



United Nations
Educational, Scientific and
Cultural Organization

Intangible
Cultural
Heritage

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ICH-02 – Form

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REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

DEADLINE 31 MARCH 2015
FOR A POSSIBLE INSCRIPTION IN 2016

Instructions for completing the nomination form are available at:
<http://www.unesco.org/culture/ich/en/forms>

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

States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the Representative List of the Intangible Cultural Heritage of Humanity available on the same webpage.

A. State(s) Party(ies)

For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.

Democratic People's Republic of Korea

B. Name of the element

B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material.

Not to exceed 200 characters

Korean Ssirum (wrestling)

B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

Not to exceed 200 characters

조선씨름

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

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

Korean-style wrestling

C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

Ssirum is a heritage common to the Korean nation, not of an individual.

The Korean Ssirum Association supervises all the administrative and practical affairs related with Ssirum.

The Korean University of Physical Education and the sports teams at all levels have their own Ssirum teams and researchers specializing in this field work.

The units famous across the country for Ssirum are the Sinam Cooperative Farm, Ryongchon County, North Phyongan Province and in the senior level, and the June 9 Junior Secondary School in Taesong District, Pyongyang, in aeg'i Ssirum.

O Chang Bok (vice-president of Korea University of Physical Education) and Kim Kyong Chan (department head at Kim Il Sung University) are masters possessing specialized knowledge in the academic field of Ssirum. Ju Chang Yong (farmer, Sinam Cooperative Farm, Ryongchon County, North Phyongan Province) are famous Ssirum players.

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating if possible the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories, and submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

Pyongyang plays the role of a hub in disseminating Ssirum and transmitting its techniques.

Every year, on the occasion of the *Hangawi* (Mid-Autumn Festival), Grand Bull Prize National Ssirum Tournament is held on the picturesque Rungna Island in Pyongyang with the participation by famous players selected from across the country.

Ryongchon and Yomju in North Phyongan Province, Myongchon in North Hamgyong Province, Pyongyang and Kangso are playing important roles in the west, east and central areas, respectively, in playing the game and transmitting its techniques.

The techniques and methods of playing Ssirum vary according to regions; for example *toensatpagoli* (getting the one-metre belt on the right leg and the left arm), *manggoli* (grasping over the opponent's waist) in North and South Phyongan provinces, *najunsatpagoli* (getting a loose belt on the arm) in South Hamgyong Province, and *toensatpagoli* and *kaeryang* (Ssirum with the belt changed a little) in Hwanghae Province.

E. Contact person for correspondence

E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multi-national nominations provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Mr

Family name: Yun

Given name: Jong Min

Institution/position: Director of the Foreign Relations Department, National Authority for the Protection of Cultural Heritage

Address: Taedongmun- dong, Central District, Pyongyang

Telephone number: 0085-02-118111 Exit.381-4416

E-mail address: napch@star-co.net.kp

Other relevant
information:

E.2. Other contact persons (for multi-national files only)

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

1. Identification and definition of the element

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

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

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

This section should address all the significant features of the element as it exists at present.

The Committee should receive sufficient information to determine:

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

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

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

Not fewer than 150 or more than 250 words

A mural painting in the tomb (Ssirum Tomb in Jian, Jilin Province, China) from the fourth century shows two players measuring their strength against one another and an old man acting as umpire. We can see that Ssirum came into being in the days far before the fourth century and was perfected as a sport event in the period when Koguryo was most prosperous, and has been handed down through generations.

The ring is a circle of 8 metres in diameter and sand is spread on it.

The players wear knee pants on the lower part of the body and nothing on the upper part and thigh band is prepared. The band was formerly hemp cloth 2-3m metres long; the band enables two players to fully exert their strength and skills.

The game is divided into several types according to the thigh band position; it is called *oeunSsirum* when it is worn on the left thigh and *orunSsirum* when it is worn on the right thigh; when the thigh band is not used, it is called *mindungSsirum*.

The techniques of playing the game is divided into 4 styles; the technique of using only torso, the technique of using only hands, the technique of using only legs, and they are subdivided into 20 skills.

