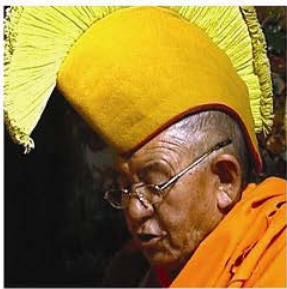




United Nations
Educational, Scientific and
Cultural Organization

Intangible
Cultural
Heritage

2003 Convention for the Safeguarding of the Intangible Cultural Heritage



MEDIA KIT

www.unesco.org/culture/ich/

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More information is available on the website of the Convention for the Safeguarding of Intangible Cultural Heritage <http://www.unesco.org/culture/ich/>, where you will find:

- Text of the Convention <http://www.unesco.org/culture/ich/en/convention>
- List of States Parties to the Convention <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00024>
- Webpage dedicated to the capacity building programme <http://www.unesco.org/culture/ich/en/capacitation/>
- Periodic reports on the implementation of the Convention <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00460>
- List of accredited NGOs <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00331>
- Publications produced by UNESCO on intangible cultural heritage <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00451>
- Working and information documents related to the eighth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage <http://www.unesco.org/culture/ich/en/8COM>, including:
 - Link to the webcast of the meeting
 - Press releases related to the session (please visit the webpage of UNESCO Media Services): <http://www.unesco.org/new/en/media-services/for-the-press/press-releases/>
 - Media resources page <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00668>

1. Introduction

Intangible cultural heritage

The term 'cultural heritage' has changed content considerably in recent decades, partially owing to the instruments developed by UNESCO. Cultural heritage does not end at monuments and collections of objects. It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

While fragile, intangible cultural heritage is an important factor in maintaining cultural diversity in the face of growing globalization. An understanding of the intangible cultural heritage of different communities helps with intercultural dialogue, and encourages mutual respect for other ways of life. The importance of intangible cultural heritage is not the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next. The social and economic value of this transmission of knowledge is relevant for minority groups and for mainstream social groups within a State, and is as important for developing States as for developed ones.

Intangible cultural heritage is:

- **Traditional, contemporary and living at the same time:** intangible cultural heritage does not only represent inherited traditions from the past but also contemporary rural and urban practices in which diverse cultural groups take part;
- **Inclusive:** we may share expressions of intangible cultural heritage that are similar to those practised by others. Whether they are from the neighbouring village, from a city on the opposite side of the world, or have been adapted by peoples who have migrated and settled in a different region, they all are intangible cultural heritage: they have been passed from one generation to another, have evolved in response to their environments and they contribute to giving us a sense of identity and continuity, providing a link from our past, through the present, and into our future. Intangible cultural heritage does not give rise to questions of whether or not certain practices are specific to a culture. It contributes to social cohesion, encouraging a sense of identity and responsibility which helps individuals to feel part of one or different communities and to feel part of society at large;
- **Representative:** intangible cultural heritage is not merely valued as a cultural good, on a comparative basis, for its exclusivity or its exceptional value. It thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities;
- **Community-based:** intangible cultural heritage can only be heritage when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it – without their recognition, nobody else can decide for them that a given expression or practice is their heritage.

Convention

UNESCO's conventions in the field of culture were drafted and adopted following the request by Member States to develop international standards that could serve as a basis for drawing up national cultural policies and strengthen cooperation among them.

The General Conference of UNESCO adopted in 2003, at its 32nd session, the Convention for the Safeguarding of the Intangible Cultural Heritage. The adoption of the Convention became a milestone in the evolution of international policies for promoting cultural diversity, since for the first time the international community had recognized the need to support the kind of cultural manifestations and expressions that until then had not benefited from such a large legal and programmatic framework.

Complementary to other international instruments dealing with cultural heritage, such as the Convention concerning the Protection of the World Cultural and Natural Heritage, the main goal of this 2003 Convention for the Safeguarding of the Intangible Cultural Heritage is to safeguard the practices, representations, expressions, knowledge and skills that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.

The Convention was ratified at an unprecedented rate - in November 2013, 157 Member States have ratified the Convention, which is more than three-quarters of the 195 Member States of UNESCO.

Read the text of the Convention at <http://www.unesco.org/culture/ich/en/convention>

Safeguarding the intangible cultural heritage

To be kept alive, intangible cultural heritage must be relevant to its community, continuously recreated and transmitted from one generation to another. There is a risk that certain elements of intangible cultural heritage could die out or disappear without help, but safeguarding does not mean fixing or freezing intangible cultural heritage in some pure or primordial form. Safeguarding intangible cultural heritage is about the transferring of knowledge, skills and meaning. Transmission – or communicating heritage from generation to generation – is emphasized in the Convention rather than the production of concrete manifestations such as dances, songs, musical instruments or crafts. Therefore, to a large extent, any safeguarding measure refers to strengthening and reinforcing the diverse and varied circumstances, tangible and intangible, that are necessary for the continuous evolution and interpretation of intangible cultural heritage, as well as for its transmission to future generations.

