



United Nations
Educational, Scientific and
Cultural Organization

Intangible
Cultural
Heritage

Representative List

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ICH-02 – Form
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Le 02 JUIN 2015

N° 0471

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.

The People's Republic of Bangladesh

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

MANGAL SHOBHAJATRA ON PAHELA BAISHAKH

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

পহেলা বৈশাখে মঙ্গল শোভাযাত্রা

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.

Mangal Shobhajatra of Nababarsha

While 'Pahela Baishakh' is the first day of the Bangla New Year, 'Nababarsha' means the Bangla New Year.

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

Mangal Shobhajatra on Pahela Baishakh is a vibrant and colorful procession organized by the students and teachers of the Faculty of Fine Arts of the University of Dhaka, in which thousands of people from all walks of life join freely and spontaneously as part of their celebration of the Bangla New Year. In the 1980s, when several incidents including devastating floods and imposition of military rule put the people of the country in great distress, the students decided to fight creatively against the undemocratic rule and bring to the common people hope for a better future. In 1989, the students organized a colorful procession entitled "Mangal Shobhajatra" - literally meaning wellbeing procession - on Pohela Baishakh, the first day of the Bangla New Year. Since then, the students and teachers of the Faculty of Fine Arts of the University of Dhaka have remained in the forefront for organizing Mangal Shovajatra every year.

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

Dhaka City, the Capital of Bangladesh, is the centre of the event. Though it takes place at Dhaka City it appeals profoundly to the people of the whole of Bangladesh through wide coverage in the electronic media and extensive publicity in the press. People from all around the country are free to join the procession. Even many expatriate Bangladeshis visit Dhaka during that time of the year to join the joyous occasion.

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: Khan

Given name: Shamsuzzaman

Institution/position: Director General

Address: Bangla Academy

3 Kazi Nazrul Islam Avenue, Ramna

Dhaka 1000, Bangladesh

Telephone number: 88-02-9580

E-mail address: szk_shyamoli@yahoo.com

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 249

Mangal Shobhajatra is a vibrant procession brought out in Dhaka City on the first day of Bangla New Year . It is a creative innovation to give new social and cultural meanings to the celebration of Bangla New Year, a tradition going back to 1556 CE during the reign of Mughal Emperor Akbar the Great. In 1989, the students and teachers of the Faculty of Fine Arts of Dhaka University organized a colorful procession entitled "Mangal Shobhajatra", literally meaning well-being procession, on the first day of the Bangla New Year. Since then, Mangal Shobhajatra has become a major secular festive event in which people from all walks of life join freely and spontaneously.

Pahela Baishakh, the first day of Bangla New Year, coincides with 14 April. Preparation for Mangal Shobhajatra begins a month earlier on 14 March in the campus of the Dhaka University. The students, under the guidance of their teachers, make several large artifacts for display in the procession. Each year at least one stupendous artifact is made to signify the dark forces of evil and iniquity. This one and the other artifacts vary from year to year. The Mangal Shobhajatra of 2013 comprised a monster and a reptile to signify the sinister forces, a dove to symbolize peace, a bull to stand for the revolutionary spirit, a clenched hand to embody vigour and courage, and a wide range of masks for the activists to carry in order to drive away the sinister forces and pave

the way for progress.

- (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

The teachers and students of the Faculty of Fine Art of the University of Dhaka are the bearers and practitioners of the element. They constitute a cohesive community, at present comprising 68 teachers and about 1,000 students. So far as the specific roles relating to the element are concerned the bearers and practitioners fall into the following categories with special responsibilities for the practice and transmission of the element: (1) the central committee consisting of ten teachers, headed by the Dean of the Faculty of Fine Art, decides what artifacts will be made, manages the entire process of preparation for Mangal Shobhajatra on Pahela Baishakh, and implements the action plan for the success of the procession on the streets; (2) five committees, each consisting of five teachers and ten students and each entrusted with the task of making a large artifact; (3) a committee consisting of five teachers and ten students to organize the making of a wide range of masks; (4) a committee consisting of five teachers and ten students to coordinate the making of small objects for sale and display; and (5) a committee consisting of five teachers and ten students to coordinate sales and manage accounts. As the large artifacts vary from year to year, the role of each concerned committee is crucial for the design and completion of each large artifact. All the teachers, students and even many former students participate in the process of preparation at the venue.

