers and Action Plans preparatory efforts has been regulated by the TürkPatent coordinated with Directorate General for Copyright.

The Intellectual Property Academy, the Industrial Property Rights Training Center, and the Copyright Training Center have been established per Article 168 of the Industrial Property Law to carry out training, consultancy, research, and coordination activities on intellectual property rights. Copyright Training Center carries out its activities under the Directorate General for Copyright of the Ministry of Culture and Tourism and the Industrial Property

Rights Training Centre under TürkPatent.

Laws and regulations intellectual property directly related traditional knowledge and ICH are stated below:

Law on Intellectual and Artistic Works (Date: 2014, Number: 5846): The purpose of this Law is to establish and protect the moral and economic rights, on their products, of authors who create intellectual and artistic works, performers who perform or interpret such works, phonogram producers that make the first fixation of sounds, producers that make the first fixation of films, and radio-television organizations; to regulate the conditions of exploitation of such products and to determine the sanctions for exploitation in breach of such rules and procedures.

This Law covers the moral and economic rights, on their products, of authors who create intellectual and artistic works and performers who perform or interpret such works, phonogram producers that make the first fixation of sounds, producers that make the first fixation of films and radio-television organizations, the rules and procedures regarding transactions on such rights, ways of legal recourse and sanctions, together with the duties, authorities and responsibilities of the Ministry of Culture and Tourism.

Industrial Property Law (Date: 2017, Number: 6769): The purpose of this Law is to protect the rights relating to trademark, geographical signs, design, patent, utility model and traditional product names and thus to contribute to technological, economic and social progress. The law also encompasses applications, registrations and post-registration processes regarding trademarks, geographical signs, design, patent, utility model and traditional product names and legal and criminal sanctions concerning the violation of these rights.

Regulation on Signing of Intellectual and Artistic Works (Published 1997)

The purpose of this Regulation is the procedure for special signs, nicknames, banderols, codes and serial and sequence numbers to be placed on the copies of intellectual and artistic works, how to use them, where to put the copies of the works, and what to do about the copies of the artistic works. Article 10 of this regulation contains provisions regarding the marking of traditional works, engravings, beautiful inscriptions and illuminations, calligraphy, reliefs and carvings, handicrafts, miniatures and decorative arts made with all kinds of materials and techniques.

Regulation on Registration and Registration of Ideas and Artworks (Published 2006)

The purpose of this Regulation is to regulate the registration and registration of intellectual and artistic works in order not to violate rights of the financial and moral rights holders, and to follow the rights to benefit from the financial rights to determine the principles and procedures.

It should be noted that Intellectual property rights of the traditional knowledge and ICH are also subject to protection in the scope of Brand Legislation, Patent Legislation, Copyrights Legislation, Geographical Indication Legislation, Trade Secret Legislation, Utility Model and New Plant Species Legislation.

There are also some strategic plans for enhance protection policies intellectual property

related traditional knowledge and ICH.

The 11th Development Plan (2019-2023) also includes following measure that articles (Measure Number 462):

“The linkages between our natural and cultural values consisting of traditional knowledge and folklore based on genetic resources and intellectual property system will be strengthened.”, (Measure Number 462.1): “An inventory study will be carried out in order to improve the capacity of our country on traditional knowledge and folklore based on genetic resources.” and (Measure Number 457.4): “The projects for copyright-based cultural industries will be supported by observing the Convention on the Protection and Promotion of the Diversity of Cultural Expressions of the United Nations Educational, Scientific and Cultural Organization (UNESCO).”

2019-2023 Strategic Plan of the Ministry of Culture and Tourism:

In accordance with 2019-2023 Strategic Plan Strategies for goals determined in line with the objective of "Increasing the Contribution of the Culture Industry to National Income" for the integration of culture with sustainable development policies are as follows:

- "Developing training, awareness-raising, protection, and control mechanisms that will ensure the effective execution of intellectual property rights regulations"
- "Strengthening the legal infrastructure of educational activities by putting the Intellectual Property Academy Regulation into effect"
- "Ensuring the necessary specialization in the planning and execution of training programs"
- "Taking measures to monitor intellectual rights and speed up judicial processes"
- "Ensuring that the importance and value of the products resulting from intellectual labor are adopted by all segments of society and strengthening the knowledge and data infrastructure related to products and works subject to intellectual rights"

2015-2018 National Strategy Paper and Action Plan on Intellectual Rights:

This action plan was published by TürkPatent in 2014 and studies were carried out for 4 main objectives.

- Objectives 1- "Efficient implementation of intellectual property rights by optimizing legislation and implementation in line with the country's needs."
- Objectives 2- "Supervision and protection of the intellectual rights in an efficient manner by creating human and corporate capacity in relevant units primarily as justice, customs and security services."
- Objectives 3- "Increasing the efficiency of the mechanism for the commercialization of intellectual rights by developing market perception and valuation."
- Objectives 4- "Providing contribution for the objective of being a society having respect to ideas and knowledge by increasing social awareness in the field of intellectual rights."

Question 14.2

Do policies and/or legal and administrative measures recognize the importance of protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of ICH?

No

Explain briefly, giving examples, how policies and/or legal and administrative measures recognize this.

Question 14.3

Do policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution?

No

Explain briefly, giving examples, how policies and/or legal and administrative measures recognize these.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Partially

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is aimed to study for legal protection of the privacy rights of the communities, groups and individuals on using ICH for commercial or other purpose.

Strategic plans for enhance protection policies intellectual property related traditional knowledge and ICH will be revised periodically.

Policies, legal and administrative measures will be built up for protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of ICH.

15. Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

Guidance note corresponding to indicator 15 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 15.1

Do communities, groups and individuals use their ICH for well-being, including in the context of sustainable development programmes?

Yes

Describe briefly, giving examples, how they do so.

The access to social, economic and environmental sources by communities, groups and individuals or bearers and practitioners of ICH plays an important role for well-being. Increasing people's ability to transmit their knowledge and skills to the future generations provides better viability of the heritage which in turn contributes to CGIs' or bearers and practitioners' social, physical, mental and financial well-being.

Participation to cultural activities and safeguarding process strengthens the sense of belonging and identity of CGIs or bearers and practitioners and supports their life satisfaction. Since the CGIs or bearers and practitioners have the primary role in safeguarding the ICH, concerned CGIs sharing common cultural heritage are actively supported to come together, determine their own needs and participate in decision making process.

For example;

One Master, Thousand Masters (Bir Usta Bin Usta, one of the initiatives belongs to SDG Good Practices) project by Anadolu Sigorta conducted under the advisory of the Ministry of Culture and Tourism – Directorate General of Research and Training aims to focus to train new craftspeople by master trainers and to transmit the knowledge and skills. With the project 50 different vocational courses were opened in 44 provinces in 10 years and a total of 1000 master candidates were trained. The project provides new job opportunities and helps to reduce unemployment as well. As an example of good safeguarding practice, the project contributes to the transmission of traditional arts and crafts against the risk of disappearance and for that reason it is fully compatible with the goals of sustainable development (SDG4 and SDG8).

Traditional Arts Association, one of the UNESCO accredited NGOs, has been carried out many projects (conferences, symposiums, competitions, publications etc.) with the participation of bearers and practitioners in accordance with their needs. The participation to the projects and activities is inclusive and wide as possible and the contents of the projects and activities are formed by suggestions of bearers and practitioners. Masters of Turkey project with the support of Ministry of Culture and Tourism, a continuation of Masters of Istanbul project, aims to create an inventory of masters working in the field of traditional arts and to make their knowledge and skills more visible and accessible for future activities.

Social practices, rituals and festive events strengthen the importance of ICH in the society while providing CGIs a sense of belonging and identity. For example, Ethnosport Culture Festival organized annually since 2016 brings people from different backgrounds together and provides them social cohesion. Since the Festival increases the visibility of ICH at the international level, the concerned CGI demanded ICH elements like Traditional Turkish Archery and Traditional Intelligence and Strategy Game: Mangala / Göçürme to be submitted to the UNESCO with a strong determination for safeguarding.

The Whistled Language is a prominent part of the cultural identity of bearers and the practitioners and can be assessed as an alternative way of communication and social solidarity by the concerned CGI.

As a seasonal event, Spring Celebration, Hidrellez is practiced with a various ceremonies and rituals connected to the nature and these practices are performed for providing well-being, fertility and prosperity of family and community, protecting livestock and crops for the upcoming year.

The traditional knowledge and skills can contribute to protect natural environment and biodiversity. Mr. Orhun Güven, plant breeding and tree grafting Master, proclaimed as a Living Human Treasure for his great efforts in diversification of endangered trees and growing a large number of saplings in terms of knowledge and practices concerning nature and universe which is one of the five domains of ICH.

Turkey National Development Plans – SDGs

The concept of sustainable development has been included in the national development plans since 1996 with the principle of “leaving no one behind”. Turkey has achieved a remarkable progress in accessible public services for a better inclusion of CGIs and NGOs, in the field of ICH. In Turkey, there are 26 regional development agencies established for cooperation among NGOs, universities, private sector and public institutions and ensuring the effective use of local resources. They provide financial and technical support for the projects of local civil society actors in accordance with the priority needs of regions within the scope of Social Development Support Program (SOGEP), geographical indications and UNESCO Creative Cities Network (UCCN) etc.

Question 15.2

Do communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building?

Yes

Describe briefly, giving examples, how they use their ICH for one or more of these purposes.

ICH provides a good opportunity for bringing people from different backgrounds together at the similar objectives and sharing knowledge and practices serving for social solidarity and cohesion. ICH elements mostly contain key concepts such as love, solidarity, neighbourhood, tolerance, patience, sharing, mutual understanding, respect etc. Promoting and creating proper environments for celebrations, festivals and other activities contribute to cultural interactions and to the improvement of intercultural dialogue.

After becoming party to the Convention, the visibility of ICH in general considerably

increased with the help of raising awareness efforts at the local, national and also international levels. The concerned CGIs, bearers and practitioners have begun to participate much more actively to safeguarding process of ICH. In this period, applications for the ICH National Inventory of Turkey by the ICH Provincial Identification Boards consisting of representatives from NGOs, universities, public institutions, local administrations and concerned CGIs as well as bearers and practitioners as mentioned in the related parts of the report.

The number of joint events organized and supported in mutual respect and understanding has increased, and CGIs' local celebrations, festivals and practices have begun to be organized at national and international levels.

Such as traditional handicrafts or gastronomy festivals, Ethnosport Culture Festival, Mesir Macunu Festival, Kirkpinar Oil Wrestling Festival, Mevlevi Sema Ceremony, minstrelsy tradition contests, seasonal celebrations of Nevruz and Hidrellez are good examples of practices promoting cooperation and cultural exchange among the concerned CGIs.

As the result of improvement of dialogue in the field of ICH, multinational cooperation among the concerned CGIs has increased in this period. There are 6 multinational elements which were submitted to UNESCO List of ICH of Humanity in this period of report in line with the demand of concerned CGIs. Cultural interactions as a result of dialogue provide a better and human-centered perception to the sustainable development.

Question 15.3

Do development interventions recognize the importance of ICH in society?

No

If so, how do development interventions recognize the importance of ICH?

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is important to encourage local communities that depend on natural resources to participate directly in the decision making process in order to provide an effective solution to crises that the world is facing with. Turkey has several mechanisms that make the participation of CGIs to the safeguarding and decision making process possible at local and regional levels.

16. Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.

Guidance note corresponding to indicator 16 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 16.1

Are ICH safeguarding plans and programmes inclusive of all sectors and strata of society, including:

- Migrants, immigrants and refugees

Turkey has long been affected by migration and refugee movements due to its location on main migration routes, increasing political and economic problems in the neighbouring countries and rising global trends of migration. Turkey has opened its borders to a large number of refugees approximately 4 million people.

In the ICH safeguarding plans and programs there is no direct inclusion of such groups but there has been a considerable projects and activities which target the social and cultural participation of migrants, immigrants and refugees.

Social Entrepreneurship, Empowerment and Cohesion in Refugee and Host Communities in Turkey Project (SEECO) led by regional development agencies aims to improve the livelihoods of women and youth and contribute to their social cohesion for the next four years.

In addition to these social programs for the integration of migrants, immigrants and refugees, NGOs, such as Traditional Arts Association, are in communication and cooperation with the artists who had to leave their countries and organize activities especially for young people to experience cultural exchange. The Workshop on Language and Culture of Syrian Turkmen Immigrants in context of Intangible Cultural Heritage organized in 2019 in cooperation with Gaziantep University, Turkish Language Association and Turkish National Commission for the UNESCO.

- People of different ages

Safeguarding plans and programs are prepared with the active participation of representatives from NGOs, public institutions, universities and concerned CGIs in order to identify the safeguarding mechanisms for the transmission of ICH. For this reason, in the safeguarding plans and programs have a specific focus on activities, projects and programs developed for the young people and children.

Public education centres provide open courses in accordance with the national development plans to young people and children about traditional children games and intelligence games, traditional handicrafts, music and musical instruments, gastronomy and cuisine etc. for the safeguarding of the cultural heritage and transmitting knowledge and skills which are important for improving educational and intellectual level of society.

Living heritage museums also carry out many activities for children and younger generations especially for students from primary schools. In Ankara ICH Museum, Institute for ICH organizes many activities such as workshops and performances about the elements like ebru paper marbling art, Karagöz shadow theatre, stories and tales, traditional games for children.

The Ministry of Culture and Tourism has conducted Youth Support Project (GENÇDES) aimed to support cultural and art projects of younger generations between the years 2016 and 2017 and several projects were supported financially.

In this context, Traditional Arts Associations encourages young practitioners with award-winning competitions for undergraduate students such as The Masters of The Future (2015), Today's Youth are Tomorrow's Masters (2016) Patchwork Contest (2017) in the field of traditional arts.

Cultural Research Foundation also carries out many projects and activities for children and younger generations about traditional children toys, culinary culture and handicrafts traditions. The results of research, projects and activities have been published in order raise awareness of ICH among young groups.

- People of different genders

The safeguarding plans and programs proposed by a wide participation as possible have a special focus on gender equity for the inclusion of women in social and cultural transmission of ICH.

In this period, there has been a strong ownership and participation of women groups to the training activities for the safeguarding of ICH in different fields. The interest of women to the courses offered within the scope of One Master Thousand Masters project was remarkably higher and the attendance rate was approximately %60. The similar indicators can be seen at the courses offered by public education centres and municipalities.

Entrepreneurship and active participation of women in social and cultural life are encouraged along with the principles of national development plans. Regional development agencies in cooperation with the related NGOs, universities, local administrations and public institutions carry out projects and activities in order to achieve gender equity which is necessary for the solution of local and regional problems that women face with. One of the problems of among women groups is a

lack of knowledge about digital technologies. For this reason, training programs and financial supports are partially provided in the disadvantaged regions in order to increase digital literacy among women. Multi-purpose community centres (ÇATOMs) were established to contribute to the improvement of social, cultural and economic status of women with a perspective of gender balanced development.

- Persons with disabilities

Within the scope of safeguarding plans and programs of ICH, the main objective is determined to ensure persons with disabilities access to social and cultural life without any restrictions. The Ministry of Culture and Tourism and the Ministry of Family and Social Services has been implementing several measures for the accessibility of persons with disabilities to the culture, art, sport and tourism activities as well as other individuals.

Webinar on the Accessibility of Persons with Disabilities to Culture and Art organized by the Ministry of Culture and Tourism – Directorate General of Copyrights with the participation of the related Ministry and NGOs about the accessibility of projects, implementations and services for persons with disabilities.

Workshop on the Preparation of Strategy for the Rights of Persons with Disabilities organized online with the participation of representatives from NGOs, unions and confederations in the field of disabilities for the implementation of Convention on the Rights of Persons with Disabilities to which Turkey had become Party in 2009.

Several services have been introduced for persons with disabilities to provide better access for their social and cultural needs. Research and documentation materials as well as promotional and informative publications about ICH were digitalized in order to make them available online.

- Members of vulnerable groups

Apart from the groups as mentioned above, Turkey has growing elderly population (%9) that cannot be ignored since their role in the society requires respect and special care.

Within the scope of International Day of Older Persons (1 October), International Congress on 3rd Spring of Life Tourism and Dynamics were held by Medical Tourism Association with the support of the Presidency of Republic of Turkey, Ankara University, the Ministry of Culture and Tourism. During the Congress, paper marbling (ebru) and tile works (çini) workshop and performances were practiced and the importance of ICH elements for the care of elderly especially emphasized.

Elderly Support Program (YADES) has been introduced by the Ministry of Family and

Social Services in 2016 in order to provide better living conditions and cultural activities in nursing homes. Within the scope of the program, several social and cultural events organized as well as healthcare services, house renovations and food supply.

Question 16.2

Do safeguarding plans and programmes for ICH in general and/or for specific elements of ICH (whether or not inscribed on the Lists of the 2003 Convention) foster self-respect within and mutual respect between communities, groups and individuals?

Yes

Explain briefly how they foster self-respect within and mutual respect between communities, groups and individuals, providing examples.

Safeguarding plans and programs are prepared according to the needs and demands of CGIs, bearers and practitioners of ICH since they have the primary role in safeguarding process. They are involved in inventory making process that is the initial step for safeguarding plans and programs through ICH identification boards in provinces with widest participation as possible and their consent is essential as emphasized in the Ethical Principles.

Fostering self and mutual respect between concerned CGIs, the Ministry of Culture and Tourism introduced three circulars in the years 2008, 2013 and 2017 for Mevlevi Sema Ceremony which was inscribed on the Representative List of ICH of Humanity against decontextualization. The element should be performed in appropriate spaces necessary for its transmission with suitable materials and conditions by true practitioners who have a competence about the element.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding

Guidance note corresponding to indicator 17 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 17.1

Do awareness-raising actions reflect the widest possible and inclusive participation of the concerned communities, groups and individuals?

Yes

Describe briefly, giving examples, how participation is ensured. If it is not, please explain why.

As mentioned Section A.1, one of the two ICH inventories of Turkey is Living Human Treasures National Inventory of Turkey. As a raising awareness activity, after the ICH bearers and practitioners proclaimed as Living Human Treasure by MoCT, they are awarded with a plaque to indicate their position and importance for the related ICH element in a dedicated ceremony, i.e. 2016, 2020 (see Section B 7.1). In these ceremonies, generally, the President of the Republic of Turkey gives a speech about the importance of the ICH and delivers plaques to the Living Human Treasures personally. This is one of the most important raising-awareness events at national level because the national media pay attention to the ceremony intensively. Living Human Treasures, as concerned individuals of the related ICH element, are in the centre of the raising awareness event.

MoCT and local authorities organize several festivals on traditional handicrafts in cities like Bursa (2018), Ankara (2019), Çanakkale (2021), and Denizli (2021). Masters of different branch of handicrafts perform their art and exhibit their artefacts and also may sell them. One of the main aims of the festivals is to raise awareness about traditional handicrafts at local level. Many masters of the ICH elements participate to the festivals and share their knowledge about the concerned elements and directly take part in raising awareness activities.

In accordance with MoCT, International Mevlana Foundation (UMV) which also has relation with UNESCO and founded by the ascendants of Mevlana has an effective role in transmitting Sema Ceremony to next generations. It offers consulting service for Mevlana and Mevlevi gatherings, Sema ceremony, programs, books and artistic works to denote the thoughts and teachings of Mevlana and the element. The NGO and the ministry work in cooperation for awareness-rising activities. For example, UMV also takes place actively in the Sheb-i Arus (The night of reunion, the day of the death of Mevlana described as a night of reunion by himself) which takes place between 7 and 17 of December annually, is the highest audience attracting event. Thus, many activities to raise awareness about the element organized by MoCT and UMV in coordination, in the mentioned period of time.

Mesir Macunu Festival is organized by “Mesir Macunu Festival Organization Committee” which consists of representatives from Governorship, Municipality, Chamber of Commerce, Provincial Directorate of Culture and Tourism, Local ICH Board, Association for Tourism and the Promotion of Manisa and Mesir, Celal Bayar University, NGO’s and practitioners. The Committee meets under the chairmanship of governor and take decisions on issues such as festival date, program, budget etc. The Committee evaluate the suggestions from local administrations, practitioners, bearers and NGOs and determines safeguarding measures with participatory method and updates action plan for further safeguarding of the element. By the structure of the committee, it is ensured that the concerned communities and groups also actively involved in the organisation of the festival every year. They actively participate in the main festival of the element which is also raising awareness about the element.

As mentioned in Section B.13, MoCT have been giving financial support to the events organized by local administrations and NGOs in the field of culture. Many of these events are related to the ICH element and for promoting and reinforcing the element. By supporting these elements as competent body, it is expected to ensure concerned NGOs to organize also awareness-raising activities. For example, festivals, festivities and related activities about minstrelsy tradition element has been financially supported between the years 2013-2021 and 48.500 Turkish Liras has been allocated to such organizations. The financial support to organizations on Karagöz element were total amount of 291.000 TL between 2014 and 2019 and it is for Ceremonial Keskek tradition activities, 193.500 TL between 2013 and 2019. Moreover, Youth Support Project conducted by MoCT supports Karagöz projects of youth with the total amount of 100.000 TL in 2017.

Question 17.2

Do awareness-raising activities concerning specific elements of intangible cultural heritage secure free, prior, sustained and informed consent of the concerned communities, groups and individuals?

Yes

Describe briefly, giving examples, how their consent is secured.

In every process for safeguarding activities like raising awareness, ensuring viability and transmission of ICH; concerned communities, groups and individuals participate the safeguarding activities with their free, prior, sustained and informed consent as mentioned in section B.8, consents of the concerned communities, groups and individuals are secured with official written documents and visual contents in the archives of the Directorate General of Research and Training.

As mentioned before; masters, bearers and practitioners participate the local, national and international events and publications supported by MoCT. These activities and events raise awareness of ICH elements of Turkey which are not only inscribed on ICH lists but also elements that are registered to National Inventory.

Question 17.3

Are there mechanisms in place that duly protect the rights of communities, groups and individuals, and their moral and material interests during awareness raising activities about their ICH?

Yes

Explain briefly, giving examples, how these mechanisms protect the rights of communities, groups and individuals and their moral and material interests during awareness raising activities.

Ministry of Culture and Tourism, organizes or supports several festivals on or related to ICH ever year. These events are one of the good examples of awareness-rising activities on local, national and sometimes international level. Some of them are mentioned in 17.1.

MoCT has a standard procedure in these events. The ministry asks a written consent of the the masters, practitioners and/or bearers who joined to these events before the event. In addition, their rights and interests related to their ICH are protected by the Ministry due to the procedure.

Like festive events, MoCT also prepares several documentaries and publications on ICH in general or on a particular element. In these works; concerned communities, groups and individuals are involved actively. The ministry demands their consent in a written form at the beginning of the documentary works. There is a standard form used for this purpose but it could be modified due to the work and the concerned party's consent. Moreover, the moral and material interests and rights of the concerned communities, groups and individuals are protected by the Law on Intellectual and Artistic Works (Law No.5846). Not only in the publications but also in the documentaries, the law guides the ministry, the concerned CGI, and the third parties.

Question 17.4

Are there mechanisms in place that facilitate the active engagement of youth in awareness-raising activities?

Yes

Describe briefly, giving examples, what mechanisms exist to facilitate their active engagement. If 'no', please explain why not.

GENCDES (Youth Support Project) is a financial support program by MoCT which is for projects that aims to increase the participation of our young people in cultural and artistic activities, and enable them to realize projects that they produce in various branches of art which also include ICH elements and works and projects to be produced by or for young people and children. 73 projects were granted in 2017 and 2018 by MoCT and more than 4 million Turkish Liras were allocated to the projects as a financial support. Most of them were related to a particular ICH element and was organized by young people.

Another mechanism is established by a protocol between MoCT and Ministry of National Education about the Nevruz element. The protocol has been issued in order to sustain the

cultural heritage. In line with the protocol, universities and secondary schools annually organize extra-curricular activities such as exhibitions, competitions on painting, poetry, essays, symposiums and outdoor festive events on Nevruz. The activities raise awareness about the element and ICH in general among the students and also in the local community by the dissemination of the activities. In these awareness-raising activities the young people take part directly and actively.

Are youth engaged in collecting and disseminating information about the intangible cultural heritage of their communities or groups?

Yes

Describe briefly how young people are engaged, giving examples.

Related NGOs, have valuable efforts in the transmission of their ICH elements to the next generations. The NGOs pay attention to the involvement of the young people, as an actively participating bearer and practitioners, in collecting and disseminating information about their ICH elements. The situation could be observed particularly in “Semah” and “İslik Dili”. For example, young people not only join the training course on “İslik Dili” but also collect information from their parents and elder bearers and practitioners about their cultural heritage. They share the gathered information in their web pages or social media accounts.

Question 17.5

Do communities, groups and individuals use information and communication technologies or any other form of media, in particular new media, for raising awareness of the importance of ICH and its safeguarding?

Yes

Explain briefly, giving examples, which ICTs and media are used for awareness raising and how they are used.

With the volunteering programs access to ICH elements has been facilitated by the accredited NGOs, and the way of information exchange has been opened by creating working conditions together. By using social media and digital content pages such as Instagram, Twitter, Facebook, and YouTube effectively, news about this ICH field is made and updated content is produced and presented to the information of communities, groups and individuals.

Many of the NGOs related to the ICH have their own web pages. They also share information about their cultural heritage and also broadcast videos about ICH. For example, Association of Intangible Cultural Heritage Institute, an accredited NGO, has a web page. It gives information about ICH in general, the Convention for the Safeguarding of the Intangible Cultural Heritage and the inscribed ICH element by Turkey in Turkish, English and French. Moreover, the association also shares information about its raising awareness events on ICH like festivals, workshops, performances and academic meetings.

The Archery Foundation is another NGO which actively use new media for raising awareness about their ICH element. The foundation's web page gives information of archery and its cultural background. Visitors can have information about the activities and events related to the element and have an opportunity for a virtual tour in the Museum of Archers Lodge located in the complex of the foundation.

Another example is about International Mevlana Foundation (UMV). The foundation is dedicated to Mevlana Celaleddin-i Rumi's thoughts and Mevlevi Sema Ceremony. The web page of UMV gives detailed information about Mevlana, his thought and the Mevlevi Sema Ceremony in Turkish and English. The foundation also has new media accounts for raising awareness of the element. Its main focus is on safeguarding the element and to avoid the degeneration of the element by ignoring the religious, cultural and artistic aspect of it but focusing economic side more.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain "Satisfied" for this indicator that has already met "Satisfied" in this reporting cycle.

18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

Guidance note corresponding to indicator 18 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 18.1

Does media coverage:

- Raise awareness of the importance of ICH and its safeguarding?

The Turkish Radio and Television Corporation (TRT) is the national public broadcaster of Turkey, founded in 1964. TRT is the prominent media establishment which prepares, streams or promotes programmes about the ICH in general, ICH elements and Living Human Treasures in Turkey in order to raise the awareness, safeguard and promote. For example, TRT produced a serial of documentary focus on the Living Human Treasures and bearers of ICH. Moreover, TRT has a wide video archive of the programmes related to ICH most of which could be reached via TRT's web page or social media accounts like YouTube. The archive helps people who are interested in ICH, the elements and Living Human Treasures to get general information easily.

For example, Mevlevi Sema ceremony is one of the ICH elements inscribed to the Representative List of ICH of UNESCO. The Sheb-i Arus (The night of reunion, the day of the death of Mevlana described as a night of reunion by himself) is the highest audience attracting Mevlevi Sema ceremony which takes place annually. TRT broadcasts the ceremonies alive. National and international media also pay attention to the event.

Kirkpinar Oil Wrestling Festival takes place in Edirne annually and the tournament brings people from Turkey and all over the world. TRT, private, local TV channels broadcast the festival on live stream. To increase the viability of festival, oil wrestling performances and photo exhibitions have been organized. By the leading of TRT, the media is used to raise the awareness about the long-lasting festival and its importance. The attention of the media also helps the concerned community to safeguard their element.

Not only the public media but also the private media pays attention to ICH. For example, both media prepared documentaries about the Living Human Treasures like Neset Ertas, Hayri Dev and Halime Özke. Moreover, TRT broadcasted several other documentaries like "Heartbeat of the Tradition" and "Contemporary", including ICH elements, like ebru, the art of miniature and Hüsn-i Hat. Especially the documentaries about the Living Human Treasures raise the awareness about their ICH because those masters have high reputation before the society in general.