Does this mean that intangible heritage should always be safeguarded, or be revitalized at any cost? As any living body, it follows a life cycle and therefore some elements are likely to disappear, after having given birth to new forms of expressions. It might be that certain forms of intangible cultural heritage, despite their economic value, are no longer considered relevant or meaningful for the community itself.

As indicated in the Convention, only intangible cultural heritage that is recognized by the communities as theirs and that provides them with a sense of identity and continuity is to be safeguarded. By 'recognition', the Convention means a formal or, more often, informal process by which communities acknowledge that specific practices, representations, expressions, knowledge and skills and, if appropriate, associated instruments, objects, artefacts and cultural spaces, form part of their cultural heritage.

Safeguarding measures must always be developed and applied with the consent and involvement of the community itself. In certain cases, public intervention to safeguard a community's heritage may be undesirable, since it may distort the value such heritage has for its community. Moreover, safeguarding measures must always respect the customary practices governing access to specific aspects of such heritage, for example, sacred intangible cultural heritage manifestations or those that are considered secret.

Intangible Heritage domains

The Convention proposes five broad 'domains' in which intangible cultural heritage is manifested:

- 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.

Instances of intangible cultural heritage are not limited to a single manifestation and many include elements from multiple domains. Take, for example, a shamanistic rite. This might involve traditional music and dance, prayers and songs, clothing and sacred items as well as ritual and ceremonial practices and an acute awareness and knowledge of the natural world. Similarly, festivals are complex expressions of intangible cultural heritage that include singing, dancing, theatre, feasting, oral tradition and storytelling, displays of craftsmanship, sports and other entertainments. The boundaries between domains are extremely fluid and often vary from community to community. It is difficult, if not impossible, to impose rigid categories externally. While one community might view their chanted verse as a form of ritual, another would interpret it as song. Similarly, what one community defines as 'theatre' might be interpreted as 'dance' in a different cultural context. There are also differences in scale and scope: one community might make minute distinctions between variations of expression while another group considers them all diverse parts of a single form.

While the Convention sets out a framework for identifying forms of intangible cultural heritage, the list of domains it provides is intended to be inclusive rather than exclusive; it is not necessarily meant to be 'complete'. States may use a different system of domains. There is already a wide degree of variation, with some countries dividing up the manifestations of intangible cultural heritage differently, while others use broadly similar domains to those of the Convention with alternative names. They may add further domains or new sub-categories to existing domains. This may involve incorporating 'sub-domains' already in use in countries where intangible cultural heritage is recognized, including 'traditional play and games', 'culinary traditions', 'animal husbandry', 'pilgrimage' or 'places of memory'.

Benefits of implementation of the Convention

The implementation of the Convention provides benefits to States Parties, concerned communities (and their intangible cultural heritage), as well as relevant organizations and the whole society. These benefits include:

- development of representation and transmission of intangible cultural heritage;
- increased community well-being;
- greater respect and understanding between communities;
- enhancement of cultural diversity, both nationally and internationally, and
- progress towards sustainable development of the concerned communities and their social and natural environment.

States Parties and other actors can also benefit from the cooperation and international (financial) assistance in the following ways:

- be part of a global network active in the field of heritage, to share expertise and information on the intangible cultural heritage at the international level;
- promote and share best practices for safeguarding through the Register of Best Safeguarding Practices;
- have access to international assistance from the Fund of the Convention;
- establish or strengthen working relationships on heritage issues with other States Parties and organizations in other countries, through cooperation at regional and international levels;
- participate in the work of the statutory organs of the Convention.

Statutory organs of the Convention

The UNESCO Conventions are intergovernmental agreements (between States) that are managed by authorities or organs composed of official representatives of States that have ratified them. The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage has two such bodies, General Assembly and Intergovernmental Committee.

- **General Assembly**

The General Assembly is the supreme body of the Convention. It has no relationship of subordination vis-à-vis any other organ or organization. All States Parties to the Convention are members of the General Assembly, which meets every two years in June.

For more information, please consult the following link:

<http://www.unesco.org/culture/ich/index.php?lg=en&pg=00008>

- **Intergovernmental Committee**

The Intergovernmental Committee is composed of representatives of twenty-four States Parties to the Convention that are elected by the General Assembly for four years. The Committee is entrusted to manage the implementation of the Convention, including the inscriptions of intangible cultural heritage elements on the lists of the Convention and the selection of best safeguarding practices. The Intergovernmental Committee also prepares the Operational Directives for the Implementation of the Convention for final discussion and approval by the General Assembly. Among many other things, it also manages the Fund of the Convention. The Committee meets once a year in ordinary session and reports on its activities to the General Assembly.