The outcome of a match is decided by who pushes down his opponent first by using various skills, and if a player's body above the ankle touches the ground he is decided to have lost the match.

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

Not fewer than 150 or more than 250 words

All Korean men are Ssirum bearers and practitioners of Ssirum.

If a boy is born and has grown to a certain age, his grandfather and father, teaches him Ssirum skills. Those who have learned Ssirum skills in this manner develop their techniques while taking part in contests after receiving higher education and working in social life.

This dissemination and training course is conventional and inherited to the next generation in an identical way.

Representative men in the field of academic research and exercising are as follows.

Kim Kyong Chan, department head at **Kim Il Sung** University, specializes in studying Ssirum history and tradition and member of the consultative committee for sustaining the peculiar features of Ssirum in modern life. O Chang Bok, vice-president of the Korea University of Physical Education studies and develops the technical methods to suit the physiological characteristics of the Korean people and makes them practised in the matches.

Ju Chang Yong (farmer, Sinam Cooperative Farm, Ryongchon County, North Phyongan Province), as the oldest man in the family that has produced Ssirum masters through three generations, transmits the Ssirum traditions of the Ryongchon regions. Pak Kum Song, physical education teacher at the June 9 Junior Secondary School, is engaged in Ssirum education for his life.

In addition, Jong Kwang Chol, general secretary of the Korean Ssirum Association, and Ham Sung Hak, president of the Academy of Sports Science, are responsible for propagating and practicing Ssirum and are making efforts for its sustainable development with eternal viability.

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

Not fewer than 150 or more than 250 words

The knowledge and skills related to Ssirum are transmitted through family and school education and social practice.

In the Korean family, when a boy is born and reaches a certain age, his father or grandfather teaches him the techniques and skills of Ssirum and makes him consolidate them while playing with his brothers and neighbors.

This transmission is further systematized by school education.

Schools at various levels give students scientific and systematic education through physical culture lessons and organize games after school among them to consolidate their skills.

The students with excellent physical preparation and techniques are selected and given professional training in Ssirum at all levels of sports teams.

The Korean people, working with their own jobs, often play Ssirum games by village, organization or group on folk holidays, commemorative days, days-off or at breaks, further perfecting their skills and transmitting their knowledge and skills down through generations.

Publicity to Ssirum given by TV and other mass media and the nationwide annual Ssirum contests prove effective in transmitting Ssirum knowledge and skills and play an important role in developing them.

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

Not fewer than 150 or more than 250 words

First of all, Ssirum has a long history and played the social function of promoting harmony and unity among the people and consolidating the might of unity and viability of the collective.

Players participating in the large-scale competitions held on folk and other commemorative days represent the honor of their villages or communities. The outcome demonstrates the might of the unity of community as well as the players' skills.

So during training prior to the competitions, the audiences cheer on their players enthusiastically and women entertain them with delicious foods. These constitute good chances for promoting harmony and unity in the community.

Besides, Ssirum promotes people's physical strength and their health, and the tales, murals and musical and dance pieces related with Ssirum play an important role in enriching the treasure house of national culture.

Researchers have found that the muscular system of each part of human body are developed harmoniously by the skills practiced during Ssirum games, and people who frequently play the game experience no geriatric diseases like osteoporosis and high blood pressure.

Ssirum has anchored in our people's life and given birth to many legendary tales and works of art. A typical example is Ssirum Dance in the dance suite Song of the Seasons created in the 1980s by synthesizing folk dance pieces.

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

Not fewer than 150 or more than 250 words

Ssirum is fully compatible with international agreements on the economic and social and cultural right, and the requirement of mutual respect among communities, groups and individuals.

Everyone knows that spirit de corps is cherished while playing any game for measuring strength and wisdom and while cheering at a game.

During transmission and dissemination of the techniques of playing Ssirum and playing games, unity, harmony and mutual understanding are promoted among different communities, groups and individuals.

And while learning such techniques from one's elders of kinship, like grandfather, father, uncle and brother or from persons experienced in Ssirum, one cherishes respect for them.

While playing games with a group or village as the unit, such respect develops to be a trust in the fellow players or the experienced ones. This produces the atmosphere of harmony and unity in the groups.