- Promote mutual respect among communities, groups and individuals?

The media coverage mentioned above serves not only to raise the awareness of the importance of ICH and its safeguarding but also to promote mutual respect among communities, groups and individuals. The media coverage is not restricted to a particular element or communities, groups or individuals. The media coverage is planned in the widest aspect about ICH.

Question 18.2

Do various ICH stakeholders and media organizations jointly establish and implement specific cooperation activities or programmes concerning ICH, including capacity-building activities?

Yes

Describe, using examples, such joint cooperation activities or programmes.

TRT and The Archery Foundation has a cooperation about a TV series. The foundation is the main stakeholder about the ICH element of Traditional Turkish Archery which was inscribed to the Representative List of ICH of UNESCO in 2019. The serial named “Tozkoparan” has been broadcasting on TRT since 2018. The theme of the serial is based on traditional Turkish archery. Beside this, the main characters in the movie are children so, the target audience of the serial is also the children and youngsters. The main aim of the programme is to attract the attention of the children and youngsters to the element.

Karagoz Society is one of the NGO stakeholders about ICH element Karagöz. The Society and TRT and private TV channels are in contact for the TV programmes on Karagöz. The NGO has an advisory role, especially in traditional Karagöz plays, about the programmes in TRT2 channel which is dedicated to cultural and artistic concepts.

As mentioned above, Kirkpinar Oil Wrestling Festival is broadcasted alive annually. The festival has been broadcasted by TRT for decades and a private TV channel for several years. In these programmes, veteran wrestlers who once wrestled in Kirkpinar as bearers and practitioners, took place as advisors and commentators. In addition, they give explanation about the element, its history, terminology, rituals, the roles of the bearers and the meaning for the concerned community and individuals and the society in general.

Describe in particular any capacity-building activities in this area, with examples.

Question 18.3

Media programming on ICH:

- Is inclusive

Ministry of Culture and Tourism, as the competent body of the ICH Convention, develops and organizes several events on ICH. One of the main principles about these events is doing in an inclusive way. In addition, the media, especially TRT as a public media, also shares the same manner with the Ministry. So, the media programming on ICH is planned and produced in an inclusive aspect.

TRT is the national public broadcaster of Turkey, prepares its programmes in an inclusive manner. For example, TRT has several TV channels dedicated to different fields. TRT World and TRT Arab are news channel broadcasting in English and in Arabic respectively. TRT Kurdi broadcasts in different dialects of Kurdish for general audience. TRT Avaz focus on international Turkic world. So, it has programmes in several dialects of Turkish. There are also programmes televised on ICH in these TV channels of TRT. In order to be inclusive, the programmes on ICH are organized in the widest involvement of the concerned communities, groups and individuals about their ICH elements.

Moreover, TRT broadcasts Nevruz Celebrations alive in cooperation with the other related states' television channels annually. It also shares the broadcast of Nevruz events in the related states. TRT also televised the festive events take place in the other related states by the concerned communities and groups in those states.

- Utilizes language(s) of the communities and groups concerned

As mentioned above, TRT broadcasts in different languages. There are also programmes broadcasted related to ICH in different languages. Consequently, the media coverage of TRT utilizes several languages of the concerned communities and groups about their ICH elements.

- Addresses different target groups

Young generation is one of the main target groups in ICH because they are the vital element of ICH to ensure its viability by transmitting to next generation. As mentioned above, the TV series Tozkoparan which is about Traditional Turkish Archery mainly targets children and youngsters. In addition, TRT has several programmes targeting children or young people i.e. animations about Dede Korkut folk tales and Keloglan (a story character) and telling tradition of Nasreddin Hodja anecdotes.

- None of the three

Question 18.4

Is media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention?

Some

Provide any additional explanation.

Turkey became a state party to the Convention in 2006. Since then, the awareness about the ICH is raising in Turkey. The media coverage of ICH and its safeguarding is also in progress in Turkey. Related to this, the language used by media about the ICH concepts and terminology of Convention is also reached to certain point. The MoCT, as the competent body, pays high attention about the concepts and the terminology to be used in the proper context not only in the publications and documentaries but also on its web page. In addition, the Ministry prepares media outlets for the events related to the ICH. The outlets are also useful guides for the media institution to be in line with the concepts and terminology of the Convention.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

19. Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

Guidance note corresponding to indicator 19 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 19.1

Do policies and programmes publicly acknowledge the practitioners and bearers of ICH on an inclusive basis?

Yes

Describe briefly, giving examples, how policies and programmes do this.

As it is mentioned in section B.11 and B.12; there are some strategic plans, policies and administrative measures implemented by governmental institutions in Turkey. They publicly acknowledge the practitioners and bearers of ICH on an inclusive basis.

The inclusive basis is emphasized in the 11th Development Plan, which is a main document that determines the basic approach of the strategies, administrative measures, projects and programs implemented by the governmental institutions:

“169. Over the Plan period, through a human centric, participatory, inclusive, accountable, transparent and efficient approach, it will be ensured that the objectives and goals set out in the Plan are bought in by all sections of the society and fundamental steps are taken to achieve the Plan’s vision.”

For this reason, it is one of the basic principles to include human centric, participatory and inclusive approaches in the strategic plans determined by the governmental institutions. For example, there is a measure in Strategic Plan of Ministry of Culture and Tourism: "Researching Folk Culture and ICH Elements, transmitting them to future generations and recording the data", these measures is applied comprehensively for ICH bearers and practitioners.

Describe in particular measures to ensure that they do so inclusively.

As mentioned above, inclusivity has been determined as an administrative principle in plans and programs for all sections of the society including practitioners and bearers of ICH. It is ensured that the projects and efforts for keeping the folk culture and intangible cultural heritage alive and supporting are “inclusively” by the legal regulations listed below:

- Regulation on Aids to be Provided by the Ministry of Culture and Tourism to the Projects of Local Administrations, Associations and Foundations
- Regulation on the Aid to the Projects of Local Administrations, Associations, Foundations and Private Theatre by the Ministry of Culture and Tourism

- Regulation on Folk Culture Information and Documentation Center Services
- Regulation on Turkish Classical Arts and Traditional Handicraft Courses
- Directive on Determination and Registration of Intangible Cultural Heritage Bearers

All of these regulations assist to the aim of "Researching Folk Culture and ICH Elements, transmitting them to future generations and recording the data" and ensure that ICH-related communities and individuals are publicly acknowledged.

Question 19.2

Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?

Yes

Are these events organized for:

- Communities, groups and individuals

As mentioned in Section A.7 and B.17, there is programme called Living Human Treasures National Inventory of Turkey. As an awareness-raising activity, after the bearers and practitioners are proclaimed as Living Human Treasures, they are awarded in a dedicated ceremony organized by MoCT. In these ceremonies, generally, the President of the Republic of Turkey gives a speech about the importance of the ICH and delivers plaques to the Living Human Treasures personally. Moreover, the Living Human Treasures also take part actively in the organisation, give interview to the media about their ICH element. Not only TRT but also the private media pays attention to the event intensively. This is one of the most important raising-awareness events about the programme.

- General public

Ministry of Culture and Tourism, with the cooperation of Provincial Government of Ankara and Tourism Administrators Association, organized a festive event called "Intangible Cultural Heritage Promotion Days" in Ankara in 2019. Several ICH elements were introduced and promoted to the public by different organisations for four days.

Another example by the MoCT is the Golden Hands Traditional Handcrafts Festival which has been organized by the Ministry and local municipalities in different provinces for more than 10 years. Craftspeople present their ICH element by many traditional handicrafts, including pottery, tile-making, woodcarving and bead-making. The masters as bearers and practitioners; produce, present and sell their products in booths at the festival where public are free to see the production process.

The Radio and Television Supreme Council (RTÜK) is founded in 1994 as an

administratively and financially autonomous and impartial public legal authority for the regulation and supervision of radio, television and on demand media services which are under the jurisdiction of Republic of Turkey. The Council also prepares public service announcements as short video documentaries, in order to be broadcasted mandatorily by all the TV channels in Turkey for a certain period and time of the daily broadcast. For example, as mentioned Sheb-i Arus is celebrated annually. At the period of the event, the public service announcements on Sema Ceremony are televised on all TV channels at national level.

Moreover, as mentioned section B. 13, there is a regulation on geographical indications and traditional product names, including traditional handicrafts, traditional food production, and practices of knowledge with nature and the universe. RTUK also prepared a public service announcement documentary on the geographical indications and broadcasted by the TV channels for a while. Another public service announcement was also streamed about the Anniversary of Commemoration and Celebration of Hacı Bektâs Velî by UNESCO.

- Other stakeholders

As mentioned in section B.9.1, MoCT organizes International Turkish Folk Culture Congress since 1975 to support new scientific studies, approaches and findings in folk culture. The last Congress was held in 2017 and one of the 5 categories of the event was Safeguarding of Intangible Cultural Heritage. This is a periodic event organized for the academicians and researchers in the field of ICH.

As mentioned in section B.2, the ICH Winter/Summer School is organized for the experts on ICH, lecturers, students or researchers in the field of ICH, officers at public authorities, the representatives of the Development Agencies etc. by cooperation of Turkish National Commission for UNESCO and Association of Intangible Cultural Heritage Institute. The main aim of the event is to further raise the awareness among experts of ICH and strengthen the capacity of these experts in the fields related to ICH thereby also contributing to enhancement of the 2003 Convention's visibility.

Question 19.3

Are programmes for promotion and dissemination of good safeguarding practices encouraged and supported?

Yes

Explain briefly, giving examples, how such programmes are encouraged and supported.

As mentioned in section B.4, one of example of the good safeguarding projects on ICH is One Master Thousand Masters Project. The idea was brought by Anadolu Sigorta (private insurance company) and it is more than wellcomed by MoCT. The project was supported by MoCT for 10 consecutive years, until 2019. It was conducted by the Ministry, bearers and practitioners, NGOs and Anadolu Sigorta in cooperation. Moreover, related to the support of

the Ministry, a private TV channel Iz TV prepared a series of documentary related to the ICH elements took place in the project. The documentary broadcasted on Iz TV and the social media account of the TV.

Question 19.4

Does public information on ICH promote mutual respect and appreciation within and between communities and groups?

Yes

Explain briefly, using examples, how public information on ICH promotes this.

There are many detailed public information about ICH elements on websites, in booklets, videos published by Governmental Institutions and NGOs. The efforts are not only increase the visibility of the elements, but also strengthen mutual respect among the bearers of different ICH elements. As an example, International organizations, publications and other activities for Nevruz and Hidrellez raised awareness of the elements among communities that have common cultural heritage in the region and respect cultural diversity and mutual understanding.

Promotional publications for Mevlevi Sema Ceremonies by the Ministry of Culture and Tourism, Sheb-i Arus Ceremonies broadcasted by TRT and documentaries on private televisions have raised awareness of the element. Raising awareness of the element contributed not only to the Mevlevi Sema Ceremony but also to other similar elements practiced by different communities.

With the inventory map project of Turkey's Masters which is conducted by Traditional Arts Associations and financially supported by Ministry of Culture and Tourism; a website was designed for traditional arts, crafts, artisans and craftspeople in the Marmara Region. The website contributes the communication and network between masters who perform different branches of traditional handicrafts.

In recent years, the number of NGOs related to traditional sports has increased in Turkey. NGOs like the Archers Foundation and the World Ethnosport Confederation have opened museums about traditional sports, published books and organized events at the national and international levels. As a result of these efforts, interaction between people who are interested in traditional sports in different provinces of Turkey and in different regions of the world has increased, and mutual respect and appreciation has become stronger among related communities with different ethnic origins, religious and cultural values around common intangible cultural heritage elements.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting

exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

Guidance note corresponding to indicator 20 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 20.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in awareness-raising activities?

Yes

Describe briefly, giving examples, how the Ethical Principles are respected in awareness-raising activities.

Ministry of Culture and Tourism and all other public and private institutions take into consideration Ethical Principles for safeguarding ICH to be respected in awareness-raising activities. For example; as mentioned in Section B 17.1, MoCT financially supports the events organized by local administrations and NGOs in the field of culture. Many of these events are related to ICH or a specific element. The events are generally for raising awareness, promoting and reinforcing ICH. While assessing the project applications, the ministry pay attention to the applications whether the concerned communities, groups and, if possible, individuals have the primary role in the projects or not; whether the rights of them are recognized and respected or not and; whether the mutual respect in the sense of ICH is satisfied or not. Due to the subject of the project, the other ethical principles are also taken into consideration.

As mentioned in Section B 17.1, MoCT and local administrations organize several festivals on traditional handicrafts in several cities in cooperation. Masters of different branch of handicrafts perform their art and exhibit their artefacts. One of the main aims of the festivals is to raise the awareness about traditional handicrafts in local level. Many masters of the ICH elements participate to the festivals and directly take part in awareness raising activities. It is ensured that, the masters as bearers and practitioners have the leading role in the festivals and they are free to perform and express their ICH. In addition, MoCT gives great importance to mutual respect to, within and among the masters of the different branch of handicrafts.

As mentioned in Section B 4.1, one of the good examples of practitioners and bearers involved in designing and developing ICH training programmes is “One Master Thousand Masters Project”. It is a long-lasting project which has started in 2010 and is planned to last for 10 consecutive years, until 2019. The concerned community, group and individuals have actively participated in the project at all stages of its planning and implementation. They directly led to the creation of the project. The safeguarding needs, priorities were identified by themselves at local levels through Local ICH Boards which are established in every 81 cities of Turkey. So, in every stage of the project, the Ethical Principles were respected by all the stakeholders of the project.

Question 20.2

Are ethical principles, as embodied in relevant professional codes or standards, respected in awareness-raising activities?

No

Describe briefly how professional codes and standards are respected in awareness-raising activities.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will be “Satisfied” for this indicator.

21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

Guidance note corresponding to indicator 21 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 21.1

Do communities, groups and individuals participate on an inclusive basis, and to the widest possible extent, in the safeguarding of ICH in general or specific elements, (whether or not inscribed on the Lists of the 2003 Convention)?

High

Describe briefly, giving examples, how community, group and individual participation is secured.

Communities, groups and individuals play active role in safeguarding of ICH in general or specific elements and contribute to the implementation of the ICH Convention in Turkey.

Safeguarding plans and programs were prepared with the active involvement of the CGIs such as national development plans as indicated in the part 11.4, reflecting contribution and opinions of representatives from different parts of society including NGOs, academicians and CGIs. They prepared and implemented in a participatory approach with the inclusion of all parts of society as indicated in the part 16.1.

The 3rd National Cultural Council which was held on March 3 – 5 in 2017, designated a stimulating road map with a new perspective of cultural policies for a better reflection of Turkey's rich cultural heritage. 17 commissions which were composed of scholars, experts, artists, authors, publishers from different fields of culture prepared a report as a result of discussions during the meetings. One of the principle accepted in the report is to ensure safeguarding Turkey's diverse tangible and intangible cultural heritage as a whole and strengthening access to these resources.

Local ICH boards were formed to identify ICH elements in provinces with the participation of bearers and practitioners, representatives from NGOs, public education centers, museums, universities and local administrations. Local ICH boards have a significant role in the process of inventory-making and monitoring as mentioned in the part 8.1. Local ICH boards are also essential for the safeguarding of ICH elements as they propose action plans in accordance with the suggestions of CGIs and relevant NGOs.

As mentioned in the part 11.2 safeguarding action plans prepared with the related CGIs during the nomination process of elements like craftsmanship of çini-making, traditional Turkish archery, art of miniature, traditional intelligence and strategy game Mangala / Göçürme, Hüsn-i Hat, whistled language, telling tradition of Nasreddin Hodja anecdotes, tea culture, the art of mother of pearl, silk and sericulture, traditional Ahlat stoneworks etc.

The Ministry of Culture and Tourism Directorate General of Research and Training has been

registering the bearers and practitioners of ICH since 2014 by giving identification cards providing them a priority for the participation to the activities, festivities and training programs which are designed and developed according to their suggestions.

Ministry of National Education also supports the involvement of practitioners and bearers in designing training modules and developing both formal and non-formal education programs related to ICH regarded to their technical and artistic approaches as indicated in the part 4.1.

Describe in particular measures to ensure that this is inclusive.

In order to secure the participation of CGIs in safeguarding process, there are particular measures for ensuring the inclusivity below:

Regulation on Folk Culture Information and Document Center Services
Regulation on Turkish Classical Arts and Traditional Handicrafts Courses
Directive on Determination and Registration of Intangible Cultural Heritage Bearers
Protocol on Cooperation for Developing Vocational and Technical Education between the Ministry of National Education and the Ministry of Culture and Tourism
Protocol on Cooperation for the Viability and the Transmission of Traditional Turkish Arts to the Future Generations between the Ministry of National Education and the Ministry of Culture and Tourism

Question 21.2

Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements of ICH (whether or not inscribed)?

High

Explain briefly, giving examples, how NGO and civil society participation in ICH safeguarding is ensured.

NGOs and civil society actors actively participate in the safeguarding efforts for ICH in general and for specific elements as they voluntarily contribute to identification and transmission.

Policy documents, development plans and safeguarding measures are prepared with the active participation of NGOs and civil society actors as indicated in the part 11.

In the local ICH boards in provinces, NGOs and civil society actors work together with the related public institutions, local administrations and universities during the inventory-making process. The concerned NGOs whether accredited to UNESCO or not, are always invited to contribute to the preparation process of nomination files, informative meetings or research and documentation projects for their competence and experience in the related field of ICH. They also have an active role in the preparation of safeguarding action plans proposed for specific ICH elements which are essential for the viability and the transmission.

As ICH convention and ICH concept becomes more visible, the number of NGOs in this field

has increased and they encourage to participate in safeguarding process. In the inventory-making or nomination process of some specific elements as their names are indicated in the previous parts, there have been a considerable number of NGOs participated in the safeguarding process. In addition, several NGOs carry out promotional activities, trainings and workshops for the safeguarding and transmission in cooperation with the related public institutions, local administrations, regional development agencies and universities.

The Ministry of Culture and Tourism provides financial supports annually for the projects, activities, festive events and festivals of foundations, associations, NGOs and local administrations related with ICH elements within the framework of Regulation on Financial Aid provided by the Ministry of Culture and Tourism to the Projects of Local Administrations, Associations and Foundations. The annual budget of financial aid is approximately 8.000.000 TL for festivals, celebrations, commemorations, exhibitions, stage performances, symposiums, seminars or congress organized at local, national and international levels. Financial aid for specific elements has been indicated in the part C in order to show encouragement of the related NGOs that have a primary contribution for the viability and the transmission of ICH elements (whether or not inscribed on the Lists of the Convention).

Question 21.3

Do private sector entities participate in the safeguarding of ICH, and of specific elements of ICH (whether or not inscribed), while respecting the [Ethical Principles](#) of Safeguarding of ICH?

Some

Describe private sector participation in ICH safeguarding briefly, giving examples, and explain how the Ethical Principles are respected.

In the 11th National Development Plan prepared with the contribution of representatives from all stakeholder groups including private sector, it is emphasized that the collaboration among public institutions, private sector and civil society will be strengthened for ensuring the cultural heritage to be safeguarded and transmitted to the next generations. In this regard, there are several legal measures encouraging private sector to support and participate in the safeguarding process of cultural heritage such as, Law on Promotion of Cultural Investments and Enterprises (Law No: 5225).

One Master Thousand Masters, a long-term project by Anadolu Sigorta (A private insurance company) aiming to train new craftspeople by master trainers and to transmit the knowledge and skills, was designed and determined according to the needs and advisory suggestions of craftspeople registered in the Folk Culture Information and Documentation Center since they have primary role in the viability and the transmission of elements.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting

exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

22. Extent to which civil society contributes to monitoring of ICH safeguarding

Guidance note corresponding to indicator 22 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 22.1

Does an enabling environment exist for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

Folk Culture Information and Documentation Center established in 1966, is the archive unit about traditional practices and techniques of music, dance, literature, handicrafts, cuisine etc. and also bearers and the practitioners. In the Center, information and documents obtained from field researches are preserved and served for researchers within the scope of the Regulation on the Services of the Folk Culture Information and Documentation Center.

Local ICH boards which was formed to identify ICH elements in provinces with the participation of CGIs, have a significant role in the process of inventory-making and monitoring of ICH. The Inventory-making process and preparation of safeguarding programmes or measures are carried out with the active participation of related CGIs in accordance with their proposals. The National Inventories are also available online and updated regularly. The CGIs can monitor current situation of ICH elements.

Question 22.2

Does an enabling environment exist for NGOs and other civil society bodies to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

The other civil society bodies and NGOs, whether accredited to UNESCO or not, are particularly encouraged and supported to undertake ICH studies for the safeguarding process.

Institute for Intangible Cultural Heritage is one of the collaborators of ICH Winter School that

aims to foster projects and research in the field of ICH since 2017. Current situation with new periodic reporting mechanism may support the creation of a convenient environment that will also enable NGOs to monitor ICH safeguarding programmes and measures.

Traditional Arts Association has organized many events, activities and conducted projects, research and artistic studies. The projects including workshops, symposiums, exhibitions, inventory-making, contests and all publications related to these activities can be monitored through web sites of the Association as mentioned in the part 9.

Cultural Researches Foundation has been conducting activities, researches and projects focusing on culinary culture, traditional toys, handicrafts and rituals. The Foundation shares the outcomes in the web sites as stated in the part 9 in order to contribute to the raising awareness about ICH particularly among the children and youth.

Question 22.3

Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

The result of the field researches carried out by the MoCT is shared with public, scholars, experts, research institutions and centres of expertise. Researchers can apply the Folk Culture and Documentation Centre for using archives; monitor the current situation of ICH from the National Inventories and reach the activities, projects and studies conducted by NGOs as mentioned in the previous parts.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

State Party-established target

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 23 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

Guidance note corresponding to indicator 24 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

Question 24.1

Is there cooperation to implement safeguarding measures for ICH in general at:

- Bilateral level

Turkey has bilateral cultural cooperation agreements and protocols with many countries (such as Azerbaijan, Kazakhstan, Moldova, Uzbekistan, Turkmenistan, Tajikistan, Romania, Hungary and Poland). There are various articles related to UNESCO Conventions, traditional handicrafts, cultural heritage, and folk culture in these agreements and protocols.

Turkey has a strong bilateral cooperation on ICH with countries which have common historical and cultural backgrounds. Turkey have carried out many joint activities through cooperation with Ministries of Culture, UNESCO National Commissions, NGOs and universities, particularly with Azerbaijan, Kazakhstan, Turkmenistan, Uzbekistan and the Kyrgyz Republic.

Almost every year, meetings are held between mentioned countries and Turkey on ICH. Numerous events have also been organized with the aim of raising social awareness of the ICH. The Event of the 10th Anniversary of the Inscriptions of Mugham Art and Mevlevi Semâ Ceremonies on the RL which is organized with the contributions of NGOs from both countries on 4 December 2018, is one of the remarkable examples in this regard.

There are also some projects carried out on culinary culture at the bilateral level, and these projects are present good examples in which the unifying power of the ICH among communities. For example, the book titled “World of Similar Tastes: Comparison of the Turkish and Hungarian Culinary Culture” was published in 2016 with a joint project carried out by UNESCO Turkey National Commission and UNESCO Hungarian National Commission. The book “Sharing the Similar Taste: Workshop Papers on the Common Turkish-Romanian Traditional Cuisine”, published in 2013 under the coordination of UNESCO Turkey National Commission and Romanian Ministry of Culture, was introduced with a promotional launch held in Ankara on May 2, 2018. In order to develop international cooperation between the UNESCO Turkish National Commission and the UNESCO Moldovan National Commission, to examine the common elements in the field of gastronomy, and to report and record the current studies in the national inventories; field studies were carried out within the scope of the Turkey-Moldova Traditional Culinary Culture Project, with the participation of a delegation of researchers from the two countries, in 19-29 September 2021.

- Regional level

Turkey actively participates in the South-East European Experts Network on Intangible Cultural Heritage meetings and workshops with the experts from Ministry of Culture and Tourism and UNESCO Turkish National Commission, and independent academicians.

Besides, in order to strengthen the cooperation on ICH at the regional level, some events such as exhibitions, conferences and festivals organized by Category II Centres (mentioned in section 25.1) are also attended by Turkey.

- International level

Turkey gives importance to international cooperation for implementing safeguarding measures for ICH in general.

Turkey fulfilled the membership of the Intergovernmental Committee between the years 2014-2018, and regularly attended all Committee meetings and General Conferences, and contributed to the issues discussed in the safeguarding of ICH in 2008-2021.

Turkey strives to contribute to the development of safeguarding measures at the international level by participating in many international conferences organized by International Organization of Turkic Culture (TURKSOY), which carries out effective efforts for the safeguarding measures of ICH in Turkic people. For example, experts and academicians from Turkey actively attended the International Conference of Safeguarding Turkic People's ICH" held by TURKSOY on 11 August 2014 in Kazan.

Turkey also participates and /or hosts exhibitions, festivals, concerts, and performances organized in order to increase the visibility of the 2003 Convention and to raise social awareness about the importance of ICH at international.

A photography exhibition featuring intangible cultural heritage elements from each country was held in Ankara with the participation of representatives of MIKTA member countries (Mexico, Indonesia, Republic of Korea, Turkey and Australia) in September 2019.

As mentioned in section B.9.1, 9th The International Turkish Folk Culture Congress, which has been held every 5 years since 1975, was held in Ordu in 2017. One of the 5 main presentation areas of the Congress, in which academicians from 17 countries participated, was intangible cultural heritage.

As mentioned in section B.24.3, Turkey organizes or participates in international consultation meetings for the implementation of safeguarding measures ICH in

general.

Yunus Emre Institution which was founded to promote the Turkish language, culture, and art, to improve the friendship between Turkey and other countries and increase the cultural exchange, is existing in 52 countries with 63 Yunus Emre Centers. The Yunus Emre Centers are organizing exhibitions, traditional events, and training programs on various domains of ICH.

Question 24.2

Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:

- Bilateral level

Turkey has inscribed the following file on the Representative List as a multinational file:

- Spring celebration, Hidrellez (North Macedonia – Turkey)

In addition, it was decided to start for implementation joint safeguarding efforts with the Azerbaijan about multinational nomination files “Culture of Çay (tea), a symbol of identity, hospitality and social interaction”, “Craftsmanship of Mother of Pearl Inlay”, and “Craftsmanship and performing art of Balaban/Mey” which were submitted on Representative List.

Efforts are also carried out on cross-border elements that are not submitted as multinational nomination files. For example, many events were organized for the safeguarding and keep alive of the Asiklik (Minstrel) Tradition together with Azerbaijan. Many international tournaments and events related to traditional archery have been organized by the Archers Foundation. International events and conferences are organized by the World Ethnosport Confederation to keep traditional sports and games alive. Joint conferences are held in Central Asia Countries in order to keep the tradition of telling Köroglu epics alive and other Turkish oral traditions. Joint publications were made with Moldova, Hungary and Romania on the traditional culinary culture.

- International level

Turkey has inscribed the following files on the Representative List as a multinational file:

- Nevruz, (Afghanistan – Azerbaijan – India – Iran (Islamic Republic of) – Iraq – Kazakhstan – Kyrgyzstan – Uzbekistan – Pakistan – Tajikistan – Turkmenistan –

Turkey)

- Flatbread making and sharing culture: Lavash, Katyrma, Jupka, Yufka (Azerbaijan – Iran (Islamic Republic of) – Kazakhstan – Kyrgyzstan – Turkey)
- Heritage of Dede Qorqud/Korkyt Ata/Dede Korkut, epic culture, folk tales and music (Azerbaijan – Kazakhstan – Turkey)
- Traditional intelligence and strategy game: Togyzqumalaq, Toguz Korgool, Mangala/Göçürme (Kazakhstan – Kyrgyzstan – Turkey)
- Art of miniature (Azerbaijan – Iran (Islamic Republic of) – Turkey – Uzbekistan)

Joint safeguarding measures have been implemented with all or some of the State Parties related to the above cross-border elements. Only due to the Covid-19 pandemic, a joint safeguarding effort and coordination on Miniature Art has not yet been realized sufficiently.

In addition, it was decided to start for implementation joint safeguarding efforts with the Submitting States about multinational nomination files “Telling tradition of Nasreddin Hodja/ Molla Nesreddin/ Molla Ependi/ Apendi/ Afendi Kozhanasyr Anecdotes”, “ Sericulture and traditional production of silk for weaving”, which were submitted on Representative List.