To ensure equitable geographical distribution among the members of the Committee and its subsidiary bodies, the Committee decided to follow the principle of (six) electoral groups used in the bodies of UNESCO as a basis for allocating seats.

For more information, please consult the following link:

<http://www.unesco.org/culture/ich/index.php?lg=en&pg=00586>

2. Tenth anniversary of the Convention

Throughout the last decade, the recognition of the importance of intangible cultural heritage and the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage has gained world-wide acceptance. The Convention has been ratified by [157 States](#), demonstrating their commitment to safeguarding the living heritage present on their territories today.

The States Parties to the Convention for the Safeguarding of the Intangible Cultural Heritage have repeatedly indicated that the tenth anniversary of the Convention will be an opportunity for the international community active in the safeguarding of intangible cultural heritage to carry out an initial review and to examine the main issues, constraints and opportunities in the implementation of the Convention.

This special file aims to present all of the activities, led by the States Parties and the UNESCO Secretariat at the local, national, regional, sub-regional and international level, with the participation of communities and the bearers of intangible cultural heritage, as well as various governmental and non-governmental actors.

The Chengdu International Conference on Intangible Cultural Heritage

An international conference in celebration of the tenth anniversary of the Convention was held from 14 to 16 June 2013 in Chengdu (China), in conjunction with the Fourth International Festival of Intangible Cultural Heritage in Chengdu. The aim of this conference was to reflect profoundly on the life of the 2003 Convention so far, providing a strategic opportunity to discuss the intentions of its framers, to identify its achievements thus far and to define priorities for the future.

Scientific and legal experts and States Parties officials who actively took part in the preparation of the Convention participated in a series of plenary round-table panels seeking to look both backward and forward, and focusing particularly on the challenges facing the Convention today:

- Achievements of the Convention: changing the discourse of ICH and implanting new concepts
- Inventories and lists
- Parallel universes: intellectual property, world heritage and cultural goods and services
- Safeguarding experiences in the States Parties
- Open questions and future directions



The conference participants issued a series of recommendations calling on the international



community to renew its commitment to the Convention's fundamental principle that intangible cultural heritage is a guarantee of sustainable development. The recommendations also urge communities, groups and individuals worldwide to continue to cherish their own intangible cultural heritage and to gain an ever-greater respect for the heritage of others. Furthermore, the conference participants underlined the importance for countries to increasingly align their own safeguarding practices with the values and orientations of the Convention.

Related links:

- Video message of the Director-General of UNESCO, Ms. Irina Bokova, at the opening of the Chengdu International Conference on Intangible Cultural Heritage https://www.youtube.com/watch?feature=player_embedded&v=abZfrNgYp6k
- Working documents http://www.unesco.org/culture/ich/index.php?meeting_id=00328)
- Final recommendations <http://www.unesco.org/culture/ich/doc/src/ITH-13-EXP-8-EN.docx>

Exhibition on the fences of UNESCO. Intangible cultural heritage for the sustainable development.

We know that the 2003 Convention interprets intangible cultural heritage through the needs and desires of local communities. The central objective of human development - sustainable livelihoods and reliable income, food security, water security, clean energy, healthy and productive ecosystems, and good governance - are the aspirations of communities that are custodians of intangible cultural heritage.

An exhibition from 28 October to 10 December 2013 on fence of the UNESCO Fontenoy building aims to illustrate the role that living heritage can play in sustainable development. Stories found in different parts of the world show how cultural practices, expressions and knowledge are important in fields such as economic development, health, food security, environmental sustainability, social cohesion and conflict resolution. This exhibition is organized thanks to the generous financial contributions of Monaco and Turkey.



The exhibition coincides with the 37th session of the General Conference of UNESCO in UNESCO Headquarters in Paris (5 November to 21 November 2013) and the 8th session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage (2 to 7 December 2013) in Baku, Azerbaijan.

The exhibition will be made available in digital form on the [UNESCO website](http://www.unesco.org).

Related link:

- “How safeguarding the intangible cultural heritage can contribute to sustainable development?” - see the video interviews taken in 2011 and 2012
<http://www.unesco.org/culture/ich/index.php?lg=en&pg=00479>

Interface for activities to celebrate the tenth anniversary

As part of the tenth anniversary celebrations, a platform has been in place since the beginning of 2013 on the Convention website (see link <http://www.unesco.org/culture/ich/en/anniversaire/>), where all the stakeholders involved in the safeguarding of intangible cultural heritage can register and modify online the events and activities they organize to celebrate this anniversary at the local, national, regional, sub-regional and international level. Once registered, all activities can be immediately consulted on a map, a calendar and a list in their original language.

From May to October 2013, more than a hundred activities have been announced by the States Parties as part of the celebrations.