So Ssirum is fully compatible with the international human rights instruments and the mutual respect and sustainable development of communities, groups and individuals; it rather promotes the m.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue

For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue which respects cultural diversity.

- (i) *How can inscription of the element on the Representative List contribute to the visibility of the intangible cultural heritage in general and raise awareness of its importance at the local, national and international levels?*

Not fewer than 100 or more than 150 words

If Ssirum is inscribed on the Representative List, it will contribute to raising the visibility of the intangible cultural heritage.

It will establish a climate of studying and developing the peculiar playing techniques while raising the awareness of Ssirum in various local areas. In this course, the position of Ssirum will be promoted and awareness related to the intangible cultural heritage in various local areas raised.

It will also increase social interest in Ssirum on an extensive scale and lead national and social measures to be taken to develop and enrich Ssirum skills and hand them down generation after generation.

When the element is inscribed, it will increase the interests of the distinguished intangible cultural heritage specialists in the world, and will contribute to promoting the position of the intangible cultural heritage that has helped human cultural development for a long time.

- (ii) *How can inscription encourage dialogue among communities, groups and individuals?*

Not fewer than 100 or more than 150 words

The inscription will raise the position of Ssirum higher as intangible cultural heritage, which will create an atmosphere for promoting dialogue by means of Ssirum among communities, groups and individuals.

When the element is inscribed, it will create an atmosphere for exchanging playing techniques unique to regions and through this the techniques will be further disseminated encouraging dialogue among regions.

In addition, an environment will be created for playing the game and disseminating its techniques and thus contribute to encouraging cooperation and dialogue among individuals through it.

Internationally, inscription of the element will strengthen cultural exchanges and dialogue with other countries that have similar sports event for physical training, making it possible to hold worldwide national sports festivals of various forms.

(iii) How can inscription promote respect for cultural diversity and human creativity?

Not fewer than 100 or more than 150 words

Ssirum, over the long history, has continually been improved and diversified, and transmitted until today by the creative talents of the Korean people.

Ssirum is classified into several types: for example according to places, Phyongando style, Hamgyongdo style and Hwanghaedo style; according to the players' status, *aegi* (baby), *jung* (middle weight) and *sang* (adult and best player), according to the posture *son* (standing) and *anjun* (sitting), and according to the refereeing way, *tanphan* (single round) and *pigyo* (comparative).

In view of the fact that it is classified into tens of types according to the varying criteria, we can see that Korean Ssirum respects and promotes cultural diversity and human creativity.

Inscription of the element will encourage social awareness in it and holding its contests widely, and will mark a new turn in promoting the diversity of our national culture and encouraging respect for human creativity.

3. Safeguarding measures

For Criterion R.3, the States shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'.

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

- (i) *How is the viability of the element being ensured by the concerned communities, groups or, if applicable, individuals? What past and current initiatives have they taken in this regard?*

Not fewer than 150 or more than 250 words

The Government has taken institutional and social measures to ensure the viability of the element, a precious intangible cultural heritage of the nation.

The Sports Union of North Korea, organized in November 1945, had an administrative department related to Ssirum, and in the course of being developed into the Korean Physical Culture and Sports Guidance Committee and the Ministry of Physical Culture and Sports, the Korean Ssirum Association has been organized and is conducting dissemination, development, research and documentation of Ssirum techniques.

The state has ensured that not only the organ in charge of Ssirum but other social organs at various levels arrange and preside over Ssirum games on various commemorative occasions, so that it could enhance its viability amid the interests of the whole society.

From 1994, 12 rounds of the National TV Ssirum Games of the Working People held annually under the auspices of the General Federation of Trade Unions until 1998; later, it was developed into the Grand Bull Prize National Ssirum Tournament, which is still held every year.

The Union of Agricultural Workers hosts every year the National Games of Traditional Sports for the Agricultural Working People from 2004, where Ssirum is the most favorite sporting event.

Ssirum has been included in the National Inter-Provincial Games, which have been held since 2013.

Ssirum's viability is getting richer with various tinges thanks to the efforts made by many individuals who love and enjoy playing it. The state provides every condition for encouraging it.