All these efforts have an experience-building effect in the enhancement of cooperation on implementing safeguarding measures related to cross-border elements.

Question 24.3

Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?

Yes

Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).

Turkey organizes or participates in international consultation meetings for ICH. Some of these are stated below:

An online consultation meeting was held on 5 February 2021 and 6 April 2021 and between the UNESCO Turkish National Commission and the UNESCO Iran National Commission for cooperation and sharing experience. At the meeting, presentations were made on UNESCO's Education, Social and Human Sciences, Culture, Information and Communication sectors and other fields of work, information and experience were shared, and possible collaborations were evaluated.

Turkey and Azerbaijan Intangible Cultural Heritage UNESCO Chairs Online Consultation Meeting was held on 12 April 2021. At the meeting; The contribution of UNESCO Chairs to regional cooperation in the work on the safeguarding of intangible cultural heritage, studies that can be carried out to increase the number of chairs on ICH, the role of UNESCO Chairs in safeguarding activities in the region, UNESCO Chairs in terms of the contribution of higher education institutions to Sustainable Development Goals role and methods of continuation of work during the days of the COVID-19 global epidemic was evaluated.

Online Consultation Meeting on UNESCO Chairs during COVID-19 and Intangible Cultural Heritage was held on 10 September 2021. Representatives from Azerbaijan, Latvia, Belgium, Portugal, and Germany who attended the meeting made statements about the work they were carrying out on UNESCO Chairs and Intangible Cultural Heritage, respectively, during the global epidemic period. It was evaluated that the consultation meetings with the UNESCO Chairs were effective and provided a productive environment for concrete studies and collaborations. It was decided that Belgium would host the next meeting to be held in 2022.

First and Second Meetings of Experience Sharing on UNESCO Issues Between Latin American and Caribbean States and Turkey in 2017 and 2021. The Round Table Meeting for the Sharing of Experiences on UNESCO Issues between Latin American and Caribbean States and Turkey was held in Antalya on 29 September 2017, hosted by the UNESCO Turkey National Commission, with the support of the Ministry of Culture and Tourism. Ecuador, Guyana, Guatemala, Haiti, Costa Rica, Cuba, Jamaica, Uruguay, Saint Vincent and the Grenadines UNESCO National Commissions Secretaries General and Ministry representatives attended the meeting.

The Second Meeting of Experience Sharing on UNESCO Issues between Latin American and Caribbean States and Turkey was held online on September 9, 2021. Argentina, Guatemala, Guyana, Jamaica, Colombia and St. Kitts and Nevis UNESCO National Commissions General Secretaries and representatives of the Ministry, and representatives of the Ministry of National Education, the Ministry of Culture and Tourism and the UNESCO Turkey National Commission from Turkey.

The Round Table Meeting for the Sharing of Experiences on UNESCO Issues between the Arab States and Turkey was held in Antalya on September 27, 2017, hosted by the Turkish National Commission for UNESCO. The General Secretaries and representatives of UNESCO National Commissions in Algeria, Palestine, Iraq, Lebanon, Mauritania and Oman attended the meeting. During the meeting, the Sustainable Development Goals and 2030 Agenda were shared and evaluated. Besides, UNESCO ICH Lists and networks collaboration opportunities were evaluated for the preparation of joint (multinational/cross-border) nomination files.

Meeting of Experience Sharing on UNESCO Issues between African States and Turkey was held online on September 16, 2021. Representatives of UNESCO National Commissions and Ministries from Ivory Coast, Gabon, Gambia, Guinea Bissau, South Africa, Kenya, Lesotho, Senegal, Tanzania, Togo, Uganda, Cape Verde, Zimbabwe; and representatives of the Ministry of National Education, the Ministry of Culture and Tourism and the UNESCO Turkish

National Commission from Turkey were attended to the meeting. At the meeting, representatives shared information and consulted about their efforts on both general and cultural heritage.

Africa – Turkey Experience Sharing Roundtable Meeting: Natural, Cultural and Intangible Cultural Heritage was held on April 21, 2017. The General Secretaries of the UNESCO National Commissions of 37 African countries attended this meeting, and the participants were consulted on conservation and safeguarding in natural, cultural and intangible cultural heritage.

Question 24.4

Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?

No

Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Cooperation and Coordination will be increased by implementing safeguarding measures related to cross-border elements. Cooperation to implement safeguarding measures for ICH at bilateral, regional, and international levels will be increase.

25. Percentage of States Parties actively engaged in international networking and institutional cooperation

Guidance note corresponding to indicator 25 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

Question 25.1

Do you participate in the activities of any category 2 centre for ICH?

Yes

1

Choose a category 2 centre

Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe

Describe the activities and your country's involvement.

Turkey has been represented by one member in the plenary of the Sofia Southeastern Europe Intangible Cultural Heritage Category 2 Regional Center since 2012, and regularly participate its annual administrative meetings.

The Center, which includes 16 member States, organizes trainings focused on capacity building under the guidance of facilitators in some countries in the region every year. So far, these programs have basically progressed in the axis of inventory preparation, strengthening the contribution of education to safeguarding, and increasing community participation. During the Covid-19 pandemic, these trainings continued in the online platforms.

In recent years, the Center's work has focused on two areas: "awareness raising" and "capacity building". In the Living Heritage Journal, which they publish once a year, current studies on the safeguarding of intangible cultural heritage in the member state parties of the Center are generally shared in this journal and sometimes on the Center's social media accounts, and short introductory articles specific to ICH elements are published from time to time.

Turkey contributes to these studies by sending introductory articles (e.g. Ankara Intangible Cultural Heritage Museum) about various elements inscribed in the Representative List and examples of safeguarding activities. In addition, Turkey supported the catalog published by the Center in 2015 on the occasion of UNESCO's 70th anniversary with an article.

One expert from Turkey registered in the UNESCO's Global Network of Facilitators by taking training at the center in Sofia in 2017-2018. In addition, the Center organized a training on the new periodic reporting mechanism in order to inform the countries of the region in July 2021 and Turkey participated in this training meeting. At the same time, the Center is the unit that organizes the annual meetings of the Southeastern Europe Intangible Cultural Heritage Experts Network, which Turkey has followed closely since its establishment.

2

Choose a category 2 centre

Regional Research Centre for Safeguarding Intangible Cultural Heritage in West and Central Asia

Describe the activities and your country's involvement.

Turkey is represented in the Category 2 Regional Center for the Protection of Intangible Cultural Heritage in West and Central Asia. Since the last board meeting here was held in September 2018 and after that, there was no regular information taken about the works of the Center, there has been no opportunity to contribute to the works of the Center in recent years. The activities of this Center are focused on capacity building at the national level, participation of civil society in safeguarding processes and strengthening cooperation with the States of the region.

3

Choose a category 2 centre

International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)

Describe the activities and your country's involvement.

The event titled "IRCI Researchers Forum- Progress and Challenges in the Research for the Safeguarding of Intangible Cultural Heritage – Towards a Sustainable Future" organized by the Center on November 9, 2021 was followed by Turkey.

4

Choose a category 2 centre

International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region (ICHCAP)

Describe the activities and your country's involvement.

Turkey contributed to the journal "Living Heritage Series -Traditional Martial Arts as Intangible Cultural Heritage", jointly published by ICHCAP and another Category 2 Center International Center of Martial Arts for Youth Development and Engagement in Korea with an article about "Kirkpinar Oil Wrestling Tradition".

5

Choose a category 2 centre

Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe

Describe the activities and your country's involvement.

Question 25.2

Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?

Yes

Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.

Today, about a hundred countries are members of Union Internationale de la Marionette (UNIMA), which carries out activities to enable artists, researchers, experts, writers, scientists and technicians interested in the art of puppetry and shadow play to exchange information with each other.

Turkey, which has a rich and deep-rooted tradition of puppetry and shadow play, is also a member of UNIMA. UNIMA Turkey strengthens its network with traditional puppet and shadow play artists at the national as well as international level. For this purpose, the projects carried out by UNIMA Turkey are supported technically and financially by the Ministry of Culture and Tourism and municipalities. For example, 20th International Bursa Karagoz Puppet and Shadow Theater Festival will be held by UNIMA Turkey National Center on 15-19 December 2021 in Bursa is financially supported by Bursa Metropolitan Municipality and Bursa Culture, Art and Tourism Foundation.

The World Ethnosport Confederation carries out projects and activities to strengthen the network between bearers and practitioners of the traditional sports and games. Various forums, festivals, competitions, projects, researches and exhibitions (such as Ethnosport Forums, Ethnosport Culture Festivals, Ethnosport Workshops, UNESCO 4th Collective Consultation Meeting on Traditional Sports and Games) are implemented by World Ethnosport Confederation in order to provides opportunities for interaction among all ethnosport communities and members for mutual understanding.

As mentioned in sections 9.1 and 11.3 bearers and practitioners who registered Folk Culture Information and Documentation Centre and take their "Bearers and Practitioners of Intangible Cultural Heritage Card" also have priority for participating the national and international festivals, workshops and exhibitions organized by Ministry of Culture and Tourism. They are provided with passport and visa convenience to participate in international festivals and large amounts of financial support are provided by the Ministry of Culture and Tourism. Bearers, practitioners, artists, experts and NGO representatives from other countries are invited to the international festivals held in Turkey. These supports contribute to the increase of cooperation among bearers, practitioners, communities and NGOs, and to the strengthening of the environment of mutual understanding.

Question 25.3

Do you participate in ICH-related activities of international and regional bodies other than UNESCO?

Yes

1

International and regional bodies

Others

ICH-related activity/project

TURKSOY

TURKSOY carries out activities to strengthen the ties of brotherhood and solidarity among Turkic peoples with a view to transmitting their common cultural heritage to future generations and promoting it around the world.

A large number of activities are carried out by TURKSOY for the safeguarding of ICH in general and promote of cross-border elements. Nevruz celebrations are the most important traditional events carried out by TURKSOY. Besides these celebrations, TURKSOY also organizes various gatherings of artists bringing together photographers, painters, opera singers, poets, journalists, theatre and dance and music ensembles of the Turkic World.

TURKSOY which carries out academic activities exploring the common history, language, literature, culture and art of Turkic peoples also declares commemorative years and organizes various events within this framework. Throughout the year, TURKSOY publishes many works written in various Turkic dialects and languages by illustrious personalities of the Turkic World to transmit their cultural heritage to future generations.

TURKSOY also declares a city of the Turkic World as its Cultural Capital annually. Within this framework, cities declared as cultural capital were Astana in 2012, Eskisehir in 2013, Kazan in 2014, Merv in 2015, Sheki in 2016, Turkistan in 2017, Kastamonu in 2018, Osh in 2019. Khiva in 2020, Bursa in 2022.

Contributions to the safeguarding of intangible cultural heritage

Nevruz Celebrations:

TURKSOY has been organized many Nevruz celebration, in order to introduced it whole world. Besides historical Nevruz celebrations in UNESCO Headquarters and the United Nations General Assembly Hall, TURKSOY has held Nevruz Celebrations gathering thousands of spectators in Europe, America and Asia. Following Nevruz Celebrations organized by TURKSOY:

2013 – Trinity College, Cambridge, England

2014 – Eskisehir, Turkey
 2015 – UNESCO Headquarters, Paris
 2015 – Stadthalle Mülheim, Cologne, Germany
 2015 – Hofburg Imperial Palace, Vienna, Austria
 2016 - United Nations General Assembly Hall, New York
 2016 – Warner Theater, Washington DC
 2017 - Kazakhstan, Kyrgyzstan, Turkey, Romania and Gagauzia (Moldova)
 2018 - Balkan Countries
 2019 – Brussels – Berlin

Activities for Commemoration and Anniversaries:

Commemorative Years Activities contribute to strengthening awareness of the common cultural values, raising awareness for prominent artists, bearers and philosophers who are inspirer for practicing of ICH elements.

2013 – Year of Mukan Tulebayev, the Kazak composer, in commemoration of the 100th anniversary of his birthday
 2014 – Year of Magtumguly Pyragy, the Turkmen philosopher and poet, in commemoration of the 290th anniversary of his birthday, and of Toktogul Satylganov, in commemoration of the 150th anniversary of his birthday
 2015 – Year of Haldun Taner, the Turkish playwright, in commemoration of the 100th anniversary of his birthday and of Simion Kadyshchev, the famous Khakas author of legends, in commemoration of the 130th anniversary of his birthday
 2016 – Year of Yusuf Khass Hajib, the poet, scholar and philosopher, in commemoration of the 1000th anniversary of his birthday
 2017 – Year of Molla Panah Vagif, the famous Azerbaijani author, in commemoration of the 300th anniversary of his birthday
 2018 - Year of Chingis Aitmatov in commemoration of the 90th Anniversary of his birthday, Gara Garayev in commemoration of the 100th Anniversary of his birthday and of Magjan Jumabay in commemoration of the 125th Anniversary of his birthday
 2019 – Year of A??k Veysel in commemoration of the 120th Anniversary of his birthday and of Imadeddin Nesimi in commemoration of the 650th Anniversary of his birthday
 2020 - Year of Abay Kunanbay in commemoration of the 175th Anniversary of his birthday
 Cultural Capitals of the Turkic World:

International festivals, forums, celebrations, congresses and workshops are held in the city, which has been declared the Cultural Capital of the Turkish World. Thanks to these activities, intangible cultural heritage bearers and practitioners not only from the Turkish world but also from different nations and communities have the opportunity to come together.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting

exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next reporting cycle will remain “Satisfied” for this indicator that has already met “Satisfied” in this reporting cycle.

26. ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 26 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

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C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Arts of the Meddah, public storytellers	2008

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Meddahlik is a traditional art of storytelling form performed by a single storyteller called "meddah" who combines imitations and animations with narrative. This art has been practiced throughout Turkey and Turkish speaking countries through the ages, similar narrative genres have flourished due to interaction among the peoples within this wide geographical area.

Meddah, traditional Turkish story teller, performed in front of a small group of viewers in caravanserais, markets, coffeehouses, mosques. The meddah performs different characters, use props such as an umbrella, a handkerchief, or different headwear, to signal a change of character, and were skilled at manipulating his voice and imitating different dialects. The meddah selects songs and comic tales from a repertory of popular romances, legends, epics and adopts materials according to the venue and audience. The quality of the performance largely depends on the atmosphere created between storyteller and spectators, as well as the meddah's ability to integrate imitations; jokes and improvisation are often related to contemporary events. The majority of public storytellers ends the story by revealing the

moral of the story. At the end of performance, meddah beg forgiveness from their audience for any mistake they might have made.

Meddah uses some symbolic items during his/her performances. The most important items for meddah are hand towel, walking stick and chair. Meddah uses hand towel for uttering different voices by his/her mouth. Walking stick is used for making some sound effects like knocking the door; footstep etc. It is also used in order to make the audiences concentrate on the performance by knocking the ground at the beginning. For meddah, chair has some philosophical meaning. It has four bases; top two bases symbolize knowledge and philosophy; bottom two bases symbolize patience and stability.

Meddah is expected to enlighten, educate and entertain the audience. Their social and political criticisms have regularly provoked lively discussions about contemporary issues. Meddah is the political, social and economic mirror of his/her time. Meddah criticizes those aspects without showing his/her main attitude explicitly, because meddah sets his/her story to enlighten the situation in the mind of the spectators.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The meddah tradition has survived for several centuries, because it could adopt itself to the necessities of contemporary time and changes of socio-cultural life. The art of storytelling is currently and intensively performed during the month of Ramadan and other religious holidays on television, in cultural centres and on stages placed in public parks and shopping malls.

With the emergence of modern communication technologies and new forms of media, meddah tradition faced the threat of transformation. The element has also some challenges like losing its popularity among youth because of this transformation. However, fortunately the number of young graduates from the faculties which are related to theatre and performing arts preferring to be Meddah, traditional Turkish story teller is rapidly increasing. The new manifestation of the storytelling tradition has transformed and adopted itself in the new form of social life style. One-man shows and stand-up comedians adapt Meddahlik techniques in their shows.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of The Arts of Meddah, Public Storytellers on the Representative List of Intangible Cultural Heritage encouraged the local communities, bearers and practitioners to safeguard their knowledge and practices about the element transmitted from generation to generation and closely linked to their cultural identities.

The Arts of Meddah, Public Storytellers is an alternative contribution to the representative character of the List both in content and in form. Precisely the combination of an intergenerational tradition, immediate responses and humorous appropriation of recent events make it a remarkable bridge between past and present.

Public Storytellers' social and political criticisms about contemporary issues have been an encouragement to the emergence of new international and cultural networks and this help them to continue and to expand network to the national and international level. Due to its historical origin, the element takes place in cultural spaces like markets, shopping malls, coffeehouses, theatres, museums where people of different backgrounds come together. Inscription of this element on the List helped this tradition to transmit to the collective memory and to improve cultural diversity. The Arts of Meddah, Public Storytellers created strong inter-cultural bridges and intensify the message which it has to deliver to individuals and communities.

Inscription of the element has increased the number of audiences, improved the creativity and productivity of bearers and extended this joyous and peaceful atmosphere. This will also enhance respect for such a free and improvisational creativity which would be practiced in the frame of a communal practice.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

In the framework of supporting the Project of Private Theatres, Ministry of Culture and Tourism, Directorate General of Fine Arts under the category of Traditional Theatres financially supported the practitioners of The Arts of Meddah, Public Storytellers and their theatres

Six meddahs have been registered to Folk Culture Information and Documentation Centre until 2012 and have received Bearers and Practitioners of Intangible Cultural Heritage Card.

Directorate General of Research and Training prepared DVD set including performances of Meddahs.

After the inscription Directorate General of State Theatres (MoCT) included a play called Once Upon a Time in Erzurum focusing on The Arts of Meddah, Public Storytellers. The meddah workshops and performances, meddah artist story-telling competitions in elementary schools have been organized in many of the cities in cooperation with Ministry of National Education.

In elementary schools, meddah story-telling tradition is added to curricula aiming the improvement of children's visibility and raising-awareness of the element. Municipalities have been organizing non-formal education courses in cooperation with related NGOs or the institutions.

Due to the COVID-19 lockdown MoCT Directorate General of Libraries and Publications created "Active Library" social media accounts. Interactive online Meddah performances were broadcasted in 2020.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Before the inscription of the element, a meeting was held for registration of the element to National Inventory and preparing an action plan for safeguarding measures with the coordination of local ICH Boards, local administrations and with the participation of universities, NGOs, bearers and practitioners. In this meeting, draft safeguarding measures for the element was suggested and evaluated by bearers, practitioners and relevant NGOs.

"The Meddah Workshop and Performances" was organized in 2010 with the participation of all related groups, communities, NGOs and bearers. As an outcome of the event, it was decided that the implementation of the safeguarding measures for the element would be carried out in cooperation with the related bodies. These bodies are eagerly making efforts to safeguard and transmit the meddah tradition through bearers' activities and systematic cooperation.

After the inscription of the element, local ICH boards of the related cities of the element established evaluation which have been organizing meetings twice a year for the current situation of their elements. These evaluation bodies consisted of local administrations, universities, folklore researchers of the ICH boards, communities, bearers and practitioners. These evaluation bodies have been updating safeguarding measures for the element, like suggestion of increasing academic studies, field researches and financial support to related events, opening new lectures in curriculums, organizing courses in public education centres, broadcasting documentaries and programs related to the element. Under the COVID-19

pandemic conditions since the beginning of 2020, these meetings have been holding online with the technical support of Directorate General of Research and Training with the participation of related groups, communities, NGOs, bearers and practitioners for commitment to the element's further safeguarding.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism-Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.
Union International de la Marionette (UNIMA)

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders translated to Turkish and

sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C00100

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Mevlevi Sema ceremony	2008

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Sema is the oldest ritual of the Mevlevi order accompanied by music and systemized by certain rules. The ceremony consists of artistic musical compositions. It is based on four sections of both vocal and instrumental compositions and performed by at least a singer, a ney (reed flute) player, a kettledrummer and a cymbal player.

Concerned groups of the element are the mutriban (mevlevi musicians), the semazens (the whirling dervishes who conduct the ceremony), and the postnisi or sheikh (the teacher who leads the ceremony and educates his dervishes). Semazens used to receive 1001 days of reclusive training within the Mevlevi houses where they learned about ethics, codes of behaviour and beliefs by practicing prayer, religious music, poetry and dance. The Mevlevi Sema ceremony and its accompanying Mevlevi music can be taught to any member of the society who is interested in learning how to be part of this old tradition, and is not belong to any kind of community.

Sema ceremony is a prominent ritual for Mevlevi which helps them to transmit their

traditional thoughts and rituals derived from Mevlana to the new generations for centuries. It forms a connection between the Mevlevis from generation to generation in spiritual manner. Moreover, national and international public are also inspired by the thought of Mevlana especially by the help of Sema ceremony which takes place for centuries open to public.

Mevlevi Sema ceremony is a religious and cultural practice, which strengthens solidarity and cooperation among the bearers and practitioners. The tradition has been unifying, blessing and bonding the bearers, practitioners and participants for centuries. Even though the element is not practiced with broad participation of communities or groups, there is a broad interest to the Sema ceremonies by locals, domestics and foreigners. The Sheb-i Arus (The night of reunion, the day of the death of Mevlana described as a night of reunion by him) which takes place between 07th to 17th of December annually, is the highest audience attracting Sema ceremony, thus many visitors go to especially Konya, where Mevlana lived most of his life and buried, or other Mevlevi lodges in other cities or watch it on television every year.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The viability of the element has been already ensured at national level. After the proclamation of the element to Masterpieces of the Oral and Intangible Heritage of Humanity, raising awareness activities of the element begun with the UNESCO's celebration of the 800th birthday anniversary of Mevlana in 2007. Many Sema performances were organized in various countries at international level. An international symposium was also held in Istanbul about the life and philosophy of Mevlana.

International Mevlana Foundation has an effective role in raising awareness and ensuring viability of the element. The foundation has a consultative role for practicing the element in appropriate manner and environment.

The number of practitioners has increased significantly after the inscription of the element. The ceremony is conducted on a weekly basis by practitioners throughout the country, under many different subgroups. Teachings related to the element are conducted every day throughout the country, under many different subgroups. These are valuable contributions for safeguarding and the viability of the element.

However, increased visibility has brought potential threats. Some groups have been practicing the Sema Ceremony by decontextualization. This may cause to degeneration of the element by ignoring the religious, cultural and artistic aspect of it but focusing economic side

more. The MoCT and related NGOs attempt to safeguard the cultural heritage. Moreover, there have been several academic studies on the element which contribute to the efforts to safeguard the element.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription was not only contributed to raise awareness of the element but also other ICH elements related to rituals and practices which were registered in the national ICH inventory such as Ritual of Rain Prayer (2013) and Tradition of Mevlid (2015) after the inscription of the element in 2008. After the inscription of the element, concerned communities and groups take part in various events organized by local administrations, NGOs and universities with a view of respect to the element's traditional practice rituals. These activities not only gather bearers, practitioners and participants from different regions of Turkey but also attract the interest of the locals, domestics and foreigners to the events. Since the inscription, national and international societies have paid much more attention and given much more respect to the Mevlevi Sema ceremony and its music, as the inscription has meant that the element is one of the world's common heritages.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The well-known event about the element is Sheb-i Arus commemoration, mainly organized by MoCT. In 2020, it was the 747th anniversary of Mevlana's death which also means Sheb-i Arus for the related community and public in general. During the commemoration week, Sema ceremony performed especially in the Mevlana Cultural Centre in Konya every day. Concerned communities, groups and individuals come together for Sheb-i Arus. TRT broadcasts the final Ceremony. National and international media pay attention to the event.

Regarding the administrative measure, "Regulation on Mevlevi Order and The Sema Ceremony" enforced in 2008 by MoCT for safeguarding the element. Due to decontextualization of the element, the Regulation was sent to the Province governors by an official letter in 2013. Moreover, another administrative measure, "Regulation on The Sema Ceremony" was come into force in 2017.

Konya Turkish Sufi Music Ensemble which consists of musicians and semazens was founded as a branch directorate in the MoCT. The Ensemble is responsible for performing at the Sheb-i Arus commemorations. Another Ensemble was established in Istanbul for performing historical Turkish music, including the Mevlevi Ayin music. Their Sema ceremonies appeal to audiences in a very wide range of people at national and international level.

In a project launched by International Mevlana Foundation, the Turkish Patent Institute declared 9 terms related to Mevlevi culture under the legal protection.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The project of the Foundation and the Turkish Patent Institute is mentioned above. Relevant public authorities no longer allow companies to register patents and brands that include these terms, which were chosen by the advisory board. This was done under Turkey's status as a signatory of the Paris Convention for The Protection of Industrial Property. This project was essential in preventing the commodification of the cultural heritage. This is one of the good examples of the related NGO's active participation to the preparation of safeguarding measures. The NGO triggered the project and directed the public administration about the measures. This gives vision for further public and NGO cooperation about the safeguarding.

Several other concerned communities and groups founded NGOs in order to ensure the viability of the element and the culture around it. They aim to sustain the element, teach the Mevlevi teachings to the new comers and transmit the element to next generations by following the traditional manner of the element. For example, there are two NGOs founded in the last decade gathering in the mevlevi lodge, performing Traditional Sema ceremony in the mevlevi lodge and in the invited places suitable for Sema performing, publishing periodical journal related to the element and the culture around it.

Mevlevis themselves as the bearer and the practitioner of the element, have personal attempts to safeguard and promote the Sema ceremony by publishing its musical notations and descriptions of its rituals. Moreover, they orally transmit the element's ceremonial and musical tradition to next generations. Most of the national and international concerned groups continue the oral transmission by teacher - student relationship of the ceremony and Mevlevi music to pass on the code of behaviour and teachings of the Mevlevi tradition. They also try to conduct regular Mesnevi classes where Mevlana's teachings and poetry are interpreted in their training curriculum.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism - Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

- Ministry of Culture and Tourism, Konya Turkish Sufi Music Ensemble
- Ministry of Culture and Tourism, Istanbul Historical Turkish Music Ensemble
- Ministry of Culture and Tourism, Mevlana Museum, Konya
- Ministry of Culture and Tourism, Galata Mevlevi Lodge Museum
- Local ICH Board of Konya
- Local ICH Board of Istanbul
- Local ICH Board of Sanliurfa
- International Mevlana Foundation (UMV)

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April 2021, several online meetings, due to the COVID-19 pandemic, were organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of the provinces which registered the Traditional Sema ceremony to their local ICH List. In these meetings the element was evaluated and analysed in the framework of the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that were inscribed on the ICH lists. ICH boards, which consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which consisted of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders.

Beyond the actions mentioned above, an official letter was sent to the related NGOs and

public bodies in order to inform officially about the report and attract their expected participation and demand contact persons for better communication during the preparation of the report. The Handout 7 Lighter Version of the Form for Stakeholders and the Part C of the Report related to the element were also shared with them. They were sent in English original and unofficial Turkish translated versions. After that, the communication went on with the contact person on the report till they sent us their last contribution and suggestions.

C00179

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Âşıklık (minstrelsy) tradition	2009

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

The Âşiklik (minstrelsy) tradition is not only the cultural memory of Anatolia, but it is also an important expression of its cultural diversity and richness. It is a multi-faceted art that includes poetic, musical and narrative expressions filtered and shaped through centuries of experience.

The tradition encompasses saz playing, âşik tunes, improvisations, repartee, and narrative telling with love as its main theme. Performers of this art go through a years-long apprenticeship under the guidance of master âşik (minstrel). Minstrels (âşiklar) perform their art in special days, events and gatherings such as festivals, festivities, weddings, and Cem rituals. One of the important venues for minstrels is traditional weddings where they not only entertain the public but also fulfill their teaching and guiding roles through anecdotes and tales. Alevi-Bektasi rituals are other gatherings where âşik, known as "zakir", recites poems reflecting the beliefs and world-views of Alevi-Bektasi philosophy. Minstrels tell legends of bravery, love stories and myths in their performances, which stand as the integral part of the cultures of the respective community or society. During the

traditional weddings, inviting a minstrel to perform improvised poem recitals and narrating tales is an important and valuable cultural activity. The minstrels gather at the places named as “âsik kahvehaneleri” (minstrels’ coffee houses) and “âsiklar evi” (minstrels’ house) in winter and inform people through performing improvisation contests and reciting political and social satire poems as the voice of the public while entertaining. Some of the motifs of the poems and tales told by minstrels are the problems and difficulties of the daily life of the society therefore minstrels are perceived as wise, enlightening and guiding figures.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The tradition is widespread all across Turkey, some regions are particularly well known as regard to minstrelsy tradition. The most renowned bearers of the tradition are from the provinces of Kars, Erzurum, Artvin, Sivas, Kayseri, Gaziantep, Ardahan, Adana, Çorum, Kastamonu, Tokat and Kahramanmaraş where the tradition has been strongly safeguarded. Minstrels perform their arts in festivals, festivities, weddings, âsik coffee houses and Cem rituals. In addition to their usual performing venues, various activities and festivals organized by NGOs and local governments are emerging as new occasions for âsik to perform his/her arts. Therefore, minstrelsy tradition is still very much alive in mentioned cities.