The activities planned can be grouped into several categories:

- organizing national and international conferences concerning the assessment of the implementation of the Convention and its prospects;
- organizing meetings on capacity building for the implementation of the Convention;
- organizing workshops, conferences and outreach events for young people, students and professors in higher education, staff at museums and cultural institutions;
- organizing communication events about inventories of the intangible heritage;
- organizing festivals, exhibitions, producing films and television series;
- producing publications, including translations of the Operational Directives in national languages;
- organizing cultural events at UNESCO Headquarters;
- organizing competitions and media awareness.

See all scheduled activities for the tenth anniversary of the Convention on a [map](#), a [calendar](#) or a [list](#) in their original language.

Smithsonian Folkways Recordings gives new life to the UNESCO Collection of Traditional Music of the World

In the framework of the partnership established between UNESCO and Smithsonian Institution, the UNESCO Collection of Traditional Music of the World, a pioneering effort for more than five decades to make the world's musical heritage more widely known and appreciated, takes on new life with the release by Smithsonian Folkways Recordings of eight exciting new titles, available as digital downloads or CDs.

The newly released titles, that join more than a hundred previously published, include:

- Oman: Arabian Weddings
- Peru: Andean Music of Life, Work, and Celebration
- Romania: Festive Music from the Maramureş Region
- South India: Ranganayaki Rajagopalan—Continuity in the Karaikudi Vīṇā Style
- Portugal: Festas in Minho
- Venezuela: Afro-Venezuelan Music, volumes I and II
- Japan: Koishimaru Izutsuya: Master of the Kawachi Ondo Epics
- Portugal: Music and Dance from Madeira

The UNESCO Collection was launched in 1961 in collaboration with ethnomusicologist Alain Daniélou (1907-1994) and the International Music Council (created by UNESCO in 1949). Later, the International Institute for Comparative Music Studies and Documentation and the International Council for Traditional Music collaborated with UNESCO as the Collection grew.

The new titles, like their predecessors, are in situ field recordings of musical expressions in their community context. The recordings are accompanied by scholarly annotations and photographs. The Collection is a reflection of the immense variety of music making and of the position music holds within cultures around the globe.

The publication of the eight new titles and republication of the existing titles will be launched during the eighth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage to be held in Baku (Azerbaijan) from 2 to 7 December, part of the celebration of the tenth anniversary of the Convention for the Safeguarding of the Intangible Cultural Heritage.

For more information please contact Thu Huong Nguyen Duy (th.nguyen-duy@unesco.org) for UNESCO and Richard Burgess (BurgessR@si.edu) for Smithsonian Folkways Recordings.

3. First evaluation of the Convention for the Safeguarding of Intangible Cultural Heritage

As the only United Nations agency with a mandate in culture, UNESCO has developed a comprehensive series of standard-setting instruments in this field. Significant time and resources are spent on standard-setting activities related to these instruments and even though the visibility of some of this work is high, no comprehensive evaluation has ever been conducted of the standard-setting work of UNESCO. This evaluation was initiated to generate findings and recommendations regarding the relevance and effectiveness of standard-setting work of the culture sector with a focus on its impact on legislation, policies and strategies of Parties to the conventions. The evaluation is complemented by an audit of the working methods.

The evaluation exercise of all normative work in the Culture Sector is still ongoing. Part one focuses on the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, which had never been evaluated. The findings of part one will be presented to the Convention's Intergovernmental Committee at its next session scheduled for December 2013. The present paper therefore presents preliminary findings and conclusions on the standard-setting work related to the 2003 Convention.

Methodology

Methodology comprised: in-depth desk study; interviews with UNESCO staff, representatives of States Parties, civil society organizations, tradition bearers and other stakeholders; online surveys of all States Parties and accredited NGOs; field missions to four countries; and observation of sessions of the Intergovernmental Committee as well as of its subsidiary and consultative bodies. The evaluation was conducted between March and July 2013 by the IOS Evaluation Section and an external consultant.