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

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

- (ii) *How have the concerned States Parties safeguarded the element? Specify external or internal constraints, such as limited resources. What are its past and current efforts in this regard?*

Not fewer than 150 or more than 250 words

In order to safeguard the element, the Government has taken various measures for the dissemination, development, research and documentation of Ssirum techniques.

Since 1994, a national Ssirum tournament has been organised annually and its documentation done by the Central Radio and TV Broadcasting Committee, Ministry of Physical Culture and Sports.

ts, Korea University of Physical Education and Grand People's Study House. The Government has established the system of awarding a grand bull and its bell to the winner according to the national customs from 2004, and provided all the necessary conditions.

Keeping contact with the Korean Ssirum Association, the Academy of Sports Science under the Ministry of Physical Culture and Sports and the Folklore Institute under the Academy of Social Sciences has recorded in a comprehensive way the historical documents related to Ssirum and the diverse techniques and special local skills displayed so far.

The DPRK acceded to the convention in 2003, and since 2008 safeguarding Ssirum has been conducted by the NAPCH.

The NAPCH is building up a database so as to transmit the heritage through generations by discovering experienced players and documenting their skills in close cooperation with relevant organs.

Besides, it regularly organizes meetings involving the Ministry of Physical Culture and Sports, Education Commission and other units under the non-permanent National Committee for the Conservation of National Heritage, to listen to the issues related with safeguarding Ssirum and transmitting it to many people, including the rising generations, and take technical measures for their solutions stage by stage.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:

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

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.

- (i) *What measures are proposed to help to ensure that the element's viability is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

Not fewer than 500 or more than 750 words

Ssirum has been loved by the Korean people for a long time and transmitted generation after generation, and thus its viability is growing day by day.

The inscription of the element will not incur such result as jeopardizing the viability of the element through visibility and social interest.

Ssirum, as a folk game created and has handed down through generations by the Korean people for the purpose of training physical strength in their working life, when the element is inscribed, it will create a favourable environment for achieving its sustainable development with strong viability.

The Government will take measures for safeguarding and promoting and developing the element by holding a meeting 2 times a year by involving stakeholders in the non-permanent committee related to safeguarding the intangible cultural heritage.

The meeting will propose a series of measures aimed at leading the schools and sports education organs at all levels across the country to encourage education in Ssirum and organize sports games with Ssirum as a major event, raising social interest in Ssirum by giving publicity to the groups and individuals that possess a high level of Ssirum skills or have contributed to the dissemination and the development of these skills, and systematizing, scientizing, formulating and recording Ssirum skills.

To implement the proposed safeguarding measures, the NAPCH will undertake general documentation aimed at protecting and encouraging the element with experts from the Korean Ssirum Association, the Academy of Sports Science under the Ministry of Physical Culture and Sports, the Korea University of Physical Education, the Sports Newspaper Publishing House, the Korean National Heritage Preservation Agency, the Korean National Heritage Information and Technology Exchange Company. This work will be done through collecting video materials, making database of Ssirum techniques and skills, recording every scenes of playing by those experienced in Ssirum on the national scale.

The NAPCH will conduct investigation of the varieties of Ssirum related to the regional characteristics throughout the country in order to upgrade the inventory related to Ssirum.

In order to implement these measures, the NAPCH will collect and systematize the data related with Ssirum techniques in cooperation with relevant local power organs, sports-related sectors, factories, enterprises and individuals.

The NAPCH is working out a national plan for developing traditional sports events with the main stress on Ssirum. The plan will include studying for further preserving its peculiarity by comparin

g it with modern sports and other countries' wrestling, inheriting the peculiar skills of the Korean Ssirum, setting up a center for disseminating and transmitting Ssirum.

It will also reflect concrete ways for organizing and holding the traditional sports games like the Grand Bull Prize National Ssirum Tournament, the National Inter-Provincial Games and other Ssirum games widely held at factories, enterprises, farms and schools.

Besides, plans for introducing and propagating Ssirum are now being worked out in order to raise social awareness of Ssirum in cooperation with media organs.

The inscription of the element will create an environment favourable for safeguarding and encouraging it and achieving its sustainable development as a precious national heritage.