Local ICH Boards, which are one of the responsible bodies for registration and updating of National ICH Inventory of Turkey, prepare updating forms to register the element on ICH National Inventory of Turkey for their cities. The element has been registered by 20 cities on ICH National Inventory of Turkey.

Minstrelsy tradition is transmitted from master to apprentice through training and education similar to other oral, auditory, visual and material-based fields of Turkish culture. This transmission is completely actualized through oral channels. Performers of this art go through years-long apprenticeship under the guidance of master âsik. The minstrelsy tradition welcomes anyone regardless of his/her age, gender, religious belief or ethnic origin. The most severe threat to the element the decrease of the interest of the young generations to the element. However the increase of the performances of minstrels in festivals, festivities, weddings and Cem rituals all across the country promotes the interest of the young generation toward the tradition.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the element on Representative List has encouraged minstrelsy tradition bearers and practitioners to safeguard and improve their traditional knowledge and skills more eagerly. The inscription increased the awareness of ICH Convention itself and its domains as well. The inscription has contributed to efforts for informing larger section of communities in local, national and international levels about ICH Convention. After the inscription, mass media and social media has broadcasted many related news about the both UNESCO and tradition therefore the interest about ICH and Convention has risen. Also, local ICH boards in the provinces suggested new ICH elements for the inscription to national inventory. The informative activities such as seminars, interviews and workshops related to ICH and Convention enhanced at the national level by universities, municipalities, administrations and related NGOs. The inscription has encouraged mutual understanding and developed intercultural dialogue among many communities because the tradition has been prevailed many other communities which share common cultural values and history. The mutual activities with other countries and regions have been increased. The minstrelsy tradition can be regarded as one of the human creativities and cultural diversity example because minstrelsy covers âsik tunes, improvisations, repartee, and narrates while playing traditional instrument saz. The inscription has contributed greatly to creating peace and tolerance among people and bringing nations closer to each other through fostering the transmission of the tradition to other generations.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Colloquiums and conferences related to important minstrels have been held. National and international festivals, festivities, competitions, cooperation and solidarity days, nights, interviews and commemoration programs organized by the related communities, groups, individuals and NGOs with the support of local administrations and the Ministry of Culture and Tourism.

Publications and broadcasts concerning minstrelsy tradition have been released by universities, research institutions, municipalities and concerned communities. Ministry of Culture and Tourism, Directorate General of Research and Training have been giving financial support to the events organized by local administrations and NGOs for promoting and reinforcing the element. Festivals, festivities and related activities about minstrelsy tradition has been financially supported between the years 2013-2021. 48.500 Turkish Liras has been allocated to such organizations.

347 bearers, practitioners of tradition (minstrel, zakir, bard and folk poet) have been registered in Folk Culture Information and Documentation Center as an ICH Bearer between the years 2013-2021. Mehmet ACET (Âsik-Zakir), Ismail NAR (Âsik); Ali Riza EZGi (Âsik) and Maksut KOCA (Âsik) were proclaimed as “Living Human Treasure” in 2015 and 2017 by the Ministry of Culture and Tourism. 12 field researches concerning the element have been carried out by folklore researchers of the Ministry. Consultation Meeting about “Current Situation of Minstrelsy Tradition” organized by UNESCO National Commission for Turkey, Atatürk University, Ministry of Culture and Tourism and related NGOs and institutions on behalf of 10th Anniversary of the Inscription of the Âsiklik (Minstrelsy) tradition on the Representative List in Erzurum in 2019.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element has been encouraged with the registration process in the national inventory. Ministry of Culture and Tourism - Directorate General of Research and Training organized meetings for the inventory with the related stake holders of the element. Representatives of the agencies, institutions, bearers, practitioners and NGOs actively participated and conveyed their ideas about the element in these meetings. An inventory form of the element with its action plan for safeguarding the element was prepared. During the meetings all stakeholders of the element gave wholeheartedly support for both determination and implementation of the safeguarding measures. Therefore, it was accepted that all communities, groups and individuals related to the element will actively participate in implementation process of proposed safeguarding measures. Further participation of the stakeholders of the element in safeguarding the element has continued. Related bearers, practitioners, experts, institutions and NGOs are involved in the safeguarding process through Local ICH Boards which meet twice a year. In these meetings the current situation of the element, safeguarding measures and suggestions is evaluated and changes on the implementation of the safeguarding measures are decided if needed.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism - Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

ICH boards of Ankara, Adana, Isparta, Kahramanmaraş, Osmaniye, Ardahan, Erzincan, Kars, Afyonkarahisar, İzmir, Sanliurfa, Karaman, Kayseri, Kayseri, Sivas, Yozgat, Gümüşhane, Samsun, Konya, Erzurum.

Bursa Metropolitan Municipality, Bursa Osmangazi, Bursa Yildirim, Kars, Sivas, Adana Metropolitan

Kars Folk Poets Minstrel Senlik Culture and Solidarity Association

Murat Çobanoğlu Minstrels Safeguarding Association

Association of Anatolian Folk Poets

Cultural Association of Anatolian Folk Poets

Association of Minstrels and Authors

Association of Folk Bards of Bursa

World Bards, Poets and Authors Association

Cultural Association of Asik Veysel

Culture and Research Association of Çukurova Folk Poets

Association of Folk Literature and Minstrels

Festive and Cultural Association of Folk Poets and Minstrels

Cultural and Solidarity Association of Minstrels of Oltu

Association of Folk Dances and Minstrels of Sivas

Association of Poets and Minstrels of Manisa

Ankara Hacı Bayram Veli University Research Center for Turkish Folklore

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centers, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist

of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C00180

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Karagöz	2009

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Karagöz is a form of shadow theatre where human, animal or object figures; known as "tasvir"s held in front of a light source and cast their shadows on a camel or ox-hide screen by using horizontal rods. Karagöz is a compilation of various domains of ICH and literature including poetry, narration, music, dance and traditional handicraft.

The element has an important role in traditional Turkish theatre because of its social and cultural functions. It has been always a part of social occasions in coffee houses, festivals, feasts and Ramadan events with broad participation of communities, groups and individuals. The element brings all the bearers, practitioners and participants together regardless of age, gender and different social background. It contributes to social and cultural interaction, while entertaining them through farce, music, dance, poetry and performance.

In Karagöz performing, criticism mixed with derision and black humour reflects the social and political life. The political stance of the Karagöz has always been that of the public criticizing the power relations. The perform presents a bottom-up critique of the powerful

governments, political corruptions and the social constraints that framed people's normal life. Beyond fiction, Karagöz is often a reality show with its humorous culture and its elements created a life that is still alive today.

The element is transmitted through master-apprentice relationship. Karagöz master can have one or more apprentices, who are also called "hayali" or "hayalbaz". "Sandikkâr" is in charge of the instruments, while "yardak" sings and "dayrezen" plays the tef (tambourine). Apprenticeship begins with the actual attachment of rods to tasvirs and lasts until reaching the maturity to run a whole play. "The one who falls behind to be a good "yardak" cannot be a master Karagöz artist" clearly expresses the importance of master-apprentice relation in Karagöz. "Hayali" is the person who actually performs Karagöz. He/she directs and animates the whole proceeding, regulating the entire show on his/her own. During the performance, he/she may make changes in the play depending on the audience atmosphere, such as updating topics, shortening or prolonging the scenes, adjusting the order of the scenes or completely taking them out.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The initiatives for viability and raising awareness of the element had begun before the inscription. The promotional logo used at 3. COM that was held in Istanbul 2008 was Karagöz figure. The element's viability had always in stable levels before the inscription, after the inscription of the element, viability, frequency and extent of its practice was increased, particularly in big cities like Istanbul and Bursa, which the element was registered in the National Inventory. Before the inscription of the element, there were 25 traditional Karagöz performers registered to Folk Culture Information and Documentation Centre as ICH bearers. After the inscription, between the years 2009-2021, 46 more performers were registered and registered performers increased to 71 in 2021.

There have been many events, such as Istanbul Karagöz Festival (held annually since 2016), including performs, exhibitions, workshops, trainings related to the element organized by Metropolitan Municipality of Istanbul in cooperation with Ministry of Culture and Tourism, UNIMA Turkey (Union Internationale de la Marionnette) and related NGO's. Bursa is believed to be the birthplace of the element. There is a Karagöz Museum established in 2007, in which the number of visitors reached to 784.270 after the inscription between years 2013-2021. As a cultural space, in this museum there have been 2.199 Karagöz performances were watched by 135.815 people since the establishment. There are also various activities held such as International Bursa Karagöz, Puppet and Shadow Play Festival (held annually since 2002), Karagöz workshop and tasvir making atelier held weekly in Karagöz Museum between years 2014-2019.

NGOs have an important role for the viability of the element. UNIMA Turkey have been playing a crucial role for raising awareness of the element. UNIMA Turkey organized 36 events between years 2012-2021 (19 performance, 7 workshops, 6 festivals, 2 panels and 2 social media events) with broad participation, which are very important for visibility and raise awareness of the element. Another NGO, Karagöz Association, established in 2017, has been contributing to enhance viability and raise awareness of the element by organizing festivals, performances, workshops and exhibitions. The association is the main sponsor and supporter of the Istanbul Karagöz Festival, held annually, which has approximately 160 events and watched by more than 50.000 people.

In 2019 Ministry of National Education-General Directorate of Life Long Learning organized Karagöz training programs. 16 training courses were organized in the context of this programme and 204 trainees (124 male-80 female) attended the courses.

Due to the COVID-19 pandemic; events and organizations were held online in 2020 and ongoing 2021. Activities and organizations are predicted to be held in 2022 if the number of COVID-19 cases will decrease.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

Inscription of the element ensured viability and raised awareness on other elements that are related to Turkish theatre. 6 more ICH elements, such as traditional puppet shows and traditional village theatre and plays were registered to the National Inventory by 40 cities between years 2013-2021. These registrations enriched National Inventory and contributed to ensuring visibility of ICH at national level. Visibility of other domains of ICH like oral traditions and expressions related to Karagöz ensured. Raising awareness of other domains enrich the initiatives for preparing other nomination files at national level. "Traditional Sohbet Meetings" nomination file was one of them related to oral traditions and expressions that was inscribed on RL in 2010.

These initiatives at national level contributed to international organizations and activities. Yunus Emre Institute have organized Karagöz performances in various events in 11 countries since 2018. These events strengthen the international cooperation with other countries, which Turkey shares common ICH, especially initiatives for multinational nomination files. Preparation of multinational nomination file "Telling tradition of Nasreddin Hodja" is another good example for ensuring visibility and raising awareness of ICH at international level.

The main characters are Karagöz and Hacivat along with the other characters from different ethnic and cultural backgrounds. The dialogues between these characters in performances promote respect for cultural diversity. In many international organizations related to shadow theatre that Karagöz performers attend, meet other masters and share information and ideas contribute human creativity and mutual respect among communities, groups and individuals.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

- Karagöz publications, which are not available, republished and Colour of Shadows, Karagöz figures book, published by Ministry of Culture and Tourism.
- Karagöz performances have been held in Goldenhands Traditional Craftsmanship Festival since 2005.
- Istanbul Karagöz Festival have been held since 2017
- Bursa International Karagöz, Puppet and Shadow Play Festival have been organizing since 2002.
- “Karagöz World” documentary broadcasted.
- 3 Karagöz Plays translated to French as children book by Translation and Publication Grant Programme of Turkey.
- Municipality of Bursa have been participating national and international events related to shadow play since 2013.
- Puppet and Shadow Theatre book published in Turkish and English by Municipality of Bursa in 2014.
- Karagöz Exhibition has been opened in Istanbul Cinema Museum since 2020, by UNIMA-Turkey
- Karagöz Masters Taceddin Diker, Orhan Kurt, Metin Özlen were proclaimed as Living Human Treasure in 2010.
- Yunus Emre Institution have been organizing international Karagöz events since 2018.
- During COVID-19 Ministry of Culture and Tourism Directorate General of Libraries and Publications has been broadcasting Karagöz performances in social media since 2020.
- Ministry of Culture and Tourism Directorate General of Research and Training, the executive body of the 2003 Convention, have been giving financial support to the events organized by NGOs. The financial support to organizations were total amount of 291.000 TL between years 2014-2019.
- Youth Support Project conducted by Ministry of Culture and Tourism gave 100.000 TL financial support to Karagöz projects in 2017.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Ministry of Culture and Tourism, Directorate General of Research and Training established a working group including Turkish National Commission for UNESCO, experts, bearers and practitioners from UNIMA-Turkey, local administrations, NGOs, academicians and Karagöz performers. This working group held its first meeting in Ankara 2008. In this meeting Karagöz nomination file prepared and safeguarding measures proposed, evaluated and approved by contributions and suggestions of participants, which were stated and proposed safeguarding measures in section 3-b of the nomination file no. 00180. Participants also confirmed their support for inscription of nomination file “Karagöz” to the RL with their letter of consents.

After the inscription, Local ICH boards of related cities of the element established evaluation bodies not just only for the element but also other ICH elements of their cities, which have been organizing meetings twice a year for the situation of their elements. These evaluation bodies consisted of local administrations, NGOs, universities and folklore researchers of the Local ICH boards, bearers and practitioners. These evaluation bodies have been updating safeguarding measures, like suggestion of organizing festivals, exhibitions, workshops and trainings, broadcasting documentaries and programs related to the element. In 2019, Turkish National Commission for UNESCO organized “Current Situation of Karagöz” meeting for 10th anniversary of the inscription of Karagöz to RL. Ministry of Culture and Tourism, Directorate General of Research and Training, UNIMA Turkey, Karagöz Institution, NGOs, academicians, communities and Karagöz performers participated the meeting, discussed and updated safeguarding measures.

Under the COVID-19 pandemic conditions since the beginning of 2020, these meetings have been holding online with the technical support of Ministry of Culture and Tourism- Directorate General of Research and Training with the participation of related groups, communities, NGO’s bearers and practitioners for commitment to the element’s further safeguarding.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism

b. the organization(s) of the community or group concerned with the element and its

safeguarding.

Ministries, Local Administration, ICH Boards etc;
Ministry of National Education, Council of Higher Education, TRT (Turkish Radio and Television Corporation), Turkish National Commission for UNESCO, Yunus Emre Institute
Local Administration and ICH boards of Bursa, Istanbul, Ankara and Gaziantep
Universities, NGO's, Communities, Groups
UNIMA Turkey, Karagöz Institutions, Museum of Intangible Cultural Heritage, Intangible Cultural Heritage Institute, Karagöz Museum, Bursa Culture and Art Foundation, Ankara Hacı Bayram Veli University Turkish Folk Culture Research Center, Mersin University

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C00386

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Kirkpinar oil wrestling festival	2010

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

As has being organized more than 6 centuries, Kirkpinar Oil Wrestling is one of the world's oldest festivals. The main theme of the festival is oil wrestling, pehlivans being the main figures. Pehlivans are the wrestlers who oil themselves before the match. The festival is carried out by a group of traditionally dressed figures such as pehlivans, wrestling aga (who is the main sponsor), cazgir (who introduces pehlivans to the audience), davul-zurna players (the festival band), oil man (who helps the oiling of the pehlivans) and pesgirici (towel holder). These figures are of significance for Turkish society. Kirkpinar Oil Wrestling is important cornerstone for cultural identity of Edirne and Turkish society.

The festival attracts thousands of people from different age groups, cultures and regions. The enthusiasm, which is brought to life by different forms of wrestling contests, as well as the performances of the traditional music bands, local and foreign folk-dance groups throughout the contests, turns "Kirkpinar Oil Wrestling" into a traditional festival.

Pehlivans are culturally important figures for Turkish people. Pehlivans are exemplary figures

in the society with their attributes like generosity, honesty, adherence to traditions and customs and respectfulness. This cultural identity is transmitted by pehlivans to younger pehlivan candidates. Hence the sustainability of pehlivan tradition is achieved. This practice has been preserved in the same way for centuries. Kirkpinar Wrestling events are a series of ceremonies and rituals which attract people of all ages and social background are enjoyed with great excitement.

For many people, competing at Kirkpinar means more than the chance to win award and acclaim. It is considered as ancestral sport and almost a cultural duty because of these reasons, it appeals to young generations. Attracting people from all regions of Turkey, Kirkpinar Oil Wrestling Festival contributes greatly to sense of cultural cohesion. Such a rooted tradition which is sustained by the groups, communities and individuals contributes to dissemination of intangible cultural heritage concept as well.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Kirkpinar Oil Wrestling Festival takes place in Edirne Sarayı annually more than 6 centuries and usually on the last week of June or first week of July and the tournament- a huge gathering with traditional music and celebrations. It is one of the oldest open-air festival. Turkish Radio and Television (TRT), private, local TV channels broadcast the festival on air. To increase the viability of festival, oil wrestling performances and photo exhibitions have been organized; books, brochures and articles have been published.

Ministry of Youth and Sport, Governorship of Edirne and Municipality of Edirne actively involve in the safeguarding the element.

The oil wrestling skills, which are required for achievement, are transmitted by head-wrestler to younger ones. This practice has been safeguarded in the same way (in a master&apprentice relationship) for centuries. Apprentice who wishes to be a pehlivan learn knowledge and wrestling techniques that are already present or improved by his master. Manners of life, ethics, social norms and qualifications are needed to be a pehlivan. Further, the apprentices have to respect not only to his own master but also to all masters which can be interpreted as one of the strongest ways in the transmission of the tradition.

Families are the main supporters of the children who are curious about wrestling. During the Kirkpinar festival wrestling, pehlivan, are the main subjects of daily conversations at homes and also national and local media. Families bring their children to the wrestling area to familiarize them with the tradition. Almost 100.000 people attend the festival including numerous families, children and youth.

This tradition is equally creative in the area of handicrafts. Wrestlers wear a type of hand-stitched pants called 'kispet.' Kispet, prepared exclusively for oil wrestling, is produced according to pehlivan's size with the help of special techniques. Unfortunately, nowadays, the traditional production of Kispet is decreasing. There are not many traditional Kispet craftspeople. The continuation of the traditional craft of kispet depends on the sustainability of oil wrestling. Against the rising threat, in 2009, MoCT announced Irfan Sahin who has a deep knowledge and high-level skills required for preparing kispet as Living Human Treasure.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

By the inscription of the element on the RL, the awareness of the Festival raised at local, national and international level as well.

Kirkpinar Oil Wrestling, which includes all forms of physical activity, through casual and organized participation, aim at expressing or improving physical and mental well-being of individuals, forming social and cultural relationships or obtaining results in competitions at all levels. Oil wrestling as a sport also allows one to test oneself in a different way and stimulates aesthetic perception. Kirkpinar Oil Wrestling can be regarded as a social contributor to community's well-being as the means of communication and intercultural dialogue.

By providing a festival place for the meeting of the people, Kirkpinar Oil Wrestling Festival allows an opportunity to get to know each other and to communicate with different individuals as competitors or audiences. Further, this festival has some benefits like earning some particular social skills such as tolerance, increasing community integration, improving natural environment of the Festival area, social cohesion and respect for diversity and confidence among young generations. Since all participants in the festival, communities, groups and individuals have recognized these benefits of the Festival, they allow young generations to practice this tradition by making sport facilities available to them in the Kirkpinar area. Any wrestler from a traditional upbringing has an apprentice. The master trains with his apprentice, "çirak" and teaches him oil wrestling. After the master wrestler retires, his apprentice continues his tradition.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

There is a specific regulation for safeguarding the element. The element is under the protection of “Regulation of Historical Kirkpinar Oil Wrestling” which was published in the Official Gazette in 2000. The regulation sets out the frame for the implementation/implementing body and supervision. The main goal of the steering committee of the organization is to ensure the safeguarding of the traditional form of the element and to supervise the activities of bodies/institutions concerned.

Kirkpinar Physical and Sports Education Department at the University of Trakya was founded in order to provide educational staff and academic researches on safeguarding of Kirkpinar Oil Wrestling. The department organizes a symposium on Kirkpinar annually. A book titled as “Pehlivan Kirkpinar Oil Wrestling” was published by MoCT in 2011. TRT and private TV channels broadcast the festival on air annually.

Traditionally Kirkpinar Photography Contest is organized by Edirne Municipality annually. Last year the theme of the contest was “Kirkpinar from the eyes of women”

Kirkpinar section was added to Islamic Arts Museum located within Edirne Selimiye Mosque Complex. This section, consisting of various ethnographic items, photographs and written documents, is frequently visited by local and foreign visitors.

After the inscription, the academic interest on the element has dramatically raised. 10 postgraduate theses focusing on the element was submitted.

Online Consultation Meeting was organized on 29 December, 2020 by Turkish National Commission for UNESCO in cooperation with the MoCT, the Governorship and Municipality of Edirne, Trakya University, World Ethnosport Confederation and Ankara Hac? Bayram Veli University.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Edirne Municipality plays a key role in organizing and safeguarding of the Kirkpinar Oil Wrestling Festival. The government annually allocates budgets to Edirne Municipality/ Department of Social and Cultural Affairs for the element. Oil Wrestlers (Pehlivan) are trained by Ministry of Youth and Sports / Wrestling Federation.

Safeguarding measures of the element are carried out by Governorship of Edirne/Provincial Directorate of Culture and Tourism, Edirne Municipality, City Council/Local History

Community, Safeguarding and Cultural Association, bearers and local authorities.

Historical Kirkpinar Oil Wrestling Steering Committee is responsible for the organization of the events in a way that is loyal to its traditional context. It ensures that the contest field (Sarayı) is equipped properly for the events. The committee also supervises the responsible institutions in accordance with the Regulation of Historical Kirkpinar Oil Wrestling.

Each year, a Kirkpinar Aga (main sponsor) is chosen for the next year and Aga has to make a financial contribution for the festival. Hence, the organization of the festival of the following year is guaranteed. Aga's contribution is not limited to financial support, he also hosts guests and provides gifts for successful pehlivans. The income, received through the thousands of sold tickets, is allocated to cover some expenses of the festival activities.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism- Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Ministry of Youth and Sports
Governorship of Edirne
Edirne Municipality
Turkish Wrestling Federation
Edirne Historical Kirkpinar Music Band (NGO)
Edirne Kirkpinar Musicians Association (NGO)
Association for Promotion of Edirne Culture and Handcrafts (NGO)

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

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C00384

C

C. Status of elements inscribed on the Representative List

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The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Semah, Alevi-Bektaşî ritual	2010

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Semah is one of the main services of the "cem" ceremony which is considered as religious practice by Alevi-Bektasi adherents. According to Alevi-Bektasi belief system, the practice of this element symbolizes the moving and the transforming of all the things in the universe. When conducting semah, human-beings wonder in their inner world and find whatever they seek inside of their own selves.

Alevi-Bektasi communities assume that their unity contains social solidarity and harmony of the assets in the universe. "Service" is one of the substantial components according to Alevi-Bektasi communities. Availing of public is accepted as a service to God. Semah is one of the 12 services which involve social, cultural and ethical assets.

It can be described as a set of mystical and aesthetic body movements in a rhythmic harmony performed by semah performers (semahçı), accompanied by zakir, who is playing saz in cem rituals.

According to the belief system, both women and men participate in activities such as Semah or Cem ceremonies to indicate they stand by shoulder to shoulder in every aspect of life. When performing Semah, it is taken into consideration that numbers of performers (semahçı) as women and men are almost equal.

The fact that the varieties of melodic and lyrical structure of semah under the same name are an obvious sign of the richness in semah culture. Rituals are communal and they aim unity and love within the community.

Semah is performed to reach from multitude to unity by maturing human beings' soul through outstanding ethical efforts. Alevi-Bektasi communities constitute a social group based on the idea which assume unity all of the assets in the universe.

According to the followers of Alevi-Bektasi belief Semah is the way to reaching God. So, the followers internalize a humanist philosophy through semah.

Coalescence idea of Semah has provided the emerge of cultural organizations such as foundations and associations. The cultural organizations arise as institutions which transform many elements of traditions to new form. Thus, it would provide the building up of a new structure which involves intellectual and conscious people, who are aware of their identities.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The Semah ritual is performed every friday except holy month Muharram of Lunar Calendar. It is also performed with a widespread participation on special days like Nevruz, Hidrellez.

The Haci Bektash Festival, annually held in the town of Haci Bektas in Nevsehir Province, is the highlight of the Alevi tradition. Thousands of both national and international followers attend the festival. The celebration emphasizes on peace and tolerance which makes the festival friendly for the people who do not belong to the community as well.

Semah has fostered the emergence of cultural organizations such as foundations and associations. The associations efficiently make endeavour to maintain sustainability of the element by initiating courses about essential orders of Alevi-Bektasi communities.

The cultural organizations arise as institutions which transform many elements of traditions to new form. Young generation learn the meanings, symbols, lyrics and performances of the

Semah rituals by participating in associations. These associations encourage younger generations to actively perform Semah and they urge them to safeguard the tradition.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

After the inscription of the element, social and cultural functions, the conceptual depth, and the symbolism of Semah rituals have contributed much to the international awareness of ICH. The people, bearers and practitioners, have tried to understand the universe and the world from different point of views. So, it helps to extend further understanding of other cultures' rituals and traditions.

The human-centered perception of the world and the universe and humanist philosophy of semah are the values which have improved the intercultural dialogue, tolerance, mutual understanding and equality for genders and respect for nature. Semah Ritual has certain features in which there is also a chance for improvisation of music and lyrics related to human creativity. The aesthetics of semah performances have inspired various forms of visual arts (painting, sculpture, theatre, etc.), and related artistic products contribute to the visibility of aesthetic aspects of semah. Semah plays a crucial role through fostering and enriching traditional music culture of Turkey.

This ritual embraces all the people coming from different social levels and it is also one of the ways of transmission of the moral values to the world. Besides, approving creativity and promoting awareness for the responsibility to preserve the tradition, inscription of the element is also indicative for spiritual and cultural level of the society. At this level, dialogue and mutual respect among communities, groups and individuals are ensured by common beliefs and features of Alevi-Bektasi ritual.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

With the participation of Semah and Alevi-Bektasi NGOs, academicians and concerned public and private institutions, MoCT organized a meeting on 4 August 2009 in Ankara, in which certain safeguarding measures were decided to be taken.

One of the significant representatives of zakir tradition, Zakir Veli Aykut was proclaimed as Living Human Treasure.

Educational materials have been published (film, book, catalog and multilingual web site) in cooperation with related institutions.

In cooperation with the media, departments of the universities, NGOs, MoCT prepared and published documentary films and books to create public awareness.

With the support of MoCT, TRT has prepared a documentary film to give information about semah ritual. The documentary film has been shot in different territories/ provinces of Turkey.

Nevsehir Hac?bektas Semah Ensemble was established in 1997, in the province of Nev?ehir (Hac?bekta?) as an affiliation of MoCT. The ensemble maintains its activities under the supervision of Directorate General of Fine Arts of MoCT and it participates in various national and international organizations.

Memorial Celebrations for Hac? Bektash Veli and Cultural Activies in Hac?bekta? in Nevsehir are held in every year. This celebration is supported by MoCT every year.

Online Consultation Meeting was organized on 12 August, 2020 by Turkish National Commission for UNESCO in cooperation with the MoCT, Municipality of Nev?ehir, Institute for ICH and Ankara Hac? Bayram Veli University UNESCO Chair on ICH in Formal and Informal Education.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

All the communities related to semah ritual have actively participated in the process of preparing the nomination file and also in implementation process of safeguarding measures after the inscription. Concerned NGOs, bearers and practitioners, communities are existent all across Turkey. The practices and traditional motifs of Semah like lyrics, music and rituals are orally transmitted and safeguarded in the framework of the tradition.

The community is directly involved in safeguarding the element. Members of the community are invaluable co-workers for safeguarding of the element, by making the tradition live in their daily lives by performing semah and transmitting the spiritual meanings of the ritual to the next generations.