Preliminary findings

- **State Parties consider the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage to be a highly relevant international legal instrument**, which is, *inter alia*, demonstrated by an exceptionally high number of ratifications. In the past ten years, 153 States have become Parties to the Convention. This view is also shared by many non-state stakeholders involved in the implementation of the Convention, including NGOs, community-based organizations and members of the Academia.
- **Due to its standard-setting work, especially the 1972 Convention, but also the 2003 Convention and others, UNESCO is widely recognized as a leader in the field of cultural heritage**. Increasingly, the organization is also valued by Member States and other United Nations agencies for its efforts in demonstrating the links between culture and development. Work undertaken in the context of the implementation of the 2003 Convention contributes to this debate.
- **The 2003 Convention has significantly broadened the international discourse around the definition and meaning of cultural heritage**. Intangible cultural heritage is today recognized as a valuable and integral part of people's cultural heritage and as a key provider of people's identity, putting communities at centre stage.
- **A majority of States Parties have integrated the Convention's provisions in cultural policies and laws following ratification**. A high number of States Parties have also put in place a dedicated institutional framework for the implementation of the Convention, such as national intangible cultural heritage bodies and committees.
- **Integration of the provisions of the Convention in policies and laws other than culture (agriculture, health, tourism, etc.) remains a challenge**. While several States Parties have made such efforts, significantly more work needs to be done, both in terms of demonstrating the link between intangible cultural heritage and sustainable development and of putting the mechanisms in place that facilitate the required intersectoral work.
- **In many countries Government institutions lack the financial and human resources to successfully implement the Convention. Understanding the concepts of the Convention also often remains a challenge, both at the government and community levels**. This is especially evident when it comes to inventorying, design and implementation of safeguarding measures, cooperation with other States Parties, preparation of nomination files (both national and multinational), and community consultation and participation in all of these areas.

- **UNESCO has put in place an extensive world-wide capacity building programme with a network of qualified experts.** Of all the mechanisms established by the Convention and the Secretariat to support the implementation of the Convention, the capacity building programme is considered by many to be the most important. Its approach, consisting of a comprehensive, longterm engagement with States Parties and the utilization of a variety of training tools, contributes to the sustainability of the benefits generated. The programme could usefully be extended to include more support in policy and legislative development. More efforts are needed for follow-up and assessment of results achieved.
- **While the Representative List has contributed to increasing the visibility of the Convention and to raising awareness about intangible cultural heritage, its relative importance is overrated.** Other mechanisms, such as the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, the Register of Best Safeguarding Practices and the International Assistance are underused. A better balance needs to be found between these mechanisms by (a) clarifying all misperceptions regarding the concepts and intention of the Representative List; (b) promoting and, if necessary, rebranding the Urgent Safeguarding List; (c) promoting the International Assistance Programme; and (d) rethinking the way best practices are identified and disseminated.
- **The 2003 Convention is closely linked to the 1972 and 2005 Conventions as well as to some of the work of the World Intellectual Property Organization.** While this is generally acknowledged by stakeholders, possibilities for strengthening policy and implementation connections, exchanging experiences and enhancing cooperation between the various culture conventions have not been fully exploited.
- **Overall, the Convention lacks a monitoring and evaluation framework with objectives, indicators and benchmarks, which makes it difficult to measure and demonstrate results.** Periodic reports provide a valuable source of information on the implementation of the Convention. They should be complemented by other sources, so that a more complete data set on results achieved and lessons to be learned can be established.
- **NGOs are recognized to play an important role in the implementation of the Convention at the country level.** Their role is primarily focused on the implementation of safeguarding measures with little or no input in cultural policy-making. At the international level, entry points for NGOs, including organizations representing ICH bearers, to contribute to decision making are limited. Recommendations made by the international NGO Forum, which is highly appreciated by NGOs, are hardly ever considered in detail and taken up by the Intergovernmental Committee. This is a lost opportunity, since the Convention management and policy-making might benefit from the input from a variety of stakeholders.
- **The work of the UNESCO 2003 Convention Secretariat is considered to be of high quality.** Overall its services are much appreciated by States Parties, who consider the Secretariat to be professional, efficient and responsive. The Secretariat, however, lacks resources, which has put constraints on the number of nominations and proposals processed and on other activities.

4. Frequently asked questions and their answers

What is intangible cultural heritage?

'Intangible cultural heritage' refers to the practices, representations, expressions, knowledge and know-how, transmitted from generation to generation within communities, created and transformed continuously, depending on the environment and their interaction with nature and history.

We use the term 'heritage' as it is transmitted from generation to generation, 'cultural' as it provides to communities a sense of identity and continuity, as culture does, and 'intangible' as its existence and transmission essentially rely on human will, which is intangible; it is transmitted by imitation and immersion in a practice, and doesn't necessarily takes the form of a specific place or the production of objects.

Intangible cultural heritage exists only in the present. The expressions of the past that are no longer practised are part of cultural history, but are not intangible cultural heritage as defined in the Convention. Intangible cultural heritage is what communities today recognize as part of their cultural heritage. Therefore, it is often called 'living heritage' or 'living culture'. To stay alive, the intangible cultural heritage must be relevant to the community, who constantly recreates and transmits it from generation to generation.

What intangible cultural heritage is not?

It is not the value given to objects or events, nor the symbolic or spiritual meaning of a monument or a place. It has no exceptional universal value and is not necessarily original or unique.

Why is it important?

Intangible cultural heritage adapts permanently to the present and constitutes cultural capital that is also a powerful driver for development. Creativity and innovation as well as food security, health, education, sustainable use of natural resources and natural disasters prevention lie at the core of intangible cultural heritage.