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

Not fewer than 150 or more than 250 words

As Mangal Shobhajatra on Pahela Baishakh is an annual event, the knowledge and skills related to the element are being handed down from year to year. The element requires month-long intensive preparation in which, as detailed above, all the teachers and students participate voluntarily. This practice guarantees the transmission of the element. The new students acquire the knowledge and skills from the senior students under the supervision of the teachers. In fact, the element has become an unbroken tradition of the bearers and practitioners by virtue of its being an integral part of their academic pursuit for creative work and a democratic vision for freedom and justice. The whole process of creating the artifacts, though apparently tedious and time-consuming, is such a lively and stimulating venture for the teachers and students that they eagerly wait for this annual event and are determined to carry it on from generation to generation. Their creative innovation has now become their most enjoyable voluntary effort from year to year. They can easily express their solidarity with the people who not only enjoy the ecstasy of the festive event but also feel determined to uphold their democratic rights and secular values and fight against the sinister forces. In the context of this scenario the element has attained massive popularity and thus intransience. As a result, the transmission of the knowledge and skills related to the element is a continuous process and is firmly incessant.

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

Not fewer than 150 or more than 250 words

As Mangal Shobhajatra on Pahela Baishakh is a secular festive event by way of a vibrant procession as well as a powerful ritual by means of its message, its social functions are fourfold: (1) demonstrating collective participation of the bearers and practitioners in month-long intensive

preparation; (2) connecting the people in such a manner as to make them supportive of the element; (3) attracting the people to participate in the procession for a joyous and blissful experience; and (4) uniting the people irrespective of caste, creed, religion, class, gender and age for a sense of solidarity in the midst of ecstasy.

Thousands of people buy small objects at the venue of preparation and carry them home not simply as souvenirs but, more importantly, as items illustrative of the folk heritage of Bangladesh. The month-long intensive work reaches its climax with a musical soiree that goes on till midnight. On 14 April the huge artifacts placed on hand-pulled carts, the activists carrying colourful masks, the musical sounds of a wide variety, and the delight and hilarity of the participants make such a spectacular scene that streams of people feel inspired to join the procession. In the context of the month-long captivating atmosphere and its high point on Pahela Baishakh the cultural meanings of the element are threefold: (1) the pride of the people in the folk heritage of Bangladesh; (2) the strength and courage of the people to fight against the sinister forces; and (3) the vindication of truth and justice.

- (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 155

There is no 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.

The bearers and practitioners are a community with a strong sense of togetherness for sticking to the element which is a secular one. They have won the respect of the people who, irrespective of caste, creed, religion, class, gender and age, enjoy and value the element. It gets huge coverage in the national media. The creativity and skills of the bearers and practitioners are widely recognized through the moving artifacts in the procession as well as through the small objects that they sell at affordable prices to streams of people for a month leading upto Mangal Shobhajatra on 14 April of each year. The bearers and practitioners have established strong rapport with the common people supportive of Mangal Shobhajatra on Pahela Baishakh.

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 132

Mangal Shobhajatra on Pahela Baishakh is a brilliant innovation of high artistic significance. Its unprecedented strength lies in its capacity to unite the people irrespective of caste, creed, religion, class, gender and age for a common cause in the midst of ecstasy for the celebration of the Bangla New Year. More decisively, giving new social and cultural meanings to the event in which thousands of people participate the element has fascinated the citizens throughout the country. As the element motivates the people to stand for peace and fight against the sinister

forces, its message transcends the local and national boundaries. Therefore, its inscription on the Representative List will contribute to the visibility of the intangible cultural heritage in general and raise awareness of its importance at the local, national and international levels.