Practitioners of the tradition work voluntarily for federations and associations for many years. They have been archiving printed materials, photographs and audio-visuals about the

tradition and they also have a significant role in transmitting the symbols, music and lyrics of semah.

Before the inscription of the element, a meeting had held for registration of the element to National Inventory and preparing an action plan for safeguarding measures with the coordination of Local ICH Boards, local administrations and with the participation of universities, NGO's, bearers and practitioners. In this meeting, draft safeguarding measures for the element was suggested, evaluated and decided by bearers, practitioners and relevant NGO's.

After the inscription of the element, Local ICH Boards of the related cities of the element established evaluation committee which have been organizing meetings twice a year for the current situation of their elements. These evaluation bodies consisted of local administrations, universities, folklore researchers of the Local ICH Boards, communities, bearers and practitioners.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism - Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

University of Nevsehir Haci Bektas Veli

Municipality of Nevsehir

Ankara Haci Bayram Veli University

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of 81 city of Turkey to evaluate and analyse the new

periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C00385

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Traditional Sohbet meetings	2010

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

The Traditional Sohbet (Conversation) Meetings have been practiced under various names in different regions of Turkey and they have all the same social and cultural function. The Meetings have a crucial role in transmitting folk literature, folk dances, folk music and village spectacle plays as well as social practices. Meetings may include music, dance and plays with the accompaniment of local dishes and beverages.

The communities of meetings consist of men who are above the ages of 15 – 16 and they usually comprise five to thirty persons and are guided by leaders, appointed by election or proposed by elders. Admission to these meetings as a member of a traditional Sohbet meeting community is a highly prestigious situation among the people. Being honest and modest, keeping secrets, not gambling, not wandering drunken around are accepted as the basic virtues and common rules.

Traditional Sohbet Meetings consist of many elements but the main component is talking which is an important issue with the function of consultation. The meetings' talks, through

the concept of love, about fellowship, brotherhood, respect for each other and anything relevant to social life. The element provides also a sense of belonging which encourages the participants create social connection and solidarity.

Other elements of the meetings are folk music, folk dances, indoor plays, village spectacle plays and dining. One of the most important elements of this tradition is music. Sanliurfa Sira Gecesi and Elazig Kürsübasi meetings, in a master-apprentice discipline, function as a conservatory for the traditionally trained performers. Many musicians have been trained in this tradition through an informal way of transmission.

The meetings are open to guests and the members sometimes bring children which ensure the transmission of the tradition to the future generations. Young people attending along with their fathers or the elderly members of the family learn the basic virtues of life such as being respectful to the elders, having the sense of responsibility, showing respect to the rights of others while grasping the cultural pattern of the society they belong to.

“Traditional Sohbet Meetings” are based on trust, solidarity and benevolence. The community members support each other in some cases such as marriage; running a new business, etc. The community member grasping the concepts of sharing values, dedication and tolerance spend effort to create an individual sense of peace and trust and becomes a role model in respect to building good relations, obeying social norms, respecting to social values and contributing greatly to social peace.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Traditional Sohbet Meetings have become much more popular by means of communication and promotional activities. After the inscription, the viability and recognition of the element has been raised that the element has already registered on the ICH National Inventory by 15 provinces. The number of applications have increased to 20 provinces where the element is strongly kept alive since the inscription.

The participants admitted to “Traditional Sohbet Meetings” communities vary from region to region. While in some regions only single men are admitted to the community, in some other regions, participants of the community can be from different age groups and professions.

Through TV programs that have been broadcasted in public and private media, the visibility of the element has increased in last decades. The people from different cities want to experience and attend these meetings in their proper places for entertainment. However,

this situation can have negative effects on the element since the guests may not fully understand inner characteristics of the meetings.

The need for proper places for the continuity of the element has become indispensable due to urbanization. The element previously was performed in winter when there was no agricultural production, then it became harder to practice out of its traditional context due to the changing lifestyles and working hours. Although the rapid changes in urban life have affected the element negatively, especially after the COVID-19 pandemic the people started to demand more to hold a conversation, listening and performing music, dances, plays and special meals made and consume together.

The Traditional Sohbet Meetings gives people the opportunity for coming together to share common values. The element, due to its multiple aspects, contributes to viability of the other ICH elements which were inscribed on the ICH Lists or were registered on the ICH National Inventory. Such as traditional costumes, oral expressions (idioms, riddles, anecdotes, folk tales, epics etc.) examples from folk music, dance, plays and traditional cuisine are transmitted from one generation to another with the help of these meetings. Turkish coffee culture and tradition which was inscribed on the Representative List in 2013 and tea culture are accompanying elements in the meetings.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The element has been already registered on the National Inventory with the application of Local ICH Boards in provinces where the tradition is still alive. The number of local applications for registration on the National Inventory has been increased after the inscription of the element on the RL. The number of applications related with the element for the registration in National Inventory was 15 in 2013 and now increased to 20 in 2021.

The inscription has given the opportunity to the concerned communities for the safeguarding activities to carry out in cooperation with other communities as well. The inscription has contributed to raising awareness about the importance of ICH in general by providing a support for the viability of other ICH elements like folk music, dance, plays and traditional cuisine at the national level.

After the inscription, there is a considerable increase in events, academic research and meetings, promotional activities that contribute to raising awareness about the tradition. In addition, some Traditional Sohbet groups from different provinces such as groups from Ankara, Çankiri, Sanliurfa and Balikesir have come together in order to perform their traditions on common national events.

The element constitutes an example of demonstrating the cultural diversity and human creativity of this tradition that is practiced under different names in different local regions. It contributes mutual respect among the communities, groups and individuals by encouraging basic values like social solidarity, benevolence, trust, equality and strengthens intercultural dialogue by bringing people together around a common sense of belonging.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Public institutions, institutes, universities, local administrations and NGOs have carried out joint activities and have provided financial support in order to ensure the viability and the transmission of the element in accordance with the safeguarding action plan which was prepared by concerned communities and related participants during the nomination process.

MoCT carried out 9 field researches and provided financial support to the concerned communities, NGOs and local administrations. (Apr. 135.000 TL between 2013 -2021)

Çankiri Karatekin University – Research and Application Center for Yaran Culture which was founded for the implementation of the safeguarding action plan after the inscription of the element, organized a symposium on “Anatolian Sohbet Tradition and Yaren” in 2016.

The Promotion and Meeting of Yaran Culture project was carried out with the participation of concerned communities from the provinces Ankara, Afyonkarahisar, Balıkesir and Çankiri in 2017.

Local administrations have allocated proper places for free to organize meetings in provinces such as Çankiri, Bursa and Konya. A documentary film was prepared with the support of Municipality of Nilüfer in order to increase the visibility of the element in 2021.

TV programs which have been broadcasted in both public and private media have gradually increased between the years 2013 and 2021.

Consultative Meeting on the Current Situation of Traditional Sohbet Meetings was held online by the Turkish National Commission for UNESCO in 2020.

All the safeguarding activities between the years 2020 and 2021 have been interrupted due to the COVID-19 and some of these were conducted online.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

In order to identify intangible cultural heritage elements of Turkey, the Ministry of Culture and Tourism has formed Local ICH Boards in provinces which are composed of bearers and practitioners, representatives from NGOs, public education centres, museums, universities and local administrations. Local ICH Boards in provinces have provided initial information about inventory – making and monitoring process of an ICH element which will be essential for its further safeguarding activities. Local ICH Boards meet at regular periods and prepare a report about activities for the safeguarding action plan or any changes about the viability of the element.

ICH Evaluation Board were established under the auspices of the Ministry of Culture and Tourism / Directorate General of Research and Training to develop institutional context for identifying, inventorying and defining ICH. The ICH Evaluation Board takes the necessary decisions about the process of inventory and implementation of safeguarding action plans.

The concerned communities have been organized as NGOs in order to ensure viability of the element in most regions. They have organized activities for the safeguarding and the transmission of the element with the support of public institutions, local administrations and universities. These communities are making efforts for the safeguarding and the transmission of the element through group performances, festive events, academic meetings, training courses and publications.

The inscription of the element has increased the visibility and strengthens the collaboration between the related institutions and communities. Local groups have begun to participate in the national events with the support of the public institutions, local administrations and universities. However, all these activities necessary for the safeguarding and the transmission of the element are interrupted because of the COVID-19 pandemic and some of the meetings were hold online.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;

The Ministry of Culture and Tourism – Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

20 Provincial Directorates of Culture and Tourism, Local ICH Boards and local administrations in Adiyaman, Afyonkarahisar, Ankara, Balikesir, Bolu, Bursa, Çankiri, Diyarbakir, Elazig, Erzincan, Gaziantep, Gümüşhane, Izmir, Kocaeli, Konya, Kütahya, Manisa, Sakarya, Sanliurfa and Van.

Çankiri Karatekin University – Research and Application Center for Yaran Culture - Çankiri

17 NGOs organizing activities for the continuity of the element - Çankiri

Sandikli District Cultural Assets Safeguarding Association – Afyonkarahisar

Ankara Club Association - Ankara

Dursunbey Folklore Research Training and Tourism Association - Balikesir

Yellow and Purple Zeybeks Yaren Education, Culture and Solidarity Association – Kütahya

Kula Yarens – Manisa

6 communities of Gezek, danisik and erfene culture in Bursa

Ankara ICH Museum

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, were organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the Ministry and Local ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that were inscribed on the ICH lists. Local ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders were translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C00388

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Ceremonial Keşkek tradition	2011

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Ceremonial Keskek Tradition is social and cultural practice, which strengthens solidarity, cooperation and collaborative work. The tradition has been unifying, blessing and bonding the bearers, practitioners and participants for centuries. Mostly the element is practiced with broad participation of communities, groups at organizations like ceremonies, national and religious holidays, celebrations, feasts, commemorations that have social and cultural values for communities, which has been transmitted to generations for centuries. Ceremonial Keskek Tradition brings all the bearers, practitioners and participants together regardless of age, gender and different social background. All individuals within the community through participating in such a ceremonial event have a sense of belonging. This sense of belonging reflects itself with the common expressions such as "There can be no wedding without Keskek", which is a bare evidence of considering keskek as an important element of cultural meaning.

The bearers cooperate each other during the organization of the ceremony, preparation and cooking process of keskek. Bearers and practitioners contribute to keskek ceremony by

providing ingredients and collaborating cooking process. Within the context of the tradition, women and men work together to cook wheat and meat called “keskek” in huge cauldrons on fire and then serve it to the guests. Preparation of ingredients and cooking process of keskek require knowledge and experience, which transmitted from generation to generation through master-apprentice relationship. Master cooks of keskek named as “Keskekçi” (Keskek cooker) are bearers, hence they are highly respected persons among the organizers of the ceremony and the guests as regards to their role in transmitting this peculiar element and their experience. “Keskekçi” cooks keskek with the assistance of his/her apprentice. It is usually cooked at outdoors. The preparations and cooking process begin before the sunrise of the day, which the ceremony will be held. During the cooking process, it is important to keep the heat at certain temperature. Therefore, the cook and the apprentice always have to check the cooking process of the keskek. Checking the temperature of the heat and cooking process continue until the sunrise. While the cook and the apprentice cooking the keskek, other bearers and practitioners are preparing the dishes for serving the keskek to participants. The cook checks the keskek cauldron in the morning of the celebration day. In the afternoon, the most important process of the keskek tradition takes place. The strongest youth of the village, who were previously chosen for “keskek dövme” (keskek beating), are called to beat the keskek with a wooden tool which can be named as “ağaç kepçe” (wooden ladle), “tokmak” (gavel), “çomça” or “sise”. The beating process of keskek attracts great interest among the broad participants. To motivate the youth while beating, the crowd cheers and sings folk songs.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The inscription of the element on the RL in 2011 enhanced the viability and raise awareness of the element. Particularly the inscription had great impact on raising awareness of traditional gastronomy. In this context many Local ICH Boards, which are one of the responsible bodies for registration and updating the National ICH Inventory of Turkey, prepare updating forms to register the element on ICH National Inventory of Turkey for their cities. Before the inscription, the element was registered by 9 cities on ICH National Inventory. After the inscription of the element in 2011, this number increased to 12 in 2013 and 14 in 2019. By the beginning of 2021, the element was registered by 14 cities on ICH National Inventory of Turkey.

Ensuring viability in all geographical regions, increased raising awareness of the element and ICH. Local authorities and NGO's organize gastronomy and keskek festivals, conferences, workshops and field researches not only in cities which the element is registered on National Inventory but also almost every region. Before the inscription of the element to the RL; Çankiri, Antalya and Kocaeli provinces were actively organize events and festivals. After the

inscription in 2011, organization of events and festivals increased by various provinces. Gastronomy and keskek festivals are held annually in many cities like Afyon Gastronomy Festival, Adana Gastronomy Festival, Denizli Keskek Festival, Tekirdag Keskek Festival, Sakarya Keskek Festival and Bartın Keskek Festival. Gastronomy competitions are also having an important role for viability of the element. Traditional Food Competition of Kocaeli can be shown as an example of these competitions. There were different types of traditional food cooked, including four different recipes of keskek in competition. All the recipes were published as book “Traditional Food Recipes of Kocaeli”. There are also conferences and workshops organized by universities and NGO’s. Folklore researchers from Çanakkale ICH Board make presentations in conferences related to ICH and the element to Çanakkale University students and Çanakkale Museum visitors in 2014 and 2016. Thanks to these many activities, which all of them cannot be mentioned in these section, the element’s sustainability and demographic of practitioners and audiences rise not only in urban areas but also in cities such as Istanbul, Ankara and Izmir.

Due to the COVID-19 pandemic; events and organizations were cancelled in 2020 and ongoing 2021. Activities and organizations are predicted to be held in 2022 if the number of COVID-19 cases will decrease.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription is not only increased the number of provinces that were registered the element to National Inventory but also other ICH elements at local level. In 2013, there were only 4 elements of traditional gastronomy registered by local ICH boards to National inventory which increased to 63 until 2021. Ensured visibility and raised awareness of ICH at local level brought positive impacts at national level. The element was first national nomination file inscribed on RL related to traditional gastronomy in 2011. In the following years, Turkey inscribed 2 more national nomination files, in 2012 and 2013, on RL related to traditional gastronomy.

This raising awareness brought the idea of international cooperation with other countries, which Turkey shares common ICH. One of the outcomes of these cooperation was the preparation of multinational nomination file, inscribed on RL in 2016, “Flatbread making and sharing culture: Lavash, Katyrma, Jupka, Yufka” in moderation of Turkey with Azerbaijan, Iran, Kazakhstan and Kyrgyzstan.

The inscription was not only contributed to raise awareness of traditional gastronomy but also other ICH elements, which were linked to different domains, connected with traditional gastronomy like “Mesir Macunu Festival” promoted respect for cultural diversity and human

creativity. The element has different variations practiced by communities and groups, after the inscription there have been various festivals and events organized by local administration, NGO's and universities since 2011. These activities gather bearers, practitioners and participants from different regions of Turkey and respect for cultural diversity, enhance mutual respect.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

After the inscription of the element, academic studies in universities have been increased. There was an article related to the element in the database of Council of Higher Education Portal which has increased to 11 by the end of 2020.

Traditional Turkish Gastronomy and Culinary lectures including keskek added the curriculum of the universities such as Ankara, Anadolu, Yeditepe, Izmir.

Ministry of Education has been opening an annually course program called "Traditional Turkish Culinary" including keskek in Public Training Centres in cooperation with municipalities since 2016.

MoCT-Directorate General of Research and Training have been making field researches related to the element in coordination with ICH boards since 1973. There are 7 field researches made by folklore researchers related to the element, 3 of them made after the inscription in 2013, 2017, 2020.

TRT and private TV channels have broadcasted programmes, documentaries on traditional gastronomy and keskek.

Consultative Meeting on the Current Situation of the Ceremonial Keskek Tradition was held online by the Turkish National Commission for UNESCO in 2021.

MoCT-Directorate General of Research and Training have been giving financial support to the events organized by local authorities and NGOs for promoting and reinforcing the element. The financial support to organizations were 22.500 TL in 2013. This amount was increased to 45.000 TL in 2015, 48.000 TL in 2017 and 58.000 TL in 2018. By the end of 2019, the financial support was 22.000 TL because of COVID-19 pandemic.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Before the inscription of the element, a meeting had held for registration of the element to National Inventory and preparing an action plan for safeguarding measures with the coordination of Çorum ICH Board, local administrations, village administration units and with the participation of universities, NGO's, bearers and practitioners. In this meeting, draft safeguarding measures for the element was suggested and evaluated by bearers, practitioners and relevant NGO's.

The element was registered to National Inventory in 2009, after the registration, Ministry of Culture and Tourism- Directorate General of Research and Training organised an evaluation meeting for preparation of the nomination file of "Ceremonial Keskek Tradition". This meeting was held with the broad participation of bearers, practitioners, relevant NGO's administrative units, universities of cities, which the element was registered from to National Inventory, in Çorum in 2009. At the meeting, nomination file was prepared and safeguarding measures approved by the contributions and suggestions of the participants, which were stated and proposed safeguarding measures in section 3-b of the nomination file no. 00388. Participants from all the regions of Turkey confirm their support for the inscription of the nomination file "Ceremonial Keskek Tradition" to the RL with their letter of consents.

After the inscription in 2011, Local ICH Boards of the related provinces of the element established evaluation bodies not just only for the element but also other ICH elements, which have been organizing meetings twice a year for the situation of their elements. These evaluation bodies consisted of local administrations, universities, folklore researchers of the ICH boards, communities, bearers and practitioners. Since 2011, these evaluation bodies have been updating safeguarding measures for the element, like suggestion of increasing academic studies, field researches and financial support to related events, opening new lectures in curriculums, organizing culinary courses in public education centres, broadcasting documentaries and programs. All these suggestions from the related groups of the element for safeguarding measures have approved since 2011.

Under the COVID-19 pandemic since the beginning of 2020, these meetings have been holding online with the technical support of Ministry of Culture and Tourism- Directorate General of Research and Training with the participation of related groups, communities, NGO's bearers and practitioners for commitment to the element's further safeguarding.

In 2021, Turkish National Commission for UNESCO organized "Current Situation Ceremonial Keskek Tradition" meeting for 10th anniversary of the inscription of the element to RL. Ministry of Culture and Tourism, Directorate General of Research and Training, NGOs, academicians, communities and bearers and practitioners participated the meeting, discussed and updated safeguarding measures.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Competent Body

Ministry of Culture and Tourism- Directorate General of Research and Training

Ministries, Institutions, Local Administration, ICH Boards etc;

Ministry of National Education, Ministry of Agriculture and Forestry, Council of Higher Education, TRT (Turkish Radio and Television Corporation), Turkish National Commission for UNESCO

Local Administration and ICH boards of Adana, Çanakkale, Çankiri, Denizli, Erzincan, Karabük, Kocaeli, Mugla, Sakarya, Tokat, Mus, Usak, Sinop, Tekirdag.

Antalya Korkuteli/Bozova Municipality, Erzincan Kemaliye Municipality, Çankiri

Atkaracalar/Çardakli Municipality, Denizli-Çal Akkent Municipality, Denizli-Babadag Municipality, Sakarya/ Kaynarca Municipality, Sakarya/Tarakli Municipality.

NGO's, Communities and Groups

Sakarya Chamber of Industry and Commerce, AÇARAY Center for Education, Culture and Youth, Cultural Benevolence and Solidarity Association of Çankiri Gündogmus Village, Cultural Benevolence and Solidarity Association of Çankiri Kursunlu/Yesilören Village, Benevolence and Solidarity Association of Çankiri/Kursunlu/Sumucak Village, Benevolence and Solidarity Association of Çankiri/Yaprakli/Kirliakça Village, Benevolence and Solidarity Association of Çankiri/Bayramören/Dolaçlar Village, Development Association of Çankiri Atkaracalar Susuz Village, Benevolence and Solidarity Association of Kocaeli Gebze/Salpazarlılar.

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and

timetable for preparing process of the periodic report and possible stakeholders for every element that inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C00642

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Mesir Macunu festival	2012

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Mesir Macunu (paste) Festival has been celebrated with various practices and wide participation in the city centre of Manisa during the Nevruz week (21 March), which is considered the beginning of spring every year since 16th century. The Festival consists of a set of rituals, social and cultural practices which strengths city identity, solidarity and cooperation.

The roots of the Festival go back to a historical anecdote, Hafsa Sultan, mother of the Ottoman Ruler Suleiman the Magnificent contracts an incurable disease. In an effort to find a cure for this disease, the Chief Physician of the Madrasah of Sultan Mosque concocts a special experimental recipe of a paste with 41 different herbs and spices. This special paste cures Sultan rapidly and she asks to scatter this paste to the wider public, hoping that it would ensure the wellbeing of each and every one. Since then, thousands of people gathering around the Sultan Mosque celebrate the finding the recipe of this healing paste and experience the joy of the awakening of nature, the arrival of spring, the beginning of fertility and abundance throughout the festival.

The festival with the active voluntary participation of the inhabitants, played a substantial role in forming a collective memory and city identity for Manisa. Women have special roles for the element especially in preparation process of the paste. The festival begins with the mixing and cooking of the paste by the women chefs and apprentices, prepared in respective proportions and mixtures in line with the traditional know-how. Blessed with wishes for cure by 28 imams, the paste is then packed up by at least 14 women masters who must be characterized by cleanliness, dexterity, experience and patience according to the traditional knowledge. The festival continues with reciting prayer on Friday, which is regarded as holy day by the Muslims. The last day historical re-enactments are performed by famous cinema or theatre artists. Then, the paste, which is wrapped in small colourful papers is “scattered” to the public from the top of the minaret and the domes of the Sultan Mosque. Thousands of people coming from different regions of Turkey and abroad compete with each other, in a challenge to grab these pastes in the air, before they finally hit the ground. The Festival dynamically combines ceremony and fun, emotion and tradition and creates bonds between the practitioners and the cultural place.

The festival brings together people from almost every part of Turkey, making an important contribution to social peace and cohesion. The unifying effect of the element can be seen in at all stages. All activities from the production stage of the paste to distribution to the public are organized by the bearers and practitioners together. Each component of the Festival keeps the common memory of the community alive, helps the transmission of the traditional knowledge from generation to generation through master-apprentice relationship and strength the social integration of all the participants together with local, regional and national institutions.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Mesir Macunu Festival celebrated during the week of Nevruz (21 March) which is recognized as the beginning of spring, includes various cultural and traditional practices. The festival has been annually celebrated with increasing enthusiasm in Manisa. While there was local participation to the festival before inscription of the element to the UNESCO Representative List, national and international participation has increased after the inscription.

The city prepares to host this event and welcome guests coming from other provinces and abroad. Bringing together participants coming from almost all regions of Turkey, the Festival gives significant support to social dialogue and integration at local and national level. The exceptional richness and variability of element in this festival prove the creativity and productivity of the inhabitants, participants and bearers.

Association for Tourism and the Promotion of Manisa and Mesir, which was founded in 1959, is one of the prominent organizations that contribute voluntarily to the festival. Women play a major role in transmitting the traditional knowledge of mesir to the youth. Every year, mesir paste is prepared in accordance with its original recipe by 14 female masters working in the Association's atelier. Each of the masters has been working for at least 10-15 years at the Association and they transmit their traditional knowledge to the young female apprentices in the workshops.

The festival program includes not only the mesir stirring and distribution ceremonies but also events like the traditional mesir cortege, handicraft exhibitions, traditional cooking competitions, public concerts, and entertainments for children, theatre and folk dance performances. Due to the historical origin of the Festival, it takes place at the Sultan Mosque, a place considered sacred by Muslims as protected cultural heritage. The festival brings together thousands of people from different genders, age groups, religions and cultures. People of different religions and ethnic origins come together at this sacred place throughout the Festival time.

For the viability of the element, it is important to the inclusion of young generations to the Festival. There are common local beliefs that those grabbing mesir paste at the air before hit the ground would be healed, their wishes for marriage and having children would come true in a year. These beliefs particularly for getting married or finding a job or its positive effects on those suffering from psychiatric and neurological diseases would increase the participation of youngsters to the festival.

The festival, which forms the core of Manisa's city identity and is a living heritage, has been adversely affected by the COVID 19 pandemic. The Festival was last held in 2019 and it was cancelled in 2020 and ongoing 2021 due to the large numbers who take part in the festival. Preparations for organizing the Festival in 2022 has been started.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the element had a positive impact on raising awareness of ICH in general. 7 new elements in different domains of ICH were registered by Manisa Local ICH Board to the National Inventory after 2012. 16 new bearers who applied to registered in Folk Culture Information and Documentation Centre in Manisa province received their identification cards as ICH bearers after the inscription. In addition, the number of elements under the domain of festivals in the National Inventory has increased to 5.

The inscription of the element encouraged local communities at national level and contributed to submit of celebration files with wide participation in the following years. This raising awareness brought the idea of international cooperation with other countries and as festive events Spring Celebration, Hidrellez and Nevruz files inscribed as multinational nomination files.

The excellent cooperation and mutual respect of the residents during the festival has started long time ago. Inscription on the List helped to strength mutual respect and expand this dialogue to the national and international levels. New social and cultural networks were emerged and international participation to the festival has increased.

Throughout the history Sultan Mosque and its complex where the Festival is held has been preserved as cultural place and participants from different religions, ethnicities, ages, genders, cultural and economic backgrounds have the opportunity to come together, share their knowledge and experiences during the Festival. The inscription increased the number of participants to the festival and extend this joyous and peaceful atmosphere.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The Festival Committee provides financial and technical support for organizing the festival annually. The amount of financial support provided by Committee increased 2,5 times compared to 2012 and reached 2.200.000 TL in 2019. MoCT has allocated 196.000 TL for the organization of the festival since 2012. Field studies related to the element have been carried out by the folklore researchers.

Researchers working within the Association for Tourism and the Promotion of Manisa and Mesir continue their research and publication studies. It has a large archive consisting of many visual, written and audio documents related to each festival organized. Promoting materials such as videos, magazines, brochures etc. were published to promote and reinforce the element with financial and technical assistance of the Festival Committee. After the inscription school trips for primary and kindergarten children to the Association's mesir atelier started to organize. Photography and Traditional Dishes of Manisa Contest is started to be organized for promoting the element.

Hafsa Sultan Hospital, which has a historical importance for the festival, was restored by the Celal Bayar University as a museum of the history of medicine in 2013. After the inscription as a part of the Festival activities health fair, which includes knowledge and practices related to folk medicine started to be organized with the contribution of local authorities. National TV channels broadcast live the mesir paste distribution ceremony. All current news and announcements about the Festival are shared with the public via <http://www.mesirfestivali.com>.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Mesir Macunu Festival Organization Committee which consists of representatives from Governorship, Municipality, Chamber of Commerce, Provincial Directorate of Culture and Tourism, Local ICH Board, Association for Tourism and the Promotion of Manisa and Mesir, Celal Bayar University, NGO's and practitioners is responsible for the organization of the Festival. The Committee meets under the chairmanship of governor and take decisions on issues such as festival date, program, budget etc. The Committee evaluates suggestions from local administrations, practitioners, bearers and NGOs and determines safeguarding measures with participatory method and updates action plan for further safeguarding the element.

The Association for Tourism and the Promotion of Manisa and Mesir, consisting of members from different social, economic and educational background provides full support actively and voluntarily for safeguarding the element and transmitting the traditional knowledge concerning the mesir to the young generations. It organizes and will continue to organize workshops, field researches and promotional activities for reinforcing the element.

Manisa Local ICH Board consisting of representatives from Metropolitan Municipality, public education centre, Celal Bayar University, folklore researchers, NGOs, bearers and practitioners play important role in defining priorities of the ICH studies in Manisa. Local ICH Board was actively involved in the inventory and nomination processes of Mesir Festival and specifying the draft safeguarding measures for the element suggested by bearers, practitioners and relevant NGO's. The Board still meets twice a year and sends the current developments regarding the element to Ministry of Culture and Tourism. Under the COVID-19 pandemic since the beginning of 2020, these meetings have been holding online with the participation of related groups, communities, NGO's bearers and practitioners for commitment to the element's further safeguarding.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism- Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Governorship of Manisa, Manisa Metropolitan Municipality, Sehzadeler Municipality, Manisa Provincial Directorate of Culture and Tourism- Manisa Local ICH Board, Association for Tourism and Promotion of Manisa and Mesir, Manisa Chamber of Commerce and Industry Celal Bayar University

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, were organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the Ministry and Local ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that were inscribed on the ICH lists. Local ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders were translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C00645

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Turkish coffee culture and tradition	2013

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Turkish coffee culture and tradition goes back to the 16th century when coffee started to be served at coffeehouses in Istanbul. It is not only a beverage but also a joint practice that brings people together within a context of its social functions. The development of this joint practice can be traced back to 16th century when the first coffeehouses opened in Istanbul. Since that time, coffeehouses have been the cultural spaces of the element where people drink coffee and socialize.