Intangible cultural heritage is also vital for maintaining cultural diversity in the face of globalization. Understanding intangible heritage contributes to intercultural dialogue, encourages mutual respect and ensures social cohesion. The importance of intangible heritage is not the cultural manifestation itself; it lies in its significance to communities. Its value is both intangible and tangible, linked to the social and economic effects of the knowledge and skills transmitted through it.

More information and examples: <http://www.unesco.org/culture/ich/index.php?pg=00252>

How can you safeguard something intangible?

Not in the same way that you safeguard other cultural heritage. The safeguarding measures of a living heritage aim to strengthen the diverse tangible and intangible conditions that are necessary for its continuous evolution and interpretation by the holding community, as well as for its transmission to future generations. That is why the safeguarding measures shall always gravitate around the community and meet its needs. Also central is the adaptation to changing realities of the socioeconomic contexts in which the communities live.

More information: <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00012>

Why is this UNESCO's concern?

As the only United Nations agency with a specific mandate in culture, UNESCO works to safeguard cultural heritage and promote cultural diversity as a source and resource for dialogue and development. It encourages international cooperation and knowledge-sharing and supports Member States in building their human and institutional capacities.

How can the intangible cultural heritage be useful to sustainable development?

The practise of certain elements of intangible cultural heritage can contribute to sustainable economic development. This heritage is practised and transmitted by the communities concerned for reasons including the preservation of their sense of identity and continuity, social well-being, control of their natural and social environment and income generation. Many of these practices and traditional or indigenous knowledge are, or can be, integrated into health, education and modern management of

the natural and social environment. Development projects aimed to reinforce social cohesion, economic development, education and health are generally more likely to be accepted by local communities and have more chance of success. The knowledge and practices concerning nature and the universe, also interpreted as "intangible cultural heritage", can also help ensure the sustainability of specific natural resources necessary for the practice of this heritage.

On this subject, please also see the part related to the Tenth anniversary of the Convention.

What is UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage?

Adopted in 2003 after 60 years of work in this domain, the Convention is the international community's first binding multilateral instrument intended to safeguard and raise awareness on this fragile heritage. Its goal is to incite and support countries in '[taking] the necessary measures to ensure the safeguarding of the intangible cultural heritage present in [their] territory' (Article 11 of the Convention).

What are the responsibilities of States that ratify the Convention?

At the national level, States Parties must define and inventory the intangible cultural heritage with the participation of the communities concerned; adopt policies and establish institutions to monitor and promote it; encourage research; and take other appropriate safeguarding measures, always with the full consent and participation of the concerned communities. Six years after ratifying the Convention, each State Party must submit a report to the Committee in regards to both the measures it has taken for the implementation of the Convention at the national level and the status of the elements inscribed by its country on the Representative List. For the third consecutive year, such reports are submitted for the eighth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage (see item 6.a of the Agenda).

States are also invited to propose elements to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and Representative List of the Intangible Cultural Heritage of Humanity, and safeguarding programs for the Register of Best Safeguarding Practices. States also have the possibility of asking for international assistance from the Fund for the Safeguarding of the Intangible Cultural Heritage. The resources of this Fund consist of contributions made by States Parties.

Only States Parties to the Convention may submit nominations, but they have an obligation to ensure the widest possible participation of the communities in elaborating the nomination files and safeguarding measures. They must also obtain their free, prior and informed consent to submit a file. Nominations or requests for international assistance made by several States are strongly encouraged, as many elements of intangible cultural heritage are present in several territories and practiced by a community established in several countries, contiguous or not.

Read the text of the Convention:

- Official versions (six languages): <http://www.unesco.org/culture/ich/en/convention/>
- Other languages: <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00102>

Why haven't all States ratified the Convention?

The ratification process takes time, and all countries have not paid the same attention to questions related to the intangible cultural heritage. At the moment of its adoption by UNESCO in 2003, no objection has been formulated against the Convention. It has been ratified more quickly than any other UNESCO treaty (157 States have ratified so far). For example, the very popular World Heritage Convention took twenty-five years to gain as many State Parties as the Intangible Heritage Convention did in nine years. UNESCO has undertaken a number of actions to encourage its Member States to ratify the Convention. A strategy for capacity building has been in place since 2009 to assist States in the implementation of the Convention. Ratification contained in this strategy is one of the four thematic areas identified as urgent priorities for states.

See the map of ratifications at <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00312>

What is the difference between the 1972 World Heritage Convention, the 2003 Convention for Intangible Cultural Heritage and the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions?

The 1972 Convention deals with tangible heritage: monuments, cultural and natural sites. Among other things, it must be of outstanding universal value and of authentic character. Experts and site managers are key actors for identification and protection.

The 2005 Convention aims to provide artists, culture professionals, practitioners and citizens of the world with the possibility to create, produce, promote and enjoy a wide range of cultural goods, services and activities.