(ii) *How will the States Parties concerned support the implementation of the proposed safeguarding measures?*

Not fewer than 150 or more than 250 words

In order to implement the proposed safeguarding measures, the state is taking institutional measures and rendering financial support to implement the proposed measures in cooperation with the NAPCH, power organs at all levels and social organizations.

It will ensure that power organs in provinces and social organizations take charge of sponsoring the annual National Inter-Provincial Games to implement the proposed safeguarding measures and organize competent specialized sponsoring organizations for the Ssirum associations in provinces.

The Government will launch an information campaign and render financial support to grasp the experienced and high-skilled Ssirum players all over the country so that they can transmit their skills.

The Government will increase support to the documentation of the intangible cultural heritage by forming a group dedicated to supporting documentation by involving stakeholders like the Ministry of Finance and the Ministry of Physical Culture and Sports with the National Authority for the Protection of Cultural Heritage as the axis.

(iii) *How have communities, groups or individuals been involved in planning the proposed safeguarding measures and how will they be involved in their implementation?*

Not fewer than 150 or more than 250 words

The proposed safeguarding measures have been worked out under the auspices of the NAPCH and by participation by the non-permanent committees for the conservation of national heritage at all levels involving senior officials of power organs, experts in intangible cultural heritage protection and officials from the Korean Ssirum Association, the Korea University of Physical Education, the Ministry of Physical Culture and Sports and other relevant organs.

And experienced individuals possessing high Ssirum skills, educational specialists in Ssirum and researchers of sports science presented many data that can constitute the basis of the proposed safeguarding measures.

Experts in intangible cultural heritage at the NAPCH, senior officials at relevant organs and officials at educational, cultural and media organs who are in charge of information and propagating activities will participate in implementing the proposed safeguard measures.

They will make elaborate work arrangements to implement the proposed measures and do their work based on them.

Persons experienced in Ssirum, professional Ssirum player and all other Korean people who love Ssirum will play an important role in implementing the safeguard measures.

The major personifiers will undertake to hand down their skills to the coming generations, and pr

Professional players will make their efforts for the development of Ssirum skills.

Many men who love Ssirum will contribute to raising social awareness of Ssirum by participating in the games held on various occasions. And every family will transmit the Ssirum tradition and skills to their younger generations, contributing to achieve the sustainable development of the Ssirum heritage.

3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

Name of the National Authority for the Protection of Cultural Heritage
body:

Name and title of Mr YUN Jong Min, Director of the Foreign Relations Department
the contact
person:

Address: Taedongmun-dong, Central District, Pyongyang

Telephone 0085-02-118111 Ext. 381-4416
number:

E-mail address: napch@star-co.net.kp

Fax number: 0085-02-381-4410

Name of the Ministry of Physical Culture and Sports
body:

Name and title of Son Kwang Ho, Director of the Foreign Relations Department
the contact
person:

Address: Kumsong-dong No. 2, Mangyongdae District, Pyongyang

Telephone 0085-02-18111EXIT -8164
number:

E-mail address:

Name of the Education Commission
body:

Name and title of Ri Yong, Director of the Foreign Relations Department
the contact
person:

Address: Jungsong-dong, Central District, Pyongyang

Telephone 0085-02-118111 Ext. 381-4416
number:

E-mail address: Ksrrc@star-co.net.kp

Fax number: 0085-02-381-4410

4. Community participation and consent in the nomination process

For Criterion R.4, the States shall demonstrate that 'the element has been nominated following the widest possible

participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

4.a. Participation of communities, groups and individuals concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have participated actively in preparing and elaborating the nomination at all stages.

States Parties are encouraged to prepare nominations with the participation of a wide variety of all concerned parties, including where appropriate local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and elaboration of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

Nominating Ssirum on UNESCO's Representative List of the Intangible Cultural Heritage for Humanity has been undertaken with an ardent support and concern of all the Korean people.

The Government entrusted the whole affairs of organizing the nomination of Ssirum to the NAPCH.

The department in charge of intangible cultural heritage of the NAPCH has resolved the academic problems concerned with nominating the element in collaboration with **Kim Il Sung** University, Korea University of Physical Education, Korean Ssirum Association, Academy of Sports Science and other authoritative organs, and many units have provided solutions of the practical issues related with the nomination.