Turkish coffee is always a part of social occasions such as engagement ceremonies, holidays and meetings. The element is a symbol of hospitality, friendship and entertainment. Invitation for a cup of coffee among friends is an indication for a need to intimate talk or sharing daily issues. As a widespread tradition, after finishing coffee, the cup is rotated reverse, a wish is made, then turned upside down on the saucer and left for cooling. After cooling process, images formed in the coffee cup, which of them interpreted for fortune telling as a part of entertainment. The meaning of the element for all segments of society reflects itself in famous Turkish proverbs like "The memory of a cup of coffee lasts for forty

years.” and “Souls are after neither coffee nor coffeehouses; they are after close companionship; coffee is an excuse.” Turkish coffee has huge impact on literature, countless poems and songs have been written to describe the feelings and functions related to the element. It also holds a great place in mystic verses, rituals, miniature crafts and paintings. Therefore, the tradition provides communities and groups involved with sense of identity and continuity in Turkish culture.

Turkish coffee tradition is practiced by all members of the society in Turkey; especially, families, producers of cups and pots, master- apprentices at coffee houses, workers, ground coffee sellers. The tradition has been practicing by every segment of Turkish society as part of their cultural heritage.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The activities for enhancing the viability and raising awareness of the element began at Azerbaijan-Baku during the celebrations for the inscription of the element to RL in 2013 8.COM. Ministry of Culture and Tourism-Directorate General of Research and Training served Turkish Coffee to the UNESCO delegations and participants with technical support of Turkish Coffee Culture and Research Association.

Before the inscription of the element, it had just registered for Antalya on National Inventory. After the inscription, Bursa in 2018 and Gaziantep in 2019 were registered the element on National Inventory for their cities. By the beginning of 2021, the element was registered by 3 cities in ICH National Inventory. The inscription enhanced the viability and promotion of the element especially among younger generations. The most important events for enhancing viability and promotion of the element are coffee festivals. These festivals are very popular for all the segments of Turkish society, especially among younger generations. After the inscription in 2013, the first coffee festival was organised in Istanbul, Istanbul Coffee Festival that is one of the biggest coffee festival organization in Europe now, in cooperation with local administrations, NGO's, coffee companies, bearers and practitioners. These coffee festivals, organized annually, spread many cities of Turkey such as Ankara Coffee Festival since 2016, Izmir Coffee Festival since 2016, Gaziantep Gastronomy Festival since 2017, Antalya Coffee Festival since 2018, Izmit Coffee Festival, Adana Coffee Festival since 2020 and Eskisehir since 2021. The events related to the element are not only festivals but also other activities like workshops, trainings, exhibitions, symposiums etc. These events are organized by Ministry of Culture and Tourism, local administrations, NGO's and coffee companies in cooperation with bearers and practitioners such as Turkish Coffee Exhibition in Istanbul Airport (2013), Turkish Coffee Talks in Pera Museum (2016), Turkish Coffee Night in Bursa (2018), Turkish Coffee Standardization in Izmit (2019), Turkish Coffee

Training (Online 2020), Turkish Coffee Summit (Online 2021).

In 2019 Ministry of National Education-General Directorate of Life Long Learning organized Turkish Coffee training programs. 12 training courses organized in the context of this programme and 147 trainees, 45 male-102 female, attended the courses.

Turkish coffee and tradition practiced by all segments of Turkish society, it has a strong sustainability and traditional modes of transmission among generations. Because of that, there were no threat for the element's sustainability and transmission instead of pandemic. COVID-19 pandemic can be a temporary treat for the element. Due to the pandemic, events and organizations were cancelled or held online in 2020 and ongoing 2021. Coffee Houses closed until July 2021. By the beginning of July, coffeehouses reopened.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

As the element is related to traditional gastronomy like "Ceremonial Keskek Tradition" that were inscribed to the RL before in 2011, the impact of the inscription of the element was same rate as "Ceremonial Keskek Tradition" at local level. In 2013, the elements of traditional gastronomy registered by local ICH boards to National Inventory increased to 63 in 2021. 10 of these are related to the element such as "Craftsmanship of Coppersmith" and "Lokum".

Developments at national level contributed to ensure international visibility and raising awareness of ICH. There have been 17 international events organized by the cooperation of Ministry of Culture and Tourism, Yunus Emre Institute and Turkish Coffee Culture and Research Association after the inscription. These events strengthen the international cooperation with other countries, which Turkey shares common ICH, especially initiatives for multinational nomination files. Preparation of multinational nomination file for another traditional beverage like the element is another good example for ensuring visibility and raising awareness of ICH at international level. "Tea Culture" multinational nomination file prepared in moderation of Turkey with Azerbaijan and submitted to UNESCO.

The inscription was not only contributed to raise awareness and ensure visibility of the element but also other ICH, connected with the element like "Coffee House Culture", "Ramadan Traditions" promoted respect for human creativity. There have been various events organized by local administrations, institutions, NGO's since 2011. These activities gather bearers and practitioners from different regions and respect for cultural diversity, enhance mutual respect.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Academic studies related to element increased since 2013. There are 27.464 articles related to element in the database of Council of Higher Education Portal by November 2021. 12.170 of these articles were published between 2013-2018 and 15.294 were published between 2018-2021.

In 2013, first coffee festival was organised in Istanbul, Istanbul Coffee Festival that is one of the biggest coffee festival organization in Europe now. Following Istanbul, these festivals spread to many cities such as Ankara Coffee Festival since 2016, Izmir Coffee Festival since 2016, Gaziantep Gastronomy Festival since 2017, Antalya Coffee Festival since 2018, Izmit Coffee Festival and Adana Coffee Festival since 2020, Eskisehir since 2021.

Turkish Coffee Exhibition in Atatürk Airport (2013), Turkish Coffee Talks in Pera Museum (2016), Turkish Coffee Nights in Bursa (2018), Turkish Coffee Standardization in Izmit (2019), Turkish Coffee Training (2020), Turkish Coffee Summit (2021) were organized. There were 18 events organized by Ministry of Culture and Tourism in cooperation with local administrations, institutions, NGO's and coffee companies before 2013. These events increased to 31 between 2013-2021.

Turkish Radio and Television Corp. broadcasted programmes, documentaries on traditional gastronomy and the element.

Ministry of Culture and Tourism Directorate General of Research and Training, the executive body of the 2003 Convention, have been giving financial support to the events for promoting and reinforcing the element. One of these events was International Coffee Festival held by Association of Thermal and Health Tourism and 30.000 TL. financial support of Directorate General of Research and Training.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Ministry of Culture and Tourism established a working group with participation of Turkish Coffee Culture and Research Association, Federation of Turkish Coffeehouse Owners, academicians, bearers and practitioners, communities and groups for preparation of nomination file in January 2013. In this meeting nomination file prepared and safeguarding

measures proposed, evaluated and approved by contributions and suggestions of participants, which were stated and proposed safeguarding measures in section 3-b of the nomination file no. 00645. Participants also confirm their support for inscription of nomination file “Turkish Coffee Culture and Tradition” to the RL with their letter of consents.

After the inscription, Local ICH boards of related cities of the element established evaluation bodies not just only for the element but also other ICH elements of their cities, which have been organizing meetings twice a year for the situation of their elements. These evaluation bodies consisted of local administrations, NGOs, universities and folklore researchers of the ICH boards, bearers and practitioners. These evaluation bodies have been updating safeguarding measures for the element, like suggestion of organizing festivals, exhibitions, workshops and trainings, broadcasting documentaries and programs related to the element. Under the COVID-19 pandemic since the beginning of 2020, these meetings have been holding online with the technical support of Ministry of Culture and Tourism- Directorate General of Research and Training with the participation of related groups, communities, NGO’s bearers and practitioners for commitment to the element’s further safeguarding.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism- Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Ministries, Local Administration, ICH Boards etc;
Council of Higher Education, TRT (Turkish Radio and Television Corporation), Turkish National Commission for UNESCO.

Local Administration and ICH boards of Antalya, Bursa and Gaziantep
NGO’s, Communities and Groups

Federation of Turkish Coffee Coffeehouse and Canteen Owners, Turkish Coffee Culture and Research Association, Ankara Chamber of Coffee Growers, Ankara Roasted and Ground Coffee Sellers and Dried Nuts and Fruits Sellers Chamber, Ankara Chamber of Artisans, Bursa Fetih Museum, Uludag University Faculty of Turkish Language and Literature, Istanbul University.

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C00644

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Ebru, Turkish art of marbling	2014

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Ebru is the traditional art of creating colourful patterns by sprinkling and brushing colour pigments on a pan of oily water and then transforming this pattern to a special paper. It has been a traditional art of book enriching calligraphy and binding books for many centuries. The element, in accordance with the individual and community aspirations, shares much optimism and improves relationships in community. It also motivates the member of the community to be involved in common cultural activities and social meetings. The element helps to unify people around the noteworthy art of marbling, providing an atmosphere for friendly relations; facilitating communication and making prejudices disappear among people from different cultural backgrounds. It has contributed intercultural dialogue, reinforced social ties by encouraging conversation. As the element requires qualifications such as carefulness, diligence, patience and discipline, practicing the Ebru is also used for personal development, mental relaxation and rehabilitation for its community.

Today Ebru is practiced by the Ebru masters, their apprentices and the people who are interested in and attend Ebru courses as a free time activity or profession. For practitioners

and bearers, the element represents a part of daily life, bearing strong cultural functions, expressing their identity and being a source of particular pride. Transmitting the Ebru works of masters from generation to generation reinforces the establishment of cultural bonds and cultural continuity from past to present.

All the materials and equipment used in the art are made by the masters themselves. Therefore, they are not only responsible for transmitting knowledge related to practice of element but also responsible for transmitting know-how techniques related to production of materials and equipment.

Today many practitioners of the element from different provinces are connecting and gathering with each other via social media and various activities such as exhibitions, handicraft festivals and workshops which strengthen social and cultural interaction. This mode of transmission reflects new and wider dissemination of practices, alongside the constant role of the media and specialized publications. Attending the Golden Hands Traditional Handcrafts Festival which has been organizing by Ministry of Cultural and Tourism and local municipalities in different provinces for more than 10 years, Ebru masters share their knowledge and experiences related to element with the young generations.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Ebru, The Art of Marbling is widely known and actively practiced in Turkey. There are respectable Ebru courses and workshops organized by municipalities and NGOs and ateliers established by decorative art associations all over the country. Since most of the masters perform their art in Istanbul and has historically an important role in the development of the art, the city is accepted as the centre of the element. The element is take place in the educational programs. Universities' Traditional Handicraft Departments such as University of Ege and Mimar Sinan Fine Arts University and fine arts high schools offer lectures on Ebru. Istanbul Cagaloglu Traditional Turkish Arts Vocational High School, which is established in 2018 within the scope of the protocol signed with Ministry of Culture and Tourism and Ministry of National Education has Ebru lessons on educational curriculum.

In recent years, the interest of women and youth in free courses and workshops organized by local authorities, governorship offices, Ministry of National Education Directorate General for Life Long Learning and NGOs has increased. The broad participation of women to the workshops plays a significant role in the empowerment of women in the society. 628 trainees who has attended the courses organized by Provincial Directorates of Culture and Tourism since the inscription, 529 were female and 99 were male. Also, the young practitioners' attention to the element raised awareness on their living historical and

cultural heritage.

Within the scope of the “Youth Support Project” conducted by Ministry of Culture and Tourism, 190.000 TL financial support were given to the young entrepreneurs for the projects related the element in 2017. In addition to these efforts numerous written and visual informative and promotional materials related to element have been published. Symposiums, conferences and workshops were organized and several TV/radio programmes broadcasted by NGOs and universities.

Ebru is traditionally transmitted from one master to his/her apprentice through formal and non-formal training. Ebru artists have specific roles in the transmission of the element. Basic principle of the training process of Ebru is not only the training of the techniques but also the introduction of its philosophy. The apprentice usually observes and imitates the work of his/her master and assist in different stages of the application of Ebru. The training process continues with identification and production of materials and equipment. After the introduction stages of training, application process for the apprentice begins. Achieving basic skills of Ebru takes at least two years for the beginners.

Because of the Covid -19 pandemic many activities related the element were postponed for a limited time in 2020 and 2021. With the partial permission of the activities in the second half of 2021, masters and trainers had the chance to give courses and participate in open-air festivals. Ebru masters participated the Golden Hands Traditional Handicrafts Festival held in Denizli, Çanakkale and Istanbul Provinces on September 2021.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the element motivated the practitioners and related communities who play an important role in ensuring cultural identity and memory at local level. The number of the activities such as courses, festivals, workshops, seminars and meetings etc. organized by the local municipalities, governorship offices, universities, public education centres and NGOs has increased. MoCT has organized 37 courses in 12 provinces since 2014. The increasing interest has led to the preparation of traditional handicrafts files such as Traditional Craftsmanship of Çini-making and Art of Miniature in the following years.

Developments at national level contributed to ensure international visibility and raising awareness of element. Yunus Emre Institute and Turkish Cooperation and Coordination Agency organized 60 international Ebru workshops in different parts of the world. These joint events strengthen the international cooperation with other countries, which Turkey shares common ICH.

After the inscription news about workshops, festivals, exhibitions etc. started to take more place in national TV programs, newspapers, magazines and social media, which is very important in promoting and raising awareness of ICH. Many masters gave online lessons from their own or NGO's social media accounts, especially during the pandemic period. Increase in the number of handicraft festivals, the artistic and cultural exchange enabled opportunities to build network among communities, groups and individuals in the framework of the principles of the Convention.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

After the inscription remarkable numbers of workshops, courses, exhibitions and conferences have been organized; researches, academic studies, brochures, books published and several TV/radio programmes broadcasted with the help of state institutions, NGOs and local administrations both in Turkey and abroad to reinforce and promote the element. Some of them are summarized as follows:

Within the context of “One Master Thousand Master” Project which is conducted by MoCT and Anadolu Insurance Company Ebru course was opened in Istanbul in 2019.

Ahmet Hikmet Barutçugil in 2017 and Alparslan Babaoglu in 2021 proclaimed as Living Human Treasures in terms of their efforts and dedication to safeguard the element.

4 field studies conducted by folklore researchers in Antalya, Yalova, Bursa and Istanbul and 61 marbling artists have registered to the Folk Culture Information and Documentation Center and received their Bearers and Practitioners of Intangible Cultural Heritage Card.

Traditional Arts Association, Istanbul Classical Arts Centre and Institute for ICH which are accredited NGOs to UNESCO, organized theoretical studies, projects, competitions, trainings, congresses, panels and workshops for children and disadvantaged groups on Ebru.

Ministry of National Education-General Directorate of Life Long Learning organized Ebru training programs.

MoCT published Ebru puzzle for children, shot a documentary film in 2016 for promotion and allocated 220.000 TL financial support for the activities organized by local municipalities and NGOs.

MoCT General Directorate of Fine Arts organizes “State Turkish Ornament Arts Contest” including the art of marbling every two years.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Ebru, Turkish art of marbling is a deeply rooted traditional handicraft element which has its own traditions and practices. The element's community has a significant importance in transmission of the element from past to present. Masters give lectures on ateliers, traditional handicraft NGOs especially the ones accredited to UNESCO organizes workshops, seminars, exhibitions, training courses etc. and local authorities organize Ebru courses coordination with public education centres.

Before the inscription preparations for the nomination file were actively initiated by a working group consisting of distinguished Ebru artists, members of related NGOs, academicians and representatives of cultural affairs of municipalities which are responsible for disseminating the knowledge and skill of tradition by using means of non-formal Ebru training. Then, the working group concentrated on required and necessary measures for ensuring safeguarding of the Ebru. For that purpose, the group organized a series of meetings in Istanbul and in Ankara with related stakeholders at which an action plan for safeguarding measures.

After the inscription, Local ICH Boards which are composed of bearers and practitioners, representatives from NGOs, public education centres, museums, universities and local administrations have provided initial information about monitoring process of an ICH element which will be essential for its further safeguarding activities. Boards meet twice a year and send the current developments regarding the element to Ministry of Culture and Tourism. Under the COVID-19 pandemic since the beginning of 2020, these meetings have been holding online with the participation of related groups, communities, NGO's bearers and practitioners for commitment to the element's further safeguarding.

The inscription of the element has increased the visibility and strengthen the collaboration between the related institutions and communities. Local groups have begun to participate in the national events with the support of the public institutions, local administrations and universities.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism- Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Local Administration and ICH boards of Istanbul, Edirne, Antalya.

Istanbul Classical Art Center, ASUSDER (Anatolian Decorative Arts Culture, Education and Promotion Association), Ebristan/Istanbul Ebru House, Traditional Arts Association, Institute for ICH and Ankara ICH Museum, Yunus Emre Institute, Turkish Cooperation and Coordination Agency.

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, were organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the Ministry and Local ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that were inscribed on the ICH lists. Local ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders were translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C01181

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Flatbread making and sharing culture: Lavash, Katyrma, Jupka, Yufka <i>Multiple: Azerbaijan, Iran (Islamic Republic of), Kazakhstan, Kyrgyzstan, Turkey</i>	2016

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Flatbread making and sharing culture: Lavash-Katyrma-Jupka-Yufka, is a set of traditional knowledge, views, skills and rituals related to preparation, baking, storing, using and sharing of traditional thin bread. The preparation of flatbread involves traditional practices based on collective labor and sharing within family and neighborhood. As an expression of social solidarity in rural areas, each family prepare and bake flatbread together with their neighbors, especially as a preparation for winter. The flatbread is baked both at homes by family members and flatbread bakers, who learn the practice through a master-apprentice relationship. The flatbread preparation bears a great variety of social and cultural functions for its communities in terms of its usage at special occasions and its relation to transition between seasons. To begin with cultural spaces; flatbread preparation places considered as sacred. These places are kept clean and well preserved. Weddings traditionally involve the distribution of lavash and yufka in every house of the neighborhood, as part of a specific

tradition - “bread distribution”.

The flatbread culture performs a great number of functions, contributing to the shaping of national identities. Consuming the flatbread, the first one to be served at a table to other members of the same family and in presence of most respected neighbours or special guests, is a basis of strengthening of social ties between family and community members and reinforces social exchanges, communication and serves to ‘nourishing’ of family and friendship ties.

Communities believe that the flatbread should never be thrown on the ground, and if a piece of bread happens to get dropped accidentally on the ground, it will be kissed three times and then placed on a raised location (sometimes even above the head level). To affirm the truthfulness of their words and statements, people often swear on flatbread. The flatbread remains a symbol of wealth and abundance, and this meaning is reflected in many expressions and proverbs used in traditional poetry and literature. The traditional flatbread lavash or yufka is baked and consumed on special days, occasions, both cultural and social, such as the month of Ramadan, Asure, Friday prayer, holidays, weddings, child births, funerals and winter preparations. The traditional bread making also provides women living on the same street or in the same village an opportunity to gather. During such gatherings, the women not only share tasks regarding the making of bread, but also share their happiness and sadness, daily thoughts and provide support to each other. This aspect serves to emphasize the social side of flatbread making.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Flatbread making and sharing culture: Lavash-Katyrma-Jupka-Yufka is a common and strong tradition of daily life. It can be regarded as indispensable part of social life. Because the traditional flatbread lavash or yufka is baked and consumed on special days, occasions, both cultural and social, such as the month of Ramadan, Asure, Friday prayer, holidays, traditional weddings, child births, funerals and winter preparations. Therefore, the tradition lives strongly in all parts of the community. Viability of the element is ensured through several traditional ways such as wedding meals like “tirit” and “banak”. The viability of the element also ensured because of its consumption as a basic food. The flatbread tradition is practiced by all segments of society. It is kept alive in urban and rural areas by settled villagers and nomadic communities, as well as by communities of traditional bakeries. Within families, the tradition is practiced by family members, women and men and children at its various stages. The flatbread is traditionally baked collectively by women and men (most frequently three or more in number and belonging to the same family or the families of the neighbors, but also by members of traditional bakeries). Many community representatives are members of

respective non-governmental organizations focused on safeguarding of traditional culinary practices. Flatbread sharing tradition of Lavash, Katyrma, Jupka and Yufka is transmitted from generation to generation and attributes a strong feeling of cultural identity to the concerned communities.

Local ICH Boards, which are one of the responsible bodies for registration and updating of National ICH Inventory of Turkey, prepare updating forms to register the element on ICH National Inventory of Turkey for their cities. The element has been registered by 9 cities on ICH National Inventory of Turkey.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the Flatbread making and sharing culture: Lavash-Katyrma-Jupka-Yufka to RL has encouraged socialization among individuals and reinforced neighborhood bonds and social exchanges. It has raised awareness about the ICH elements bearing strong social character and capable to bring people to mutual understanding, interaction and greater social cohesion at local and national levels. As the element is largely known within the societies of the participating states (Azerbaijan, Iran, Kazakhstan, Kyrgyzstan, and Turkey), the inscription has contributed for promoting the concept of intangible heritage in the regions of the five countries.

The inscription of flatbread culture on the Representative List has allowed different communities and groups from various cultural and geographical backgrounds. It has promoted cultural and social exchanges and intercultural dialogue at local and national levels, as well as initiate other initiatives at international level opening new corridors to enhance cultural interaction, mutual understanding and respect between other communities, groups and individuals of Azerbaijan, Iran, Kazakhstan, Kyrgyzstan and Turkey. The inscription of the flatbread culture has demonstrated how a single trans-border ICH element can help communities respect cultural diversity without claiming for origin, uniqueness or authenticity of their own form of a shared ICH element.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

In order to enrich the inventorying data related to flatbread tradition Ministry of Culture and Tourism has conducted 11 field researches in 11 provinces between the years 2016-2021. Outcomes of these researches (photos, videos, documents etc.) have been preserved in Archives of the Folk Culture Information and Documentation Centre. Gaziantep Metropolitan Municipality and Gaziantep Gastronomy and Tourism Association organized World Gastronomy City Gaziantep Workshop in 2016. Within the context of the festivity thousands of participants had an opportunity to taste flatbread. Traditional flatbread within bryndza (tulum cheese) was presented to participants of a provincial promotional organization namely “Erzincan Days”. The activity organized in Istanbul in 2018 lasted 4 days. 1st International Afyonkarahisar Gastronomy workshop was held in province of Afyonkarahisar in 2020. Hatay Gastronomy workshop was held in Hatay province in 2019. Sustainable Gastronomy Workshop online meeting has been held by Kapadokya University in 2021 in Nevsehir province.

Ministry of National Education decided to include folk culture course in the curricula upon the adoption of the Convention in 2003. The course, in practice for one hour in a week since 2005, has a function of reinforce the inscribed ICH element of Turkey among the students.

Media have been encouraged to broadcast Flatbread making and sharing culture: Lavash-Katyrma-Jupka-Yufka on several TV productions, the media contributes to the development and safeguarding of the tradition. In order to raise awareness about the tradition, many audio-visual data created and broadcasted on both social media and local tv channels.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Flatbread file preparation meeting was held in Ankara with the participation of NGOs representatives, academicians, folklore researchers and ICH bearers. Ministry of Culture and Tourism Directorate General of Research and Training, the executive body of the 2003 Convention organized the meeting. With the participation of related communities, groups and individuals safeguarding measures and implementation processes discussed. At this meeting, participants suggested their opinions on forming the proposed safeguarding measures and in what way they shall be implemented, and responsible and supporting bodies for each item were designated. All heritage bearers, practitioners and individuals and related NGOs became as an integral part of the safeguarding measures of the Flatbread making and sharing culture: Lavash-Katyrma-Jupka-Yufka by naturally.

After the inscription of the element on RL in 2016, provinces of Sanlıurfa, Bolu, Tokat, Konya, Mersin, Osmaniye, Sivas, Erzurum and Isparta (they are the provinces in which the element registered in their local ICH inventory) established evaluation bodies. Local ICH boards have been organizing meetings twice a year for the current situation of their elements. These evaluation bodies have been updating safeguarding measures for the

element. Under the COVID-19 pandemic since the beginning of 2020, these meetings have been holding online with the technical support of Ministry of Culture and Tourism - Directorate General of Research and Training with the participation of related groups, communities, NGO's bearers and practitioners for commitment to the element's further safeguarding measures and implementation processes.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism - Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Ministries, Institutions, Local Administration, ICH Boards etc;

Ministry of National Education, Council of Higher Education, TRT (Turkish Radio and Television Corporation), Turkish National Commission for UNESCO.

Local Administration and ICH boards of Sanliurfa, Bolu, Tokat, Konya, Mersin, Osmaniye, Sivas, Erzurum and Isparta.

NGO's, Communities and Groups

Turkish Bakers Federation

Ankara Haci Bayram Veli University / Research Center for Turkish Folklore

Ankara ICH Museum

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of 81 city of Turkey to evaluate and analyze the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centers, NGOs, bearers and practitioners of ICH elements,

had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C01161

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C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Nawrouz, Novruz, Nowrouz, Nowrouz, Nawrouz, Nauryz, Nooruz, Nowruz, Navruz, Nevruz, Nowruz, Navruz <i>Multiple: Afghanistan, Azerbaijan, India, Iran (Islamic Republic of), Iraq, Kazakhstan, Kyrgyzstan, Uzbekistan, Pakistan, Tajikistan, Turkmenistan, Turkey</i>	2016

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Nevruz enjoys the position of being one of the important celebrations of the year, with a variety of cultural and social meanings such as maintaining identity, unity, respect for cultural diversity, human creativity, folk calendar, and participation of all ages and genders, especially women and children.

Recognized as the beginning of farming activities in agricultural societies and animal husbandry in nomadic societies, Nevruz creates an environment where knowledge concerning nature and the universe is used and a number of social practices take place. These practices are performed in the belief that they will bring abundance and blessing. At the same time, they strengthen the feeling of identity between individuals and communities

by reinforcing social bonds.

There are various ceremonies, rituals, and cultural events held within many families and communities. Distinctive public rituals related to water and fire are observed during the celebrations. One of the major functions of the element is public gatherings in cultural spaces where exchanges and ceremonies take place. Particular dishes and related symbolic objects, symbolizing purity, brightness, livelihood and wealth for Nevruz Celebration on round metal trays are also among the prominent features of the element.

The element also consists of performances in music and dances, oral expressions and literature, handicrafts and painting masterpieces. Craftspeople and artisans make decorative objects and toys for children. Promoting values of peace and solidarity, reconciliation and neighbourhood is another important social and cultural function of Nevruz. Cultural diversity, social dialogue and tolerance are promoted and transmitted to the next generations during this cultural event.

As a part of cultural heritage, Nevruz strengthens the cultural identity of the state parties involved. All the participants, artisans, performers are the bearers of the element and agents of continuity of living and performance of the local, national, and regional identities within the framework of the celebrations. Therefore, the element constitutes an outstanding example of the cultural heritages beyond the nations.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Nevruz is practiced annually in different locations in Turkey. The element possesses an ongoing vitality at local, national and regional levels. Strong historical and traditional bounds of the element contributed in a great way to the viability within the family and society. So, the meaning of the celebration and its components are transmitted to the next generations properly.

For the viability of the element, inclusion of young generations is important. In this regard a protocol between MoCT and Ministry of National Education has been issued in order to sustain the cultural heritage. In line with the protocol, universities and secondary schools annually organize extra-curricular activities such as exhibitions, competitions on painting, poetry, essays, symposiums and outdoor festive events on Nevruz.

TURKSOY (International Organisation of Turkic Culture) organizes celebrations every year on Nevruz not only in Turkey but also in other state parties of the multinational element in coordination.

As mentioned, the element is initially related to the agricultural and nomadic society. The relation, adjusted by the folk calendar, relies on human and the nature. The bound between human and the nature has been weakening and becoming artificial in modern life style. So, there is a risk about the element to be weaken or degenerated which may also threat the sustainability of the element due to transformation in the life style. The MoCT serves to the goal of safeguarding the element against this threat by its organisations and the mentioned protocol.