The 2003 Convention comes at their intersection. It aims for the safeguarding of a specific form of (intangible) heritage: practices, representations, expressions, knowledge, skills that communities recognize as their cultural heritage. It is also a tool to support communities and practitioners in their contemporary cultural practice, whereas experts are associated only as mediators or facilitators. As a living heritage, the safeguarding measures of intangible cultural heritage aim among other things to ensure its continuing renewal and its transmission to future generations.

What are the Convention's lists?

The Convention provides two lists and a register. Nominations for lists of the Convention are submitted by the States Parties concerned only.

List of Intangible Cultural Heritage in Need of Urgent Safeguarding

It aims to mobilize attention and international cooperation in order to safeguard the intangible cultural heritage whose viability is at risk despite the efforts exerted by the community and the State(s) Party(ies). It takes note of the safeguarding measures elaborated by the State Party with the participation and involvement of the communities.

Register of Best Safeguarding Practices

It aims to select programs, projects and activities at the national, sub-regional and regional levels in order to stimulate exchanges and international cooperation concerning programs having had positive effects and to constitute a source of inspiration for States, communities and anyone interested in the safeguarding of intangible cultural heritage.

Representative List of the Intangible Cultural Heritage of Humanity

It aims to provide greater visibility to the intangible cultural heritage in general, raise awareness of its importance and encourage dialogue in respect of cultural diversity.

For more information: <http://www.unesco.org/culture/ich/en/lists/>

What are the criteria for the inscription on lists?

Each nomination file must satisfy a set of five criteria, of which three are common to both lists. If there is one single criterion that is not satisfied, the file is rejected. Thus, elements might not be recommended for inscription for various reasons. In any case, the Committee does not decide whether the proposed element constitutes intangible cultural heritage (in need of urgent safeguarding or representative of the intangible cultural heritage of humanity) or not. The Committee draws its conclusions from what is found in the nomination file, submitted by concerned State Parties, and does not perform field inquiry to complete or validate this information. The way the submitting State fills and documents the nomination file is therefore crucial for the inscription process.

Criterion 1 (common) The State must demonstrate that the element is intangible cultural heritage. It must provide an explanation of its social and cultural function within and for the communities concerned, show the characteristics of the element bearers and practitioners, the role and specific categories of the people having special responsibilities with respect to the element, and the current ways of transmitting knowledge and know-how related to the element.

Criterion 2 *Urgent Safeguarding List*

The State Party must demonstrate that, despite the efforts exerted by the communities, the viability, transmission and practice of the element are at risk and need the implementation of urgent safeguarding measures.

Representative List

The inscription of the element must contribute to ensure better visibility of the intangible cultural heritage and awareness of its significance, while promoting dialogue, reflecting the world's cultural diversity and representing human creativity.

Criterion 3 *Urgent Safeguarding List*

The State Party must, while guaranteeing the involvement of communities in the process, propose a coherent set of measures apt to meet the challenges

regarding the practice and transmission of the element, and respond to the need of urgent safeguarding.

Representative List

The State Party must report on the measures designed for the safeguarding and promotion of the element, and must prevent potential future threats, including those related to the inscription.

Criterion 4 (*common*) The State Party must demonstrate that the communities have actively participated in the process of preparing the nomination file, while having provided their free, prior and informed consent.

Criterion 5 (*common*) The State Party must ensure that the element is included in an inventory of the intangible cultural heritage present on its territory that has been established with the participation of the relevant communities, groups and non-governmental organizations and that it is regularly updated.

Who decides?

The Intergovernmental Committee, composed of 24 elected members, decides on the inscriptions, not the Secretariat of UNESCO. It meets annually in November or December.

For the Urgent Safeguarding List, Register of Best Safeguarding Practices and requests for assistance greater than US\$25,000, the Committee receives recommendations from the Consultative Body composed of six NGOs and six experts from all regions of world. Regarding the Representative List, it receives recommendations from the Subsidiary Body composed of six members of the Committee.

The Committee takes its decisions unanimously or by vote?

The Committee does vote at times, but in most cases, it takes its decisions by consensus after a debate. Sometimes a member of the Committee may seek to hear more explanations from the submitting State on a particular issue when it is difficult to decide without them. However, the Committee does not have time to debate in-depth on all files. These debates took place earlier in both bodies, who worked for several months on the nominations, and met for one week each for their final recommendations to the Committee.

What is the impact for communities and States of inscription?

With 267 elements, including 90 former masterpieces that were included automatically in the Representative List in 2008, the inscription of elements helps to mobilize unprecedented attention to the notion of intangible cultural heritage, thanks to the visibility it enjoys. A few years ago, the term 'intangible cultural heritage' was vague and mysterious, sometimes derided. Regular and growing media coverage at the time of inscription and beyond helped popularize the concept and mobilize an increasing number of stakeholders, creating an unrestrained positive recognition of the fundamental importance of this form of heritage for social cohesion.