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

Not fewer than 100 or more than 150 words

The month-long intensive preparation attracts thousands of common people including children who come to the venue to observe and enjoy the dynamic mission of the teachers and their students. The students also make smaller objects, such as birds, painted shallow earthen plates, masks and watercolour paintings, for sale at reasonable prices to scores of people. The proceeds from the sales are used entirely to pay for all the activities pertaining to the element. It is thus evident that the people are willing to be part of the element. The month-long venture is also illustrative of how best the bearers and practitioners can act as a team for organizing a secular festive event. Therefore, the element's inscription will encourage dialogue not only among the bearers and practitioners but also between this cohesive community and thousands of people participating in Mangal Shobhajatra on Pahela Baishakh.

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

Not fewer than 100 or more than 150 words

Mangal Shobhajatra on Pahela Baishakh is such a creative act that it has gained a vast audience, both during the periods of preparation and the actual performance. While the ecstasy of the event may linger in their minds long after the transitory performance, and even longer in the small objects they have bought to be part of the intangible cultural heritage, the process of their association with the social and cultural meanings that the element has added to the celebration of the Bangla New Year becomes endurable. This harmonious relationship between creativity and joyous performance and the awareness of a collective vision of tradition provide through the element an entry into values, beliefs and aesthetics for more competent use of collective strength. This uniqueness of Mangal Shobhajatra on Pahela Baishakh will promote respect for cultural diversity and human creativity if the element is inscribed.

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 viability of the element is ensured by the bearers and practitioners as part of their creative endeavour and their vision for a better future through the annual celebration of the Bangla New Year. When they first introduced the element in 1989, its scale was much smaller. Since then it has been gaining in size and magnitude with more and more people showing their interest in all aspects of its function and performance. For the bearers and practitioners the element cannot be reduced to mindless repetition. They firmly believe that inspired creativity is only possible through working within a set of principles. These principles are based on the people's love for traditional objects, their pride in their cultural heritage, their belief in the democratic rights for which they waged a War of Liberation in 1971, and their total rejection of the sinister forces including religious bigotry and extremism. With these principles in view the bearers and practitioners formulate their ideas and translate them into reality. As a result, Mangal Shobhajatra on Pahela Baishakh serves as a catalyst to make their creative impulse find many outlets. They create different large artifacts—at least one to represent the sinister forces, another to signify courage and strength, and still another to symbolize peace, and so on. By varying the artifacts from year to year they demonstrate their creativeness and the element's viability as they are determined to uphold the people's democratic rights and fight for peace and justice.

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

Celebration of the Bangla New Year on Pahela Baishakh is a national event. As already stated above, Pahela Baishakh is 14 April. To honour this national event and show respect to the people's love for the day, the State Party refers to 14 April as Pahela Baishakh for the purpose of declaring the day a national holiday. Mangal Shobhajatra on Pahela Baishakh is now the grandest event for the celebration of the Bangla New Year. Its appeal to the people is so overwhelming and profound that Mangal Shobhajatra on Pahela Baishakh has become another secular festive event and a powerful ritual by its own right. The State Party recognizes the creativity and innovative excellence of the bearers and practitioners on the one hand and the thoughtfulness and heritage-consciousness of the people on the other, by conducting identification, documentation and research for nominating the element for inscription.

As Mangal Shobhajatra on Pahela Baishakh is self-supportive because of the voluntary labour and craftsmanship of the bearers and practitioners and the financial support coming from scores of people buying small traditional objects and paintings made by the bearers and practitioners, no financial support from the State Party is required for maintaining the element. The State

Party, however, keeps the streets traffic-free for the easy movement of the procession on Pahela Baishakh. The State Party is confident that the bearers and practitioners, in collaboration with the thoughtful and heritage-conscious people, will safeguard the element in the years to come.