There is a common risk of COVID-19 Pandemic which may also have affected the element and the celebration of the Nevruz. The social practices related to the element take place face to face. However, the social and cultural gatherings may not be allowed or preferred because of the pandemic. So, it may decrease the practice and transmission of the element for a limited time.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

After the first inscription of the element on the Representative List in 2009, five new states also declared their motivation to take part in the file. Therefore, this achievement of second inscription of the element with twelve state parties in 2016 may be considered as the most important contribution of the element to the visibility and importance of ICH.

On the other hand, the element was first nomination file of Turkey inscribed on RL related to knowledge and practices concerning nature and the universe. In 2017, Turkey also inscribed, Spring Celebration: Hidirellez, on RL also related to practices concerning nature. These two elements are related to the folk calendar and spring and Nevruz encouraged the other. Moreover, the inscription also motivated local administrations to inscribe other cultural heritages like practices concerning the nature to the local and national ICH inventories.

The inscription of the element constitutes recognition of an ancient and geographically extensive tradition in Eurasia and along the Silk Road, which popularizes eco-friendliness, cultural diversity and the rapprochement of cultures. Moreover, Eurasian mythology, beliefs, and rituals would remain incomplete without the global recognition of such an important and widespread festive event.

The festive event illustrates a successful practice of the harmonious coexistence of ancient rituals with newer beliefs and social norms and instruments. Therefore, it contributes to the rapprochement of cultures and dialogue among civilizations.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

MoCT celebrates the Nevruz every 21st of March at national level and promotes the celebration of the element in the provinces at local level. Some of the main traditions of the Nevruz are performed in the celebrations symbolically like forging the iron, tapping the painted eggs etc.

Turkish National Commission for UNESCO has organized promotional activities on Nevruz since 2016 in the form of exhibitions and panels.

Turkish Radio Television (TRT) broadcasts Nevruz Celebrations every year on air in cooperation with the other related states' television channels. It also shares the broadcast of Nevruz events in the related states. The stream promotes the element's common heritage of humanity features by indicating the international festive event about the element.

As mentioned above, TURKSOY organizes celebration events every year on Nevruz in Turkey and the other member states of the organisation.

There are several institutions and research centres on Turkic world or folklore founded under the universities in several cities such as Ankara and Izmir. One of their research fields is Nevruz. There are many academic studies on the element which promote and reinforce it.

Due to COVID 19 pandemic, Turkish National Commission for UNESCO, Ankara Haci Bayram Veli University and Ankara ICH Museum have organized online celebration program for Nevruz in 2021. Singers and poets performed Nevruz songs and poems at the program.

Communities, groups and individuals who are the bearers and the practitioners of the element also have efforts to transmit the element to next generations. They join the festive events actively and share their experiences about the element with the others especially the youngsters. The events take place in many regions of the country, but it is notably praised in the rural area. The people, exclusively women and children, wear colourful dresses and ornaments, which symbolizes the revitalization of the nature, for Nevruz.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

In the recent years, academic studies have regularly carried out in universities related to the element, which include field researches, database making activities, publications, conferences and seminars, audio-visual productions, websites, and networking among scientific communities. In order to popularize the outcomes of the scientific research, various educational training programs have been introduced into the curricula of the schools and universities, and various documentary films have been broadcasted at the national, regional, and international levels.

For the purpose of preservation of the living traditions, the establishment of public education centers on skills development in the field of handicrafts, and other forms of fine arts is strongly recommended. Public education centers will provide not only master classes on particular fields of applied arts, but as well, will contribute for human and society empowerment.

As mentioned in C.4, the concerned communities, groups and individuals take part actively in the festive events related to Nevruz. The communities include an increasing number of young participants who want to be a part of the tradition. These communities are making efforts to safeguard and transmit Nevruz celebration through activities and mutual cooperation. Communities, groups and individuals ensure the transmission of the element to the new generations through their own dynamics.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
- Ministry of Culture and Tourism-Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.
- Tire Cultural Association
- TURKSOY (The International Organizational Turkic Culture)
- Ankara Haci Bayram Veli University Turkish Folklore Research and Application Center (TFRAC)
- Ege University Institute of Turkish World Studies
- Hacettepe University Institute of Turkish Studies
- Provincial Directorates of Culture and Tourism (all provinces of Turkey)
- TRT (Turkish Radio and Television Corporation)
- Local ICH Board of Isparta
- Local ICH Board of Elazi?

- Local ICH Board of Mus
- Local ICH Board of Izmir
- Local ICH Board of Sirnak
- Local ICH Board of Karaman
- Local ICH Board of Sivas
- Local ICH Board of Igdir

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April 2021, several online meetings, due to the COVID-19 pandemic, were organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of the provinces which registered Nevruz to their local ICH List. In these meetings the element was evaluated and analysed in the framework of the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that were inscribed on the ICH lists. ICH boards, which consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which consisted of communities, groups and NGOs related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders.

Beyond the actions mentioned above, an official letter was sent to the related NGOs and public bodies in order to inform officially about the report and attract their expected participation and demand contact persons for better communication during the preparation of the report. The Handout 7 Lighter Version of the Form for Stakeholders and the Part C of the Report related to the element were also shared with them. They were sent in English original and Turkish translated versions. After that, the communication went on with the contact person on the report until they sent their last contribution and suggestions.

C01058

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Traditional craftsmanship of Çini-making	2016

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Glazed tile and ceramic household stuffs or wallboards of several colours and motifs made by firing the pulped clay soil are called "çini". Çini-making means the craftsmanship shaped around traditional Turkish art of çini since 12th century with its own specific production and adornment techniques like "minai", "luster", "polishing", "underglaze".

Çini is mainly used as adornment on the public and religious buildings. Colours, symbols and allegorical narratives in the patterns of çini are used on household stuff in daily life and appear frequently in the buildings. These patterns have reflected the beliefs, world views, life styles, perception of people in an artistic and subliminal way from past to present. Thus, çini-making contribute to strengthening the cultural bond between past and present, transmitting sense of identity to the future and ensuring the cultural continuity.

Çini workshops, which have been operating since 14th century especially in Kütahya, are regarded as cultural spaces to maintain the collective memory about the element. Apart from its being an important part of the city identity for Kütahya and Iznik, it is a special part

of the city image in terms of giving characteristics to symbolic buildings in big cities like Antalya, Konya, Kayseri and Istanbul.

Pursuant to the tradition, çini craftspeople and trainers teach çini-making and application techniques to their apprentices and students. They also encourage them to use their time appropriately, to be creative, patient, disciplined, balanced and harmonious. Thus, those attending to çini-making courses also develop themselves in terms of having positive mental attitudes, dealing with stress, having healthy social relations, improving creativity and self-confidence.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Ethical manners, knowledge, techniques, prescriptions and rituals of çini-making developed collectively throughout centuries have been conveyed to the present through master-apprentice or parent-child relations. Çini workshops which have been still operating since 14th century especially in Kütahya are well-known cultural places to maintain the common memory about the element. So, the element has been transmitted to present in a sustained traditional manner. However, the number of the craftspeople and workshops are limited when compared to the past. Without safeguarding measures on the element, its viability cannot be ensured.

On the other hand, it has been observed that formal education institutions related to the element, becoming widespread in the last decades, contribute to transmit and maintain the knowledge and techniques about the element in academic way. Across the country there are three Vocational Schools of Higher Education providing two-year degree on “Art and Design of Çini” located in Kütahya, Bursa-Iznik and Izmir. The one in Izmir has “Antique Çini Repair Department”. Moreover, several Fine Arts Faculties are providing education on “Traditional Turkish Handicrafts” which include art of çini in the curriculum.

“Çini-making courses” are offered with the aim of training and self-development in 970 Public Education Centers of Ministry of National Education across Turkey. Along with çini-making courses” there are çini workshops built by metropolitan and local municipalities such as Istanbul, Edirne, Ankara, Izmir, Bursa, Antalya, Diyarbakir, Kayseri, Konya contributing to the transmission of the knowledge and skills related to the element to larger masses.

The viability of the element is relatively ensured by the safeguarding measures on it. However, the number of the concerned communities, groups and individuals are far from the past experience. By the help of formal and non-formal education institutions, the number of the practitioners has been increasing steadily. However, the fact that the formal

education partly lacks of master-apprentice relation may cause a threat for the element in the long-run; because by the master-apprentice relation, not only the traditional practices but also the ethical values and ritual around the element are also transmitted to the next generations. Monitoring actions by the involving institutions has an important role to safeguard the element in this regard.

There is a common risk of COVID-19 Pandemic which might also affected the element and the craftspeople. The training and the education process should take place face to face. Moreover, the handicrafts of the element as a product generally sold in the workshops as it is the most attractive way. So, the pandemic may slow down the practice and transmission of the element for a while.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the Traditional Craftsmanship of Çini-making on the Representative List has encouraged the çini craftspeople to safeguard the element and improve their traditional knowledge and skills against industrial production. The inscription also increased safeguarding measures and activities, encouraged mutual understanding and dialogue among different communities at local, national and international levels.

The dialogue, appreciation, and cooperation, which initially stimulated during the efforts of the preparation of the nomination file of the element, among different groups, communities and individuals from different regions of Turkey whom regard çini-making unique to just their regions consolidated with the inscription of the element. In this way, they got aware of the other bearers and practitioners in Turkey and respect the culturally specific features of each other.

Moreover, the inscription of the element is contributed to the development of an active international network based on the mutual knowledge and shared experience between craftspeople and practitioners of art of çini and ceramics in the world; because the inscription increased the awareness of international community about the element and the prominent craftspeople in Turkey.

The inscription of the element also triggered related efforts in Kütahya, one of the two prominent historical cities of the art of çini. The city was announced as “Creative City” in the field of crafts and folk art by UNESCO in 2017. The element inspired the local administration and the society for further steps around the cultural heritage of the art of the çini.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The Ministry of Culture and Tourism has been organizing Turkish decorative arts contest in the field of Turkish Islamic Art, which also includes “Design of Çini” as a subject of contest, biannually since 1986. It is aimed to encourage the artists and craftspeople who produce artefacts in decorative arts field by traditional manner and to ensure that the latest works of the artists and the masters are seen together in the exhibition in the end of the contest. Hamza Üstünkaya, who is a master of art of çini, was proclaimed as a Living Human Treasure in 2017 by MoCT.

The Council of Higher Education also pays attention to the element. There are directly and indirectly related academic programmes about the art of çini. The schools foster the transmission of the element to the next generations.

The academic studies on the element has also increased since 2016. There are more than 600 graduate thesis released, concerning the element in the fields of crafts, fine arts, art history and architecture. One-third of the mentioned academic thesis are submitted after 2016. Two of these studies mainly focused on Sitki Olçar (Living Human Treasure) and Mehmet Koçer.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Several municipalities organize non-formal education activities for the local people. Art of çini is one of the branches of the courses given for two semesters. For example, BUSMEK Courses for Çini Atelier, organized by The Metropolitan Municipality of Bursa, trained more than a thousand of people between 2016 and 2021.

Concerned NGOs also have efforts to promote the element. Kütahya Chamber of Ceramists Photographers and Craft organized or joined several festivals on art of çini in other cities like Istanbul and Izmir in the recent years. Local people visiting the exhibition area were informed about the element and observed the practice of some stages of the art of çini by the masters or bought some artefacts of çini. The events raised the awareness about the element, encourage the practitioners and bearers of the element to pursue their efforts to sustain and transmit the element and contributed to the practitioners financially.

The Chamber of ceramist, Zafer Development Agency (Regional development authority of Kütahya, Afyonkarahisar, Manisa and Usak provinces) and Dumlupınar University, located in

Kütahya, organized a conference, exhibition and workshop in cooperation on the element in Kütahya.

A historical hamam (Turkish bath) in Iznik was turned into “Iznik Çini Museum” and art gallery by The Metropolitan Municipality of Bursa in 2019.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
- Ministry of Culture and Tourism-Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

- Kütahya Chamber of Ceramists Photographers and Crafts
- Association of Kütahya Çini and Ceramics Manufacturers and Craftspeople
- Association of Site Building for Kütahya Tiles – Ceramics Ateliers
- Association of Developing Culture, Art and Promotion of Cultural Values of Turkey
- Association of Research and Development of Iznik Tiles and Ceramics
- Iznik Çini Education and Training Foundation
- Ministry of Culture and Tourism, Directorate General of Finearts
- Local ICH Board of Bursa
- Local ICH Board of Kütahya
- Local ICH Board of Edirne
- Local ICH Board of Aksaray
- Local ICH Board of Denizli
- The Metropolitan Municipality of Bursa
- The Municipality of Kütahya

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April 2021, several online meetings, due to the COVID-19 pandemic, were organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of the provinces which registered the Traditional craftsmanship of Çini-making to their local ICH List. In these meetings the element was evaluated and analysed in the framework of the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that were inscribed on the ICH lists. ICH boards, which consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which consisted of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders.

An official letter was sent to the concerned NGOs and prominent masters of the art of the çini-making, in order to inform them officially about the report and attract their expected participation and demand contact persons information for better communication during the preparation of the report process. The Handout 7 Lighter Version of the Form for Stakeholders and the related part of the Part C of the Report were also shared with them. They were sent in English original and Turkish translated versions. After that, the communication went on with the contact person on the report till they sent us their contribution and suggestions.

C01284

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Spring celebration, Hidrellez <i>Multiple: North Macedonia, Turkey</i>	2017

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

"Hidrellez" is a compound name derived from "Hidir" and "Ilyas". They are believed to be sacred figures who meet each other once in a year on May 6th and are considered to be the protectors of earth and water as well as helpers of individuals, families and communities in need of them. For this reason, May 6th, as the awakening of nature and the arrival of spring, is celebrated with many social and cultural practices such as wrestling games, dancing, singing, lighting bonfire and jumping over, collecting herbs, preparing foods and making wishes on small papers etc.

Today spring celebrations take place in houses, parks, gardens, streets and cultural places related to the element called "Hidirlik" as it was in the past. The element has an important role for enabling people to socialize and to express their identity. The participation in celebrations provides and encourages interaction by exchanging of ideas, skills and knowledge among different communities, groups and individuals. It also contributes the mutual understanding, tolerance and respect among different communities.

The practices of the Spring Celebration: Hidrellez belong to all participants, such as families, children, youth, adults, dancers and singers. People who believe fertility and prosperity of spring comes on May 6th are the bearers and practitioners of the element. All members of the society, regardless of their gender, age, social and economic backgrounds, participate in the celebrations in various ways, contributing to the variety and multi-layered aspects of the tradition.

As for the cultural meaning of the element, the rituals have long been performed and transmitted from generation to generation, help people to connect with nature and also become aware of protecting the environment. The rituals have deeply rooted cultural meanings which can be noticed in the symbolical expressions of the different ceremonies like lightning bonfire and jumping over or collecting herbs which are believed to have healing powers. The performance of the rituals in special cultural spaces (like Hidirliks) also provides the community with the sense of belonging and cultural identity. It keeps connection to the local places of memory and cherishes local natural environment.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The element is known and actively practiced almost in all geographical regions of Turkey including rural and urban areas. In addition, Hidrellez celebrations are organized by local authorities and NGOs with broad and active participation of local communities in different provinces of Turkey such as Edirne, Istanbul, Izmir, Denizli, Kütahya, Çorum, Gaziantep, Samsun, Ankara, Amasya, Hatay and Tokat. “International Kakava Festival” in Edirne organized by Edirne Municipality, one of the most prominent gatherings for the Spring Celebration: Hidrellez is practiced annually on May 5th and 6th. Altindag Municipality, Research Centre for Turkish Folklore at Ankara Hacı Bayram Veli University, Institute for ICH and Ankara ICH Museum have been organizing Hamamönü Hidrellez Celebrations since 2010. After the inscription of the element the program of the Hamamönü Celebrations was expanded with the programs such as traditional children’s toy making, reading folk tales and performing shadow theatre for children in order to transmit traditional knowledge and experiences concerning the element to the children.

After the inscription viability, frequency and extent of its practice was increased. News about the celebrations began to appear more frequently on social media and national TV channels. National and local authorities and NGOs have an important role for the viability of the element. Hidrellez celebrations are organized annually and increasingly financially supported by local and national authorities. Approximately 35.000 people were participated to the Spring Celebrations organized by Gaziantep Metropolitan Municipality in 2017, 2018 and

2019.

The element has been negatively affected by the COVID 19 pandemic. Most of the Hidrellez celebrations were cancelled because of the large numbers who take part in festivities. However, struggling with or recovering from the pandemic, living heritage has become an important source of resilience for people and in the past year communities have adapted the practices of the element. Bearers and practitioners celebrated the arrival of spring and Hidrellez at their homes with their closed family members. Ankara Haci Bayram Veli University Turkish Folk Culture Research and Application Centre were organized online Hidrellez celebrations via social media accounts on 5th May 2020.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

Spring Celebration: Hidrellez is one of the traditional celebrating days on which people who live in different geographical regions and having various cultures and beliefs, perform these rituals in the same way and context. 32 Local ICH Boards in different provinces submitted their proposals for registration of the element in the National Inventory. Therefore, the inscription of the element has increased awareness on ICH in general, drew attention the connection between nature and ICH and has encouraged bearers and practitioners in different geographical regions to more enthusiastically safeguard and improve their traditional knowledge and skills.

As a multinational element the inscription has encouraged mutual understanding and developed intercultural dialogue among Submitting States. With the inscription, national and international interest to the festivals highlighting cultural diversity of specific ICH elements has increased. This multinational inscription allowed bearers and practitioners from different backgrounds come together, share their knowledge and get to know the whole diversity of traditional celebrations of Hidrellez. Yunus Emre Institute started to provide financial and technical assistance for organizing Hidrellez Spring Festivities in Skopje/Republic of North Macedonia to further strengthen common heritage of the Submitting States.

The inscription also increased the interest of the local and national media's attention to the ICH. In this way, films, documentaries and other promotional activities related the element and ICH in general, have started to appear in both local and national TV programs, newspapers, magazines and social media.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

MoCT Directorate General of Research and Training, the executive body of the 2003 Convention, has been giving financial and technical support to the events organized by NGOs. MoCT has provided 79.000 TL for organizing Hidrellez celebrations in Kırklareli, Bilecik, Aksaray, Zonguldak, Samsun, Afyonkarahisar since 2017.

After the inscription 4 field studies conducted by folklore researchers of Ministry of Culture and Tourism in different cities where the Hidrellez is celebrated and the collected data related to element such as photos, videos and voice recordings etc. registered in the Folk Culture Information and Documentation Centre. The archival materials related to element digitized and stored in a database and became accessible for researches and academicians. Remarkable number of videos, publications, academical researches and broadcasts concerning the element have been released by universities, research institutions, local municipalities and concerned communities.

Due to the COVID-19 lockdown Ministry of Culture and Tourism Directorate General of Libraries and Publications created “Active Library” social media accounts. Interactive online Hidrellez celebrations with folk songs broadcasted on “Active Library” accounts in 2020. “Spring Celebration Hidrellez Panel” were organized by Ankara Hacı Bayram Veli University, Turkish National Commission for UNESCO and Ankara ICH Museum in 2020. International Hidrellez Celebrations have been organizing with broad and active participation of practitioners and bearers since 1991 with the technical and financial support of Ministry of Culture and Tourism of Turkey and Republic of North Macedonia, Turkish Cooperation and Coordination Agency. International Organization of Turkic Culture organized an Hidrellez photographers meeting in 2018.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Spring Celebration, Hidrellez is a shared intangible cultural heritage which celebrated in the same day and practiced by numerous societies in different geographies. The practices of the element belong to all participants, such as families, children, youth, adults, dancers and singers from different social, cultural, religious, economical and professional backgrounds. Most of the celebrations are basically organized by families, local communities and authorities such as municipalities and NGOs.

The idea of submitting such a nomination file was driven from safeguarding needs which were raised at directly local level. 32 different Local ICH Boards applied for the registration

of the Hidrellez for the inclusion of ICH National Inventory. After the inventorying process the relevant NGOs, communities, groups and individuals were invited to share their knowledge and ideas about the element on meeting held in Ankara in 2009. After the meeting, the preparation process for the nomination file was started.

Local ICH Boards which are composed of bearers and practitioners, representatives from NGOs, public education centres, museums, universities and local administrations have provided initial information about monitoring process of an ICH element which will be essential for its further safeguarding activities. Boards meet twice a year and send the current developments regarding the element to Ministry of Culture and Tourism. Under the COVID-19 pandemic since the beginning of 2020, these meetings have been holding online with the participation of related groups, communities, NGO's bearers and practitioners for commitment to the element's further safeguarding.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism- Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Local Administration and ICH boards of Edirne, Istanbul, Bilecik, Izmir, Afyon, Çanakkale, Kırklareli, Kocaeli, Tekirdag, Usak, Sakarya, Giresun, Gümüşhane, Karabük, Ordu, Samsun, Sinop, Tokat, Zonguldak, Bartın, Hatay, Isparta, Kahramanmaraş, Mardin, Amasya, Elazığ, Karaman, Kirikkale, Sivas, Yozgat, Konya, Van, Yalova , Bursa, Gaziantep.

TRT (Turkish Radio and Television Corporation), Turkish National Commission for UNESCO. Ankara Hacı Bayram Veli University Research and Application Center for Turkish Folklore, Ankara ICH Museum, Yunus Emre Institution, Turkish Cooperation and Coordination Agency.

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, were organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the Ministry and Local ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that were inscribed on the ICH lists. Local ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders were translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C01399

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Heritage of Dede Qorqud/Korkyt Ata/Dede Korkut, epic culture, folk tales and music <i>Multiple: Azerbaijan, Kazakhstan, Turkey</i>	2018

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Heritage of Dede Qorqud/ Korkyt Ata/ Dede Korkut: Epic Culture, Folk Tales and Music based on twelve heroic legends, stories and tales have been shared and transmitted among the generations through oral expressions, performing arts, cultural codes and musical compositions. The element contains social, cultural, moral values such as heroism, dialogue, physical and spiritual wellness and unity as well as respect to nature that are still maintained. Dede Korkut, as a noteworthy social figure, the cultural codes and attitudes stemming from the stories of Dede Korkut hold a prestigious place in the society.

Main bearers and practitioners of the element are minstrels, bards, story tellers (meddahs) and tale tellers. Minstrels and bards who accept Dede Korkut their sage believe himself starting point of the tradition. Some of the practitioners are women tale tellers called fairy tale mothers (masal analari) who narrate fairy tales varied from the epics of Dede Korkut.

They have specific roles for the transmission of the element to younger generations. Moreover, meddahs, public story tellers, use stories from Dede Korkut epics in their public storytelling tradition. Another important way of transmission is formal education in which scholars, researchers and teachers have a key role.

Since the book of Dede Korkut is a valuable resource about the ancient lifestyle of Turkic tribes, the values have continued to live in the social and cultural memory of the communities and transmitted among the generations. Importance of family, role of women in society, sharing, solidarity, hospitality, fairness, honesty and respect to other people from different social and cultural backgrounds are the basic principles reflecting the social and cultural functions of the element.

Festive events related to the element take place in many cities with the participation of Turkic speaking communities from Turkic world. These events which unite people from different social and cultural backgrounds, ages and gender strengthen their social and cultural connection and contribute to raising awareness about the element and ensure the continuity of the cultural identity of the communities.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The element is a living heritage that is widely practiced in Turkey, especially in Ardahan, Bayburt, Erzurum, Malatya and Trabzon provinces where the tradition is strongly performed and celebrated as a part of urban image and identity. The tales, legends, stories, social and religious values mentioned in the epics of Dede Korkut have an important place in oral expressions and cultural memory. The traces of the heritage of Dede Korkut can be seen in wise expressions in oral tradition and composes of verses in musical tradition, beliefs and social practices like giving names to children, engagement and marriage ceremonies, and funeral and dirge rituals.

Moreover, it is believed that tombs of Dede Korkut and Bamsi Beyrek, who is one of the heroes from the epics, are located in Bayburt province where the element recognized as part of cultural identity. Furthermore, Baksi Museum which is an important initiative against the disappearing traditional knowledge and skills in Bayburt province carries out activities and exhibits musical instruments related with the element.

As a strong figure of daily life, the symbolic traces of the element are still preserved in geographical locations, the names of people and oral expressions. Many sculptures of Dede Korkut, his name, the names of characters and tribes from the epics can be seen as names of the places as a reminder of social belonging and cultural identity.

All parts of the society contribute to the transmission of the element especially minstrels and bards such as folk bard Sadik Miskini, public storytellers (meddahs) such as meddah Kenan Olpak and fairy tale tellers such as Berfin Sila Kepez as well as women and children through informal way of transmission. In addition, scholars, researchers and teachers have a key role in the transmission of the element through written sources and curricula used in formal education and have a significant contribution to ensuring the viability of the tradition thanks to the translation of the Book of Dede Korkut to foreign languages.

Heritage of Dede Qorqud/ Korkyt Ata/ Dede Korkut: Epic Culture, Folk Tales and Music is widely performed and celebrated in Turkic speaking communities through the festivals organized, activities to raise awareness about the element and academic meetings in which the results of researches are shared with the participation of communities recognized the element as a part of their cultural identity and belonging.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

After the inscription, the visibility of ICH in general has increased through local, national and international activities for the safeguarding of the element. The concerned communities and groups were supported by public institutions, local administrations and universities in these activities which aimed to contribute to raising awareness about the element.

Since the collaboration between the related institutions and communities were strengthened, local groups have begun to participate in national events with the support of the public institutions, local administrations and universities. The inscription has encouraged these local groups of bearers and the practitioners to participate in activities, researches and festivals which also increased the demand for financial and technical support.

After the inscription and increasing support for the element, the local practices have been performed more at nationwide activities. The bearers and the practitioners have performed a series of activities which contribute to raising awareness and the visibility of the element in public libraries and living heritage museums. Publications, international events and festivals have been also supported to give the opportunity to international participants to reach the element as a part of common cultural heritage.

The element is a good example of unifying people from different countries sharing a common heritage and reflecting multinational aspect of the cultural diversity and human creativity. The values in the element like generosity, hospitality and mercifulness are still

alive and play an important role in building peace and dialogue among the communities from all parts of the society in the world.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Turkish Folk Tales Corpus project is carried out under the coordination of Atatürk Cultural Centre with the cooperation of other stakeholders like universities, Turkish Language Association and The MoCT – Directorate General of Research and Training in line with the action plan of III. National Cultural Council that was held in 2017. Within the scope of the Project field researches were conducted in 58 provinces.

The MoCT Directorate General for Libraries and Publications provides “Translation and Publication Grant Programme of Turkey (TEDA)” fostering the publication of Turkish literature and culture in different languages. Within the scope of the TEDA project 6 publications related with the heritage of Dede Korkut were supported. The events in public libraries between the years 2020 and 2021 were held online through the Active Library project with the participation of bearers and the practitioners of ICH due to the covid-19 pandemic.

The MoCT – Directorate General of Research and Training has provided a financial support to activities and festive events organized by the communities, NGOs and local administrations since 2014.

The 25th International Culture and Art Festival of Dede Korkut was organized with international participation in Bayburt.

“A Breathe Dede Korkut” theatre play by Directorate General of State Theatres was staged both at the national and international levels and available online due to Covid-19 pandemic. Turkish Cooperation and Coordination Agency (TIKA), International Organization of Turkic Culture (TURKSOY) and Yunus Emre Institute has provided support for exhibitions, workshops, conferences, projects and festivals at the international level.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

In order to identify intangible cultural heritage elements of Turkey, the Ministry of Culture and Tourism has formed Local ICH Boards in provinces which are composed of bearers and

practitioners, representatives from NGOs, public education centres, museums, universities and local administrations. ICH Identification Boards in provinces have provided initial information about inventory – making and monitoring process of an ICH element which will be essential for its further safeguarding activities. ICH Boards meet regularly and prepare a report about activities for the safeguarding action plan or any changes about the viability of the element.

ICH Evaluation Board were established under the auspices of the Ministry of Culture and Tourism / Directorate General of Research and Training to develop institutional context for identifying, inventorying and defining ICH. The Evaluation Board takes the necessary decisions about the process of inventory and implementation of safeguarding action plans. Heritage of Dede Korkut is recognized and sustained strongly every region of Turkey. The concerned communities and NGOs demanded to register the element in order to ensure its viability on the National Inventory in Malatya province where the element is recognized as a cultural symbol of the city. The inscription of the element has increased the visibility and strengthens the collaboration between the related institutions and communities.