What are the risks and threats of inscription on the lists?

The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage expresses concern about the potential risks and threats for the elements of intangible cultural heritage inscribed on the Lists of the Convention that relate to income generation. This concern is not unfounded: one of the most significant impacts of inscription on the World Heritage List (1972 Convention) has been the considerable increase in tourists visiting designated properties. In some cases this has been to the benefit of the local economy, in others it has above all been a godsend for large tourism agencies located outside of the zone. In some cases, visitors to listed sites have not been properly monitored and the value of property has been damaged.

Likewise, there are threats and risks to intangible cultural heritage due to various types of inopportune activities. This heritage can be "blocked" (loss of variation, creation of canonical versions and consequent loss of opportunities for creativity and change), decontextualized, its sense can be altered or simplified for foreigners, its function and its meaning for the communities concerned can be lost. This can also lead to the abuse of intangible cultural heritage or unjust benefit inappropriately obtained in the eyes of the communities concerned by individual members of the community, the State, the tour operators, the researchers or other outside persons, as well as to the overexploitation of natural resources, unsustainable tourism or overcommercialization of intangible cultural heritage.

If an element, such as a carnival, is on the Representative List, does it mean that it is the best in comparison to other carnivals?

The inscription of an element does not mean it is the 'best' or 'superior' to another or it has a universal value, but only that it has value for the community or individuals who are its practitioners. It was proposed by a State that considers it 'representative', and the State is convinced that its inscription will allow a better understanding of the intangible cultural heritage of humanity and its significance in general.

Are languages in danger or religions eligible for inscription?

No. Specific languages cannot in themselves be nominated as elements to the Lists, but only as vehicles for the expression of the intangible heritage of a given group or community. A tradition requiring the use of a language (knowledge concerning nature, craftsmanship, performing arts) can be inscribed. Its safeguarding will imply the safeguarding of the language concerned. But the syntax, the grammar, the entire lexicon of a language are not considered as intangible cultural heritage under the terms of the Convention.

In a similar way, organized religions cannot be nominated specifically as elements for inscriptions, although much intangible heritage has spiritual aspects. Intangible cultural heritage elements relating to religious traditions are normally presented as belonging under the domain of 'knowledge and practices concerning nature and the universe' or 'social practices, ritual and festive events'.

What happens in the case of controversial cultural practices - such as bullfighting - or practices contrary to universal human rights?

As far as the Convention is concerned, it can take into consideration only the intangible cultural heritage in line with existing international human rights instruments, as well as those meeting the requirements of mutual respect among communities, groups and individuals and sustainable development. Controversial elements can still provoke fruitful discussions and encourage reflection on the meaning and value of intangible cultural heritage to communities, but also on its evolutionary and dynamic, constantly adapting to the historical and social realities. At the national level, States can register what they consider appropriate to their inventories and UNESCO does not interfere with their choices.

How can we be certain that it is the communities that are seeking to safeguard the elements rather than the States?

In the nomination files, States Parties should provide documented evidence of the consent of communities and demonstrate that communities are fully involved in the safeguarding process. The nomination process is transparent and the public debates are broadcast over the Internet.

Is there a limit to the number of files that a State can submit for examination?

For the moment, the Committee seeks to examine to the extent possible, at least one file per State, within an overall ceiling of sixty files per year from all four mechanisms. States are the ones that indicate their priorities. In case there are more than sixty states' nominations and we cannot consider one nomination by State, priority is given to: (i) files from States having no elements inscribed, best safeguarding practices selected or requests for International Assistance greater than US\$25,000 approved, and nominations to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding; (ii) multinational files; and (iii) files from States with the fewest elements inscribed, best safeguarding practices selected or requests for International Assistance greater than US\$25,000 approved, in comparison with other submitting States during the same cycle.

Once elements are included on the lists, what steps does UNESCO take to safeguard them?

Safeguarding of intangible cultural heritage is the responsibility of the States Parties to the Convention. Developing States have the possibility to request international assistance from the Fund for the Safeguarding of the Intangible Cultural Heritage, the award is decided by the Committee (or its Bureau for amounts up to US\$25,000).

There is also a process of regular monitoring which requires States to report to the Committee on the status of the elements. Every four years, the States Parties are required to submit a report on the elements inscribed on the Urgent Safeguarding List, which must include an assessment of the actual

state of the element, the impact of safeguarding plans and the participation of communities in their implementation. They are also required to provide information on the community institutions and organizations that are involved in the safeguarding effort.

Furthermore, every six years, the States Parties must present periodic reports on the measures taken to implement the Convention, in which they must report the current state of all the elements present on their territory and inscribed on the Representative List. These detailed reports contain information on the viability and the action taken for the safeguarding of inscribed elements.