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

Those who innovated the element in 1989 and used it as part of the celebration of the Bangla New Year in Dhaka City are now senior teachers in the Faculty of Fine Art of the University of Dhaka and are still in the exercise of transmitting the element to their colleagues and students. Since then the spirit of creativity and excellence that infused their work lives on in a legacy of masterly guidance and youthful exuberance and in the hearts of thousands of common people from whom the element acquires its vitality. The prospects of its survival and sustainability remain ever strong as the years roll by. Transmission, particularly through formal and non-formal education, preservation, protection, promotion, and enhancement with regard to the element will be the ongoing tasks of the Faculty of Fine Art. On the other hand, identification, documentation, and research with regard to the element will be taken care of by Bangla Academy representing the State Party. Bangla Academy will also take care of the preservation and protection of the data to be accumulated with regard to the element.

The proposed safeguarding measures to help ensure the element's visibility, vitality and public attention at present and in the future fall into the following segments:

1. Responsibilities of the teachers in the Faculty of Fine Art

The teachers should continue to exert their influence upon the students to enable them to understand the social and cultural meanings of the element, should continue to transmit the knowledge and skills related to the element to the students, and should continue to motivate them to carry on the transmission of the element to the new students. The teachers should continue to be active in their advisory and supervisory roles to ensure that the students are capable of making all the artifacts collectively and elegantly. They should make sure that the students work within the boundaries of certain culturally determined rules of acceptable expression, balancing individual creativity with group needs and ideas.

2. Responsibilities of the students in the Faculty of Fine Art

The students should regard the element as their unique legacy from their predecessors and should feel proud of transmitting the element to their successors. They should delight in skill and find meaning and pleasure in the qualities of workmanship, in their ability to manipulate the tools and materials and to create objects of beauty through their intimate touch, through their mastery of technique. It is of utmost importance for the senior students to make sure that the element fills the new students with some kind of emotion. The more they work with the new students, the better it comes out.

3. Responsibilities of the experts and researchers in Bangla Academy

The element has to be identified and documented thoroughly. The element has to be videoed from year to year. As the bearers and practitioners of the element have become a community that shares in common some kind of identity and expressive culture, the element requires extensive research to answer the following questions:

What is the history of the element? Who were first involved in innovating and developing the element? What are their stories? What were the important turning points and challenges? What are the hallmarks or characteristics of the element? How rich and meaningful is the element on many levels? How do the students love interacting with their teachers and how does this interaction help them uncover the uniqueness of the element? How do the students pour their hearts and souls into creating artifacts that reflect the essence of Mangal Shobhajatra on Pahela Baishakh? How do the people share values, goals, experiences, and interests as they participate in Mangal Shobhajatra on Pahela Baishakh? How enthusiastically do they respond to the contents of the element, such as large artifacts placed on hand-pulled carts, a wide range of masks, music, dance, hilarity, etc.? How effectively and powerfully does the element enrich the people's daily lives, bless them with a broad spectrum of folk arts and traditions, and define their cultural heritage? Finally, how does the element enhance, deepen and outlive the celebration of the Bangla New Year?

In answering the questions referred to above the experts and researchers must readily embrace folklorists' methods of collecting and preserving primary sources through observing, interviewing, listening, recording, writing, sketching, mapping, categorizing, quantifying, and analyzing findings.

Inscription of the element on the Representative List will enhance its visibility, vitality and public attention.

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

Not fewer than 150 or more than 250 words

The Ministry of Cultural Affairs, representing the State Party, will allow a great degree of autonomy to the Faculty of Fine Art of the University of Dhaka to implement the proposed safeguarding measures other than those related to proper identification, thorough and painstaking documentation, and intensive research and to the preservation and protection of the accumulated data. Bangla Academy, a national institution of arts and letters, will be entrusted with the tasks of identification, documentation, research, preservation, and protection. The State Party will support these tasks financially. A book on the element will be published. The State Party will encourage the media to highlight the element both at home and abroad. It is worth mentioning here that the national dailies bring out special supplements while Bangladesh Betar (radio), Bangladesh Television and different private channels air special programmes to mark the celebration of the Bangla New Year, especially Mangal Shobhajatra on Pahela Baishakh.