With the active involvement of the Local ICH Boards whose members are mainly bearers and practitioners, representatives from NGOs, public education centres, museums, universities and local administrations, the local practices of the element have become more visible for different local communities and groups. The inscription of the element has encouraged these local groups of bearers and the practitioners to participate in activities, researches, TV programs, projects and festivals. Then these local initiatives have been turned into nationwide events or projects supported by the public institutions, local administrations and universities. For example, International Culture and Art Festival of Dede Korkut in Bayburt has been organized annually for 25 years. Therefore, they show a determination to submit the element as a multinational nomination.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
The Ministry of Culture and Tourism – Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Provincial Directorates of Culture and Tourism, Provincial ICH Identification Boards and local administrations in Malatya, Bayburt, Gaziantep, Trabzon

Atatürk Cultural Centre
Turkish Language Association
Turkish Cooperation and Coordination Agency (TIKA)
International Organization of Turkic Culture (TURSOK)
Yunus Emre Institute
The Ministry of Culture and Tourism Directorate General for Libraries and Publications
Ege University Institute of Turkish World Studies
Turkish National Commission for UNESCO
Turkish Radio and Television Corporation (TRT)
Ministry of National Education
Directorate General of State Theatres
Ankara ICH Museum
Intangible Cultural Heritage Institute Association
Association of Cities Safeguarding Their Memory in Malatya
The Northeast Anatolian Development Agency (KUDAKA)

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, were organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the Ministry and Local ICH boards of 81 city of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that were inscribed on the ICH lists. Local ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders were translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C01367

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Traditional Turkish archery	2019

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Traditional Turkish Archery is considered as a part of historical and cultural identity, and strengthens the sense of cultural continuity for its practitioners. The element is also contributed physical and mental development of the practitioners, especially for children and young people. During training, which is called "mesk", master archers give great importance to make young archers have self-discipline, good manners, and awareness about the cultural values and sense of respect. For this reason, families encourage their children to perform the element. Moreover, the element has an aspect that strengthens the sense of historical and cultural continuity for the society in general. In recent years, young people wear traditional attires when practicing in training and participating festive events. This situation both helps young people learn their traditional clothes and enables them to sustain stronger ties with their history.

The element has religious meanings for some foot archers. During the practise of the element, some foot archers fullfill religious rituals. It is believed that each arrow is shot for Allah.

Traditional Turkish Archery also serves to keep alive some social rituals, practices, social memory and transmits oral expressions. For instance, the names of the cultural spaces of the element (“archery fields” and “archers lodges”), where competitions used to take place in provinces such as Istanbul, Bursa, Edirne and Trabzon, are still kept alive in urban memory. Terms that originated in archery, including “iki dirhem bir çekirdek”, “çile çekmek” and “kepaze olmak” have permeated into colloquial language as idioms.

All people regardless of their gender, social, cultural, economic, ethnic or religious background, have practiced the element as a sportive activity for centuries. During competitions, practitioners give ultimate attention respect, not just each other, but also the audience, animals and nature. In this respect, the element also has an aspect that supports an environment of mutual respect and understanding. With all these aspects, the element has educational, social and cultural functions not only for its practitioners but also for the society in general.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Today, there are many NGOs, local communities (such as archery clubs, fellowships, voluntary associations etc.) and individuals who practise the element, and make many efforts for ensuring viability of the element at local and national levels. The communities and individuals are organizing courses for making archery equipment (bows, arrows, zihgir (thumb rings) etc.), teaching archery techniques and traditional ways of practicing the element. They also organize promotional activities like competitions, performances, symposium, panels, exhibitions and festivals in public spaces, particularly museums, schools, town squares, parks and universities. It is observed that these efforts increase traditional modes of transmission of the element day by day.

The element has been registered by 16 provinces (Antalya, Izmir, Tokat, Sivas, Ankara, Adana, Amasya, Balıkesir, Bursa, Çanakkale, Istanbul, Karabük, Konya, Kütahya, Malatya, Osmaniye) in ICH National Inventory of Turkey. According to the October 2021 data of the Traditional Turkish Archery Federation, there are a total of 498 traditional Turkish archery clubs in 81 provinces of Turkey. These data show that the element is widely practiced all across Turkey.

A total of 7265 traditional Turkish archers, 2884 female and 4381 males, are registered to the Traditional Turkish Archery Federation. With 10 courses held since 2019, 445 traditional archery coaches have been trained. There are also 234 Traditional Turkish Archery Competitions referees registered to the federation. These bearers and practitioners make

significant contributions to the sustainable safeguarding and ensuring viability of the element.

While the number of practitioners and craftspeople of the element was extremely low until 25-30 years ago, there has been a great increase in social interest in the element in the last decade. Currently, there has been not observed any risk regarding the viability of the element.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the element has contributed to the visibility of traditional archery and intangible cultural heritage at local and national levels, and raised awareness of the practitioners of traditional archery sports in different geographical areas of the world.

Despite the Covid-19 pandemic, after the inscription; many NGOs related to the element, especially the Archery Foundation and The World Ethnosport Confederation, organized several events that emphasized the inscription of the element on the Representative List as the common heritage of humanity, and emphasized the scope and content of the 2003 Convention. It was reported by the relevant NGOs during the writing of the periodic report that a significant portion of the bearers and practitioners regarding the element were aware of the inscription of Traditional Turkish Archery on the Representative List and that the awareness of the 2003 Convention increased greatly after the inscription among the bearers and practitioners. Events organized at the national level provide a suitable environment for practitioners from different socio-cultural backgrounds from the various regions of Turkey, being together and share their local cultural practices with each other. A significant part of the events related to the element are carried out at the international level. In the last two years, 5 events related to the element have been held at the international level. All these events have contributed to the gathering of communities, groups and individuals from different parts of the Turkey and world, to the strengthening of cultural diversity and mutual respect.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

During nomination process and after the inscription of the element, related NGOs, clubs and individuals increased their efforts for safeguarding and promotion. The efforts that have been carried out by NGOs and governmental institutions in the last years summarized as follows:

NGOs have signed protocols with Provincial Directorates of National Education and, Provincial Directorates of Sports for transmission of the element through formal way. NGOs have organized courses on Traditional Turkish Archery in high schools in Antalya, Izmir, Konya and Istanbul by the protocols.

“UNESCO Heritage Seeking Its Representatives: From Tradition to the Future Turkic Archery Project” implemented by Archery Foundation. The project’s purpose is transmitting the intangible cultural heritage to the future generations.

After the inscription, panels, seminars and webinars related to the element were held at 8 different universities.

Non-formal cultural education courses were launched in Public Education Centers of cities like Istanbul, Ankara, Bursa and Antalya on the making of traditional Turkish archery equipment.

16 new traditional Turkish archery sports clubs were established at universities since 2017 5 international and 28 national festivals and competitions have been organized at which different disciplines are represented by archers from countries since 2019.

With the protocol signed between Traditional Turkish Archery Federation and the Ministry of Youth and Sports, to ensure the element reaches wider audience, 175 Youth Leaders working in Youth Centers in 35 provinces, were trained.

The MoCT allocated 80.000 TL for several events to ensure the viability of the element for last three years.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The revitalization of the element, its registration in the national ICH inventory, and inscription of the element on the Representative List have taken place with the intense efforts of the concerned communities, NGOs and individuals. Concerned communities and NGOs have implemented and realized many projects, exhibitions, traditional craftsmanship courses, memorial programs, competitions, workshops, symposiums, panels, conferences, scholarship programs etc. at national and international levels with the aim of safeguarding of the element and to ensure its viability.

The element has a Safeguarding Strategic Plan (Strategic Plan for the Safeguarding of Traditional Turkish Archery) that has been prepared in detail. The Strategic Plan, which was prepared in 2017 and 2018, has 5 main goals: Strategic Goal 1: Strengthening the capacity of the element, Strategic Goal 2: Increasing social awareness on the element, Strategic Goal 3: Increasing the number of scientific studies and publications, Strategic Goal 4: Contributing to the respect for cultural diversity and the development of dialogue through the element, Strategic Goal 5: Ensuring the sustainable safeguarding of traditional crafts.

The main actors in the realization of the Strategic Plan are the NGOs and concerned communities of the element. They insist to implement the Strategic Plan despite the COVID 19 pandemic. After the inscription of the element on the Representative List, the current status of the safeguarding efforts has been monitored, and results of the inscription having been analysed.

The Archery Foundation and the World Ethnosport Confederation submitted a request form to UNESCO for accreditation as a Non-Governmental Organization for the 2022 cycle; in order to ensure more effective safeguarding of the element within the framework of the 2003 Convention, to contribute to international cooperation in the safeguarding of traditional sports, and to safeguard the intangible cultural heritage in general.

Traditional Turkish Archery Federation was established with more than 300 traditional archery clubs and NGOs in 2019, with the aim of promoting Traditional Turkish Archery with its national and spiritual values at national and international levels, popularizing the element, transmitting it to new generations and ensuring community participation in traditional sports events actively. Today, 498 traditional Turkish archery clubs are member of the Traditional Turkish Archery Federation. The Federation is also actively participated safeguarding efforts and it is in monitoring system of the implementation of Strategic Plan.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism- Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Ministry of National Education,
Ministry of Youth and Sports,
Local Administration and ICH boards of Antalya, Izmir, Tokat, Sivas, Ankara, Adana, Amasya,

Balikesir, Bursa, Çanakkale, Istanbul, Karabük, Konya, Kütahya, Malatya, Osmaniye Archery Foundation, The World Ethnosport Confederation, Traditional Turkish Archery Federation, Aksehir Selçuklu Sports Club, Amasya Seyh Hamdullah Archery and Sports Club, Ankara Horseback Archery Youth and Sports Club, Antalya Archers Lodge, Shooters Traditional Archery Youth and Sports Club, Beylikdüzü Pars Archery Horseback Archery Sports Club, Bozoklar Arcery Expertise Sports Club, Bursa Traditional Archery Sports Club, Traditional Archery Sports Club, IÇDAS Sports Club, Izmir Horseback Archery and Martial Arts Youth and Sports Club, Izmir Hilal Archery Youth and Sports, Izmir Traditional Archery Group, Karabük University Traditional Sports Club, Karesi Horseback Archery Youth and Sports Club, Kayi Horseback Archery and Martial Arts Group, Kütahya Germiyan Traditional Ancestor Sports Youth and Sports Club, Mavi At Horseback Archery, Osmaniye Kayi Traditional Archery and Sports Club, Sivas Göktürk Sports Club, Talimhane Archery Sports Club, Yesilyurt Alpler Archery Sports Club.

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After focal points training in April, several online meetings, due to the COVID-19 pandemic, were organized by Department of ICH in MoCT with ICH experts of the ministry and ICH boards of 81 provinces of Turkey to evaluate and analyse the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that were inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centres, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following the meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, as communities, groups, NGOs and individuals, related to the element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. The meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the report process. After these informative meetings, Handout Lighter Version of the Form translated to Turkish and sent to the stakeholders for their opinions and fulfilment.

Great importance is given to ensure that the NGOs were participated in the nomination file writing process in 2017 and 2018, also contributed to the periodical report. In particular, the Archers Foundation, the World Ethnosport Confederation and the Traditional Turkish Archery Federation contributed intensely to the writing of the periodic report. It is highly noteworthy that these institutions ensure that the necessary information is obtained from the bearers and practitioners, and concerned communities of the element contributes to the report widely.

Department of ICH and Local ICH boards organized a general last meeting with the

stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C01598

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Art of miniature <i>Multiple: Azerbaijan, Iran (Islamic Republic of), Turkey, Uzbekistan</i>	2020

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

The art of miniature is regarded as an integral part of the social and cultural identity. The element has a function of strengthening the cultural bonds between the past and present. By its function as adornment in the urban public spaces, it contributes to the city identity. Some colors, symbols and allegorical narratives are traditionally selected in the patterns of miniature which represent the pictorial manifestations of strong messages such as beliefs, worldviews, lifestyles, love, pride, admiration, sorrow, cultural identity in the manuscripts as well as reinforcing cultural ties and solidarity of the society. With regard to highlighting the historical and cultural values, the element develops a sense of responsibility towards safeguarding and protection of cultural heritage in general. Miniature artists typically represent in their works rich historical, cultural, literary and sometimes religious thematic content. Miniature artists are highly appreciated for the community as guardians of traditional culture. Another remarkable point is the specific artistic style of miniature, which may provide a cultural record – and as a result it supports the cultural background for the people in the region. Therefore, it functions as a factor that builds a part of their identity. As

an important social function, the element has a positive impact on the practitioners to improve social relations, creativity, self-confidence, patience and discipline. The element helps to develop imagination and curiosity. Moreover, being manifested in their participation to the courses and workshops, the disadvantaged groups may have an interest in the element, particularly the female ones who face (are suffering from) social exclusion and disabled people especially children with disabilities serves to the goal of their integration into the society. The element has a positive effect on disadvantaged groups among women and children and disabled people especially on children with disabilities.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The miniature masters through local administrations, universities and NGOs have held online interviews about the art of miniature to ensure its viability by master-apprentice relationship during the COVID-19 pandemic. Many bearers/practitioners have organized online promotional and academic events especially towards young generations. National and local authorities have been organized online miniature courses. Many short documentaries have been produced and broadcasted on TV/radio and social media. Many interviews with the bearers/practitioners have taken place in mass media. NGOs, private foundations, universities, charity organizations have dedicated to give allowances for training of young artists after the pandemic. NGOs especially accredited to UNESCO encourage young traditional arts practitioners, which are also covered by the ICH. In this context, award-winning competitions were organized for university students studying Traditional Arts. In these competitions, which cover the field of miniature (manuscript illustration), exhibition awards were given in addition to the first, second, and third prizes. In this way, the interest of younger generations in ICH elements has been increased and new ideas have been encouraged.

With the volunteering programs access to ICH elements has been facilitated by the accredited NGOs, and the way of information exchange has been opened by creating working conditions together. By using social media and digital content pages such as Instagram, Twitter, Facebook, and YouTube effectively, news about this ICH field is made and updated content is produced and presented to the information of the youth by them. In response to the events that could not be held face-to-face during the pandemic period, live broadcasts were organized to provide the opportunity for young people to participate in ICH events online.

The public and private sectors have decided to organize workshops based on master-apprentice relationship after the pandemic. NGOs, private foundations have planned to allocate grants for projects towards safeguarding and promotion of the element. Many activities related to the art miniature has been postponed for a limited time due to the

COVID-19 pandemic. Festivities related to traditional craftsmanship which has been postponed because of COVID-19 pandemic has been started to reorganize in 2021. Miniature artists participated the Golden Hands Festival held in Denizli Province on September 2021. Carrying out awareness raising and promotional activities related to the element combined with social responsibility projects, to further enhance the awareness about the role of miniature art within society postponed due to the pandemic. In accordance with a protocol between Ministry of Culture and Tourism and Ministry of National Education, Istanbul Cagaloglu Vocational High School in which there are miniature courses continued its education through online channels during the COVID-19 pandemic.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription has allowed the bearers and practitioners of ICH gain better understanding of its importance. Great number of local practitioners at the universities, courses and workshops has become aware of the importance of the ICH and this awareness has motivated them towards safeguarding of ICH. At the national level, the inscription has prompted the bearers and practitioners of the element to work closer in order to safeguard ICH. With the inscription, the element has been highlighted at the international level by UNESCO leading the other elements in the area of traditional arts and craftsmanship to be perceived as ICH which has provided a worldwide visibility to the ICH in general.

As the element is transmitted through master-apprentice relationship based on the traditional principles, it has encouraged human creativity with its diversified techniques and styles in different geographies and eras. The human creativity is manifested by bringing out human potential around this tradition, particularly by ornamentation. The differences especially those in technique and styles are matter of mutual interest among the practitioners and bearers which has led them to communicate and respect each other. Thus, the artistic and cultural exchange can enable opportunities to build network among communities, groups and individuals in the framework of the principles of ICH Convention which has brought people together, provided more new connections and encouraged dialogue for the future. The inscription has increased the awareness of bearers and practitioners about the diversification which lead them to mutual respect and cultural diversity.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Until the year 2019, 61 miniature artists have been identified as ICH Bearer by MoCT and have been registered in Folk Culture Information and Documentation Center; 2 more miniature artists have gained Bearers and Practitioners of ICH Card in 2020. Gülbün MESERA was proclaimed as “Living Human Treasure” by the MoCT in 2021 in terms of her efforts and dedication to safeguard the element.

Many online interviews, workshops, courses and conferences due to the COVID-19 pandemic have been organized with the support of institutions, NGOs and local administrations both in Turkey and abroad. The art of miniature works collaborated with other inscribed elements on the RL in order to promote and reinforce the element.

The history of miniature and traditional miniature art have been main topics of the online based miniature artists interviews organized under the Folk Library Activities by General Directorate of Libraries and Publications followed by thousands of the participants between the years 2020-2021.

In order to safeguard Traditional Turkish Arts, survive their positions and support the artist by facilitation their works by presenting their works in exhibitions and to ensure visibility of the intangible cultural heritage and raising awareness of all the current works of related artists under the context of “State Turkish Ornament Arts Contest” miniature competition has been organized by the Ministry of Culture and Tourism every two years since 1986. The competition postponed due to the COVID-19 pandemic in 2020.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The element has been safeguarded by the related communities, groups and individuals throughout the decades by their efforts, activities and concern. The activities have been supported by local administrations, related NGOs, institutions, universities, research centers and by the Ministry of Culture and Tourism up to now. Communities, groups and individuals as well as relevant non-governmental organizations participation to safeguarding the element encouraged by the inscription of the element to the national inventory. The element practiced all provinces of Turkey but mostly in the provinces of Istanbul and Ankara. Therefore, the first initiatives emerged from the bearer, practitioners, groups and relevant non-governmental organizations of Istanbul. Related communities of the element conveyed their demand of the inscription to the Local ICH Board of Istanbul which consist under the auspices of Istanbul Provincial Directorate of Culture and Tourism. Local ICH Board which included relevant NGOs, communities, groups and individuals in Istanbul evaluated the request and started the process by registering the element to provincial inventory of ICH and sending it as a proposal for the national inventory. In the following years, the element was

registered in ICH National Inventory of Turkey for the cities of Ankara and Istanbul. Local ICH boards of the element have been organizing meetings twice a year for the situation of the all registered elements. They update safeguarding measures for the elements, like suggestion of increasing academic studies, field researches and financial support to related events, opening new lectures in curriculums, organizing culinary courses in public education centers, broadcasting documentaries and programs related to the concerned element. Under the COVID-19 pandemic conditions since the beginning of 2020, these meetings have been holding online with the technical support of Ministry of Culture and Tourism- Directorate General of Research and Training with the participation of related groups, communities, NGO's bearers and practitioners for commitment to the element's further safeguarding.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism - Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Ministries, Institutions, Local Administration, ICH Boards etc;

Ministry of National Education, Council of Higher Education, TRT (Turkish Radio and Television Corporation), Turkish National Commission for UNESCO.

Local Administration and ICH boards of Istanbul and Ankara

NGO's, Communities and Groups

Traditional Arts Association

Cultural Research Foundation

Ankara Haci Bayram Veli University /Research Center for Turkish Folklore

Ankara ICH Museum

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, organized by Department of ICH in Ministry of Culture and Tourism with ICH

experts at the ministry and ICH boards of 81 city of Turkey to evaluate and analyze the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centers, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

Following up to these online meetings, Department of ICH and ICH boards in provinces organized online presentation meetings with determined stakeholders, which were consist of communities, groups, NGOs and individuals, related to every ICH element. In these meetings, ICH experts made a presentation about periodic reporting and informed stakeholders. These meetings were very fruitful in terms of taking feedbacks, suggestions and opinions from stakeholders for the periodic reporting process. After these informative meetings, Handout 7 Lighter Version of the Form for Stakeholders translated to Turkish and sent to the stakeholders for their opinions and fulfilment. Department of ICH and ICH boards organized a general last meeting with the stakeholders and shared the completed periodic report form for their comments, thoughts, suggestions and last time edition.

C01597

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Traditional intelligence and strategy game: Togyzqumalaq, Toguz Korgool, Mangala/Göçürme <i>Multiple: Kazakhstan, Kyrgyzstan, Turkey</i>	2020

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

The element is a traditional intelligence and strategy game which can be played on special boards or improvised boards such as pits on the ground. The game is played with pellets called "qumalaq" in Kazakh, "korgool" in Kyrgyz and "tas" in Turkish made out of stone, wood, metal and bone, nuts, seeds, pearls, etc. The pellets are distributed across the pits and the player who gathers most pellets wins the game. The game board may have two, three, four, six and nine pits arranged in order according to the number of players and the type of the game. The duration of the game varies according to the number of players.

The element improves cognitive, motor, and social skills of practitioners. It enhances the players' strategic and creative thinking, it teaches the players to be patient, polite and considerate. The element can be played at any moment at various spaces such as houses, schools, traditional celebration areas by any player of all ages. In this way, the element

provides an environment of the sharing culture and creates an opportunity for socializing among people and also supports cultural transmission by providing meeting and spending time together between generations. In this respect, the element ensures the viability and transmission of the element among generations and strengthens the sense of cultural identity.

In addition, the element provides the opportunities of interaction with nature by self-creating of the materials of the game, since it is suitable for playing with stones on the soil ground. On the other hand, the symbolic transmission of the knowledge related to using seed, digging pits and throwing seeds assists the transmission of awareness of nature and environment conservation by the game.

There is no specific name of bearers and practitioners of the element. However, concerned communities, groups and individuals of the element are players, masters/trainers, trainees from all age and gender groups. In addition, there are NGOs and amateur game clubs ensuring the viability of the element.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The element is known and practiced almost all regions of Turkey including rural and urban areas. Besides that, it is practiced more intensively in major cities like Istanbul and Ankara. It was registered on the National Inventory by Ankara province in 2013 and this registration was encouraged other provinces where the element is practiced such as Sanliurfa and Istanbul in 2019. International cooperation and activities were increased since the element became more visible and therefore the communities, groups and individuals who share the common heritage decided to submit the nomination file as a multinational element.

The transmission of the element is carried out through social learning and formal/non-formal education. Social learning is actualized by watching and playing from childhood. Provincial Directorates of the Ministry of National Education have signed protocols with local administrations and NGOs to include the element in curriculum and contribute to transmitting through formal education. Non-formal training activities are conducted for transmitting the element through the courses and certification programs by the NGOs and game clubs located in several provinces and the training programs for the trainers of the element are arranged. Additionally, social practice areas for this traditional game are increased by activities organized annually, such as Ethnosport Culture Festival and Tournaments of Mangala.

The communities, groups and individuals who recognize the element as a part of their

cultural identity and the people who play the game for their self-improvement are the bearers and practitioners of the element. Moreover, related NGOs of element, trainers, academicians and researchers carrying out formal and non-formal educational activities aiming to transmission of the element within the body of public institutions and local administrations comprised another group of the bearers and practitioners. There are some NGOs conducting activities at local, national and international levels, such as World Ethnosport Confederation, Sports Club Association of Sakarya Metropolitan Municipality, Bursa Metropolitan Municipality Sports Club Association and Ankara Haci Bayram Veli University - Research and Application Center for Traditional Sports and Games.

Although the negative effects of COVID-19 pandemic that restricted the practice of the element, some of community and groups have continued their activities or training programs online. In this period, online courses and promotional activities have been increased and become a new way of transmission since younger generations spend more time on the internet for education.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The element has unifying and socializing aspect that enhances intellectual interaction and strengthens the sense of being individual or team and could be played by people of all ages, regions and cultures regardless of their language, religion or ethnic origin with a respect for cultural diversity.

The interest of younger generations about the element has been increased and the concerned communities have been self-organized as NGOs at the national level in the last decades. Public institutions support the efforts of NGOs for capacity building of the communities. They also organize activities and tournaments in cooperation with NGOs and give more room to the element at social activities and festive events. The inscription has enabled the concerned communities to be supported more and capacity-building efforts to be increased at national level. In this way, the support for an element inscribed on the RL has contributed an environment that enable not only to increase visibility of ICH in general but also to raise social awareness about its importance.

The inscription has been raised awareness of concerned communities in Submitting States about one another and fostered the participation of shared cultural heritage. The communities, groups and individuals in the Submitting States engage in dialogue about sharing experiences and strategies in safeguarding and promoting the element. The inscription as a multinational nomination has increased the possibility of recognizing the

nature and spirit of the element, encourage and improve mutual respect among the people from different cultures.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Ankara Hacı Bayram Veli University - Research and Application Centre for Traditional Sports and Games was established in 2020 for the safeguarding of the element through research, publications, training and promotional activities. The Centre carried out several online workshop, training programs and activities both with national and international participation during the COVID-19 pandemic. Especially after the inscription, experts and trainers from Submitting States shared their experiences through workshops that were held online.

The Executive Board of Traditional Sports and Games Research has been established within the World Ethnosport Confederation for the purposes of research, examination, evaluation, and compilation of traditional sports and games and it consists of 14 academicians from nine different countries who are competent in their field.

The 5th Ethnosport Culture Festival and Tournaments of Mangala organized annually by the World Ethnosport Confederation were postponed due to the forest fires and flood disasters. 15 mangala/göçürme activities were carried out in public libraries between the years 2013 and 2021 and 2 training programs were held online through the Active Library project with the participation of bearers and the practitioners of ICH due to the COVID-19 pandemic. The events in public libraries between the years 2020 and 2021 were held online through the Active Library project with the participation of bearers and the practitioners of ICH due to the COVID-19 pandemic.

All the safeguarding activities between the years 2020 and 2021 have been interrupted due to the COVID-19 pandemic and some of these were conducted online.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The proposed safeguarding measures were designated in accordance with the related NGOs, communities, groups and individuals' opinions in the meetings organized for nomination file submitting process. Therefore, they have been main actors who designate the proposed safeguarding measures.

Some of the measures are directly implemented by related NGOs and communities, groups and individuals. NGOs also make financial contributions to implementation of some safeguarding measures. In some cases, concerned communities and individuals contribute to the implementation of the measures with their own voluntary participation. They play a special role in the realization of projects aimed at raising social awareness and transmission of the element. In order to update safeguarding plan and designate new safeguarding measures, they actively continue to join and convey their ideas on implementation of safeguarding measures for the element.

Related NGOs and concerned communities have reached consensus about submitting the element as a multinational nomination as a result of visibility and awareness of the elements inscribed previously. On the base of the requests receiving from related NGOs, Local ICH Boards of Istanbul and Ankara submitted their proposals to Ministry of Culture and Tourism for preparing nomination file for possible inscription of the element on RL. The proposal was approved by the ICH Evaluation Board. The related NGOs, communities, groups and individuals were invited to share their knowledge and ideas about the element on meeting named "National Meeting for Preparation Multinational Nomination File" held in Istanbul on 21st January 2019. After the meeting, the national preparation process was completed for submitting the element. The related NGOs, concerned communities and practitioners of the element actively and voluntarily contributed to the preparation of the file also by providing all the necessary information and documentation. The representatives of the NGOs also actively participated in the international meeting mentioned above. Moreover, one of the related NGO, World Ethnosport Confederation, hosted the meeting and sponsored financially.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

a. the competent body(ies) involved in its management and/or safeguarding;
Ministry of Culture and Tourism-Directorate General of Research and Training

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Ministry of National Education

Yunus Emre Institute

The Ministry of Culture and Tourism Directorate General for Libraries and Publications

Ankara Hacı Bayram Veli University – Research and Application Centre for Turkish Folklore

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

After the end of focal points training in April, several online meetings, due to the COVID-19 pandemic, organized by Department of ICH in Ministry of Culture and Tourism with ICH experts at the ministry and ICH boards of 81 city of Turkey to evaluate and analyze the new periodic reporting system. In these meetings, participants determined a road map and timetable for preparing process of the periodic report and possible stakeholders for every element that inscribed on the ICH lists. ICH boards, which are consist of local administrations, public education centers, NGOs, bearers and practitioners of ICH elements, had an important role in determining stakeholders at local level.

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C01684

C

C. Status of elements inscribed on the Representative List

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Name of the element	Year of inscription
Hüsn-i Hat, traditional calligraphy in Islamic art in Turkey	2021

Question C.1

C.1. Social and cultural functions

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Question C.2

C.2. Assessment of its viability and current risks

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Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Question C.6

C.6. Institutional context

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- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

Question D

Signature on behalf of the State

The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.

Name

Okan İBİŞ

Title

Director General

Date

07-01-2022

Signature

A handwritten signature in blue ink, consisting of a stylized 'O' followed by a vertical line and a large, sweeping 'I' that curves upwards and to the right.