Kim Kyong Chan, head of a department at **Kim Il Sung** University, wrote an essay on the origin of Ssirum and its historical change and submitted it to the NAPCH. Jong Kwang Chol, general secretary of the Korean Ssirum Association, presented comprehensive data on the players' physical features and the major skills of Ssirum techniques and their subdivisions.

The Central Radio and TV Broadcasting Committee systematized the science and documentary films of the past Ssirum games and sent them to the NAPCH, and the General Federation of Trade Unions and the Union of Agricultural Workers prepared digital data about the Ssirum games they had organized and their players. The Ministry of Physical Culture and Sports hosted games of professional players and panel discussion and workshop of officials in charge of Ssirum skills or the experts in intangible cultural heritage.

The People's Committee of North Phyongan Province prepared a video-recording of the Ssirum games held by provincial-level organs and social organizations in the province, games showing the characteristics of the province with a proud tradition of Ssirum, in order to render assistance to preparing nomination. And together with it, the committee sent to the NAPCH Ssirum practitioners in Ryongchon and Yomju counties so that relevant experts could prepare the nomination scientifically while studying their playing.

Ju Chang Yong, the eldest man in the "Ssirum family" at the Sinam Cooperative Farm, Ryongchon County, North Phyongan Province, sent a copy of the pamphlet of the techniques and skills handed down through four generations in his family, and Kim Kwi Nam, in charge mass-based sports and games in Namap-ri, Yomju County, sent a video-recording of the scenes of Ssirum games held in his village.

Many children including those of the Taedongmun Kindergarten in Central District, Pyongyang, and the Kumsa Primary School in Hamhung, South Hamgyong Province, sent photographs of them playing Ssirum and letters containing their love for Ssirum.

The Korean National Heritage Preservation Agency and the Korean National Heritage Information and Technology Exchange Company manufactured photographs and video-recordings related to the nomination of Ssirum with the data and video-recordings of Ssirum as the main thing.

The NAPCH formed a powerful team for preparing the nomination of the element with several

experts in the field of intangible cultural heritage, Ssirum and production of information recording.

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

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as the language of the community concerned if its members use languages other than English or French

Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take.

Not fewer than 150 or more than 250 words

Ssirum is a national game enjoyed by all the Korean people, so the nomination of the element was made with the active support of many people.

The consents to the nomination were submitted in various forms and by various methods, but it was impossible to attach the consents of all the Korean people to the nomination. So those consents were arranged in two categories and reflected in the nomination in a written form.

First, consents were made out in the name of the Government organs and social organizations at different levels to represent the interests of the members of the different communities.

The consents submitted by the Union of Agricultural Workers, the General Federation of Trade Unions, Korea University of Physical Education and other units were reflected in the nomination.

Second, as for the consents from individual persons, separate and joint written consents of well-known practitioners, prize-winners and passionate amateurs were selected on a priority basis.

As the consents were all written in Korean language, their copies and English translations are attached.

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. If such practices exist, demonstrate that inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect. If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words

Not fewer than 50 or more than 250 words

There exist no customary practices governing access to the element because Ssirum is an asset common to the Korean nation and all its members like it. As part of the common wealth of the Korean people, the game is played in the family and during a break between working hours, as well as on folk holidays and days-off.

Ssirum skills are transmitted freely between the elderly and young people in the family and between different groups and individuals, and they are shared at Ssirum contests held on different occasions.

The practitioners and professional players sometimes refuse to transmit their unique skills to other people but use them only in the contests. These peculiar techniques were developed by adapting the major techniques and 200-odd skills to their own physical conditions. This should not be counted as a custom

ary practice governing access to information about the element.

The inscription of the element will arouse greater affection for and interest in the game, the national pride of the Korean people, and serve as a new milestone in its dissemination and development.

4.d. Concerned community organization(s) or representative(s)

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

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

- a. Korean Ssirum Association
- b. Jong Kwang Chol, general secretary
- c. Kumsong-dong No. 2, Mangyongdae District, Pyongyang
- d. Tel:0085-02-18111EXIT-8164
- e.
- f.