Bangla Academy has a Folk Heritage Museum. The State Party will support its expansion. The Folk Heritage Museum will collect and preserve photographs, videos, and representative artifacts related to the element. Bangla Academy will also hold lectures and seminars on the element.

(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 are directly linked to the month-long intensive preparation for holding and sustaining Mangal Shobhajatra on Pahela Baishakh. The students and teachers of the Faculty of Fine Art under the patronage of the Dhaka University authority constitute a self-sustained community which has played the central role in the planning of the proposed safeguarding measures. As the University of Dhaka is a publicly funded institution, it consulted

with such public bodies as Ministry of Culture, Ministry of Education, Bangla Academy, Commissioner of Dhaka Metropolitan Police, and the Mayor Office of Dhaka City in developing the safeguarding plans. It also consulted with the teachers and students, researchers, cultural organizations and media representatives to receive their support in planning and implementing the proposed safeguarding measures.

The central committee, formed annually by the Dean of the Faculty of Fine Art, will act as the central authority to implement the proposed safeguarding measures. This body will keep close liaison and collaboration with all the relevant public and private entities and individuals to ensure implementation of the safeguarding plans. Periodic meetings and round-table discussions organized by the Dean of the Faculty of Fine Art of Dhaka University are envisaged to review the implementation of safeguarding measures.

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 body: The Faculty of Fine Art, University of Dhaka

Name and title of the contact person: Professor Syed Abul Barq Alvi
Dean, Faculty of Fine Art, University of Dhaka

Address: Faculty of Fine Art, University of Dhaka
Shahbagh, Dhaka 1000, Bangladesh

Telephone number: 88-02-967-5219

E-mail address: deanfineart@du.ac.bd

Other relevant information:

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

Being the innovator of Mangal Shobhajatra on Pahela Baishakh the teachers and students of the Faculty of Fine Art of the University of Dhaka are the exclusive bearers and practitioners of the element, and they organize Mangal Shobhajatra on Pahela Baishakh each year. They became excited when they learned that the Ministry of Cultural Affairs would nominate Mangal

Shobhajatra on Pahela Baishakh for inscription on the Representative List of the Intangible Cultural Heritage of Humanity. Bangla Academy was entrusted with the task of preparing the nomination file and of producing a video in consultation and collaboration with the bearers and practitioners of the element.

Mangal Shobhajatra on Pahela Baishakh, a vibrant procession in celebration of the Bangla New Year, takes place once a year on 14 April. But its preparatory work begins one month earlier on 14 March. For this nomination the experts and researchers, in partnership with the bearers and practitioners, observed, studied, documented and videoed the intensive preparation of the element from 14 March to 13 April 2013 and finally observed, studied, documented and videoed Mangal Shobhajatra on Pahela Baishakh, that is, on 14 April 2013. This partnership was extremely fruitful and productive. All the information relating to the element comes from the bearers and practitioners.

The Dean of the Faculty of Fine Art, who is the leader and heads the central committee for organizing Mangal Shobhajatra on Pahela Baishakh, was extremely friendly and courteous. He fully explained the action plan, how the element is self-supportive, and how Mangal Shobhajatra on Pahela Baishakh is organized. The senior teachers, who were previously the students of the Faculty and had given birth to Mangal Shobhajatra on Pahela Baishakh in 1989, narrated the background of the element, justified its inclusion in the celebration of the Bangla New Year, elucidated the details of the element, and explained the significance of each large artifact to the experts and researchers. The current students demonstrated the process of constructing the frame of each large artifact and the method of decorating each. They also demonstrated the making of a wide variety of masks.

The bearers and practitioners participated in the process of preparing the nomination file intimately and thoroughly in close interaction and communication with the experts and researchers. This nomination file is, therefore, the product of their joint efforts.

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 159

Through two letters, one from the Dean on behalf of the Faculty of Fine Art of the University of Dhaka and another on behalf of the teachers and students of the Faculty of Fine Art of the University of Dhaka, the bearers and practitioners have conveyed their free, prior and informed consent to the nomination of MANGAL SHOBHAJATRA ON PAHELA BAISHAKH for its inscription on the Representative List of the Intangible Cultural Heritage of Humanity. As they can read, write and speak in English, their written or recorded concurrence has been provided in English. Their consent is based on their understanding that the proposed inscription will not only bring wider recognition to the element but will also enrich the intangible cultural heritage of the entire humanity. They actively participated in the nomination process with pleasure as well as in collaborating with the experts and researchers who observed, studied, documented and videoed all aspects of the element. The two consent letters, duly signed, are attached to the nomination file.

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 76

There are no specific aspects to which access is restricted by customary practices. The Faculty of Fine Art of the University of Dhaka, which organizes Mangal Shobhajatra on Pahela Baishakh annually, has not enacted and conducted any such customary practices as to maintain the secrecy of certain knowledge and skills related to the element. The bearers and practitioners love to share their knowledge and skills with all irrespective of caste, creed, religion, class, gender and age. It is worth noting that while Mangal Shobhajatra is organized by the students and teachers of the Faculty of Fine Art of Dhaka University, people from all sections of the society irrespective of their cast, creed, religion or ethnicity can freely participate in the procession. Many foreign tourists and members of diplomatic corps also take part in the Mangal Shobhajatra.

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. Name of the entity: The Faculty of Fine Art, University of Dhaka
- b. Name and title of the contact person: Professor Syed Abul Barq Alvi, Dean
- c. Address: Faculty of Fine Art, University of Dhaka, Shahbagh, Dhaka 1000, Bangladesh
- d. Telephone number: 88-02-967-5219
- e. E-mail: deanfineart@du.ac.bd

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 242

In 2005-2006 the Ministry of Cultural Affairs of the People's Republic of Bangladesh commissioned a cultural survey to prepare an inventory of the Intangible Cultural Heritage of Bangladesh. The results of the survey were published in 12 volumes in 2007. The Ministry of Cultural Affairs of Bangladesh formally adopted these volumes as the national inventory of the Cultural Heritage. At present Bangladesh maintains only one inventory of the cultural heritage—both tangible and intangible. Two separate inventories, one for the tangible cultural heritage and another for the intangible cultural heritage, will be developed when necessary resources and expertise are available.

The 11th volume entitled Living Traditions includes the nominated element. MANGAL SHOBHAJATRA ON PAHELA BAISHAKH was included in the inventory as an element of the intangible cultural heritage under Section 8 of the 11th volume at pages 564-567. It may be mentioned here that the 11th volume was accepted as the national inventory of Bangladesh when Traditional Art of Jamdani Weaving was inscribed on the Representative List of the Intangible Cultural Heritage of Humanity on 4 December 2013. The 11th volume and the relevant pages of the inventory have been attached to the nomination form. The inclusion of the element in the inventory was based on the express consent of the bearers and practitioners.

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.

1. Chaudhury, Titash, Baishakh O Amader Oitizha Chetona (Baishakh and Our Tradition Consciousness). Dhaka: Bangla Academy, 2000.
2. Glassie, Henry and Firoz Mahmud, Living Traditions. Dhaka: Asiatic Society of Bangladesh, 2007).
3. Hossain, Nisar, 'Utshabe Natun Matra: Mangal Shobhajatra' (Mangal Shobhajatra: A New Dimension to the Festival). Samakal, Sunday, 14 April 2013.
4. Khatun, Shahida, 'Pahela Baishakh,' in Shahida Khatun (ed.), International Folklore Conference 13-15 April 2013, pp. 9-10.
5. Shamim, Ekramul Haque, Mangaler Janya Shobhajatra (Shobhajatra for Well-being). Samakal, Thursday, 14 April 2011.

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: M. Shahidul Islam

Title: Ambassador of Bangladesh to France and Permanent Delegate to UNESCO

Date: 01.06.2015

Signature:

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