- a. People's Committee of North Phyongan Province
- b. Choe Jong Gon, Chairman
- c. Haebang-dong, Sinuiju, North Phyongan Province
- d. Tel:0085-02-18111EXIT-381-4416
- e.
- f.

- a. National Authority for the Protection of Cultural Heritage
- b. Jo Yong Phal, director general
- c. Chungsong-dong No. 3, Rangnang District, Pyongyang
- d. Tel:0085-02-18111EXIT-381-4416
- e.
- f.

5. Inclusion of the element in an inventory

For Criterion R.5, the States shall demonstrate that 'the element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention'.

a. Indicate below:

- when the element has been included in the inventory, which should be prior to the submission of the nomination to the Secretariat (31 March),*
- its reference,*
- the inventory in which the element has been included,*
- the office, agency, organization or body responsible for maintaining that inventory,*
- how the inventory has been drawn up 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11(b) of the Convention),*
- how the inventory is regularly updated (Article 12 of the Convention).*

b. Documentary evidence shall also be provided in an annex demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language if different. The extract should be, for example, the inventory record or file for the nominated element, including its description, location, community(ies), viability, and so on. It may be complemented by a reference below to a functioning hyperlink through which such an inventory may be accessed, but the hyperlink alone is not sufficient.

The nominated element's inclusion in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, a submitting State Party may be in the process of completing or updating one or more inventories, but has already duly included the nominated element on an inventory-in-progress.

Not fewer than 150 or more than 250 words

On the basis of the scientific identification, authentication, deliberation and evaluation of its intangible cultural heritage, the DPRK made out the State Inventory of the Intangible Cultural Heritage on February 25, 2013.

Ssirum was registered as No. 8, and the relevant information and video-recordings, the nominations of the relevant units and the consents from the communities, groups and individuals were collected to be incorporated in the inventories concerned.

In drawing up the inventory for Ssirum, the relevant department of the NAPCH and the authoritative experts from **Kim Il Sung** University, Korea University of Physical Education and the Korean Ssirum Association were involved, and the NAPCH was responsible for maintaining and updating the inventory.

Government organs and social organizations at different levels and individual persons were involved in the inclusion of the element in the State Inventory of the Intangible Cultural Heritage, especially various organizations and citizens of Pyongyang and North Phyongan Province.

The NAPCH regularly updates the above inventory, as defined in Articles 11 and 12 of the Convention for the Safeguarding of the Intangible Cultural Heritage.

To demonstrate the element's inclusion in the State Inventory, the inventory for Ssirum (tentative, compiled in 2013) is attached in the annex (Korean and English) to this nomination.

6. Documentation

6.a. Appended documentation (mandatory)

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

- ☒ documentary evidence of the consent of communities, along with a translation into English or French if the language of concerned community is other than English or French
- ☒ documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language if different
- ☒ 10 recent photographs in high definition
- ☒ cession(s) of rights corresponding to the photos (Form ICH-07-photo)
- ☒ edited video (from 5 to 10 minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French
- ☒ cession(s) of rights corresponding to the video recording (Form ICH-07-video)

6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, principal published references providing supplementary information on the element, such as books, articles, audio-visual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

History of Koryo

Excerpts from Interpreter Pak's Tales

Travelogue of Korea, Vol. 3

Tales by Ou, Vol. 4 (Society), first half of the 17th century, Ryu Mong In

Miscellaneous Records, Vol. 2 (Tano), late 18th century, Ryu Tuk Gong

Three States in the East, first half of the 19th century, Hong Sok Mo

Muyedobothongji, 1970

Tradition of Korean Folklore, 1994, Science and Encyclopedia Publishing House

Dictionary of Korean Folklore, 2014, Science and Encyclopedia Publishing House

Korean Ssirum, 2014, Sports Publishing House

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

The nomination should conclude with the signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multi-national nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Mr. Ryong Ju

Title: Director General, National Authority for the Protection of Cultural Heritage

Date: August 24, 2012

Signature:



Name(s), title(s) and signature(s) of other official(s) (For multi-national nominations only)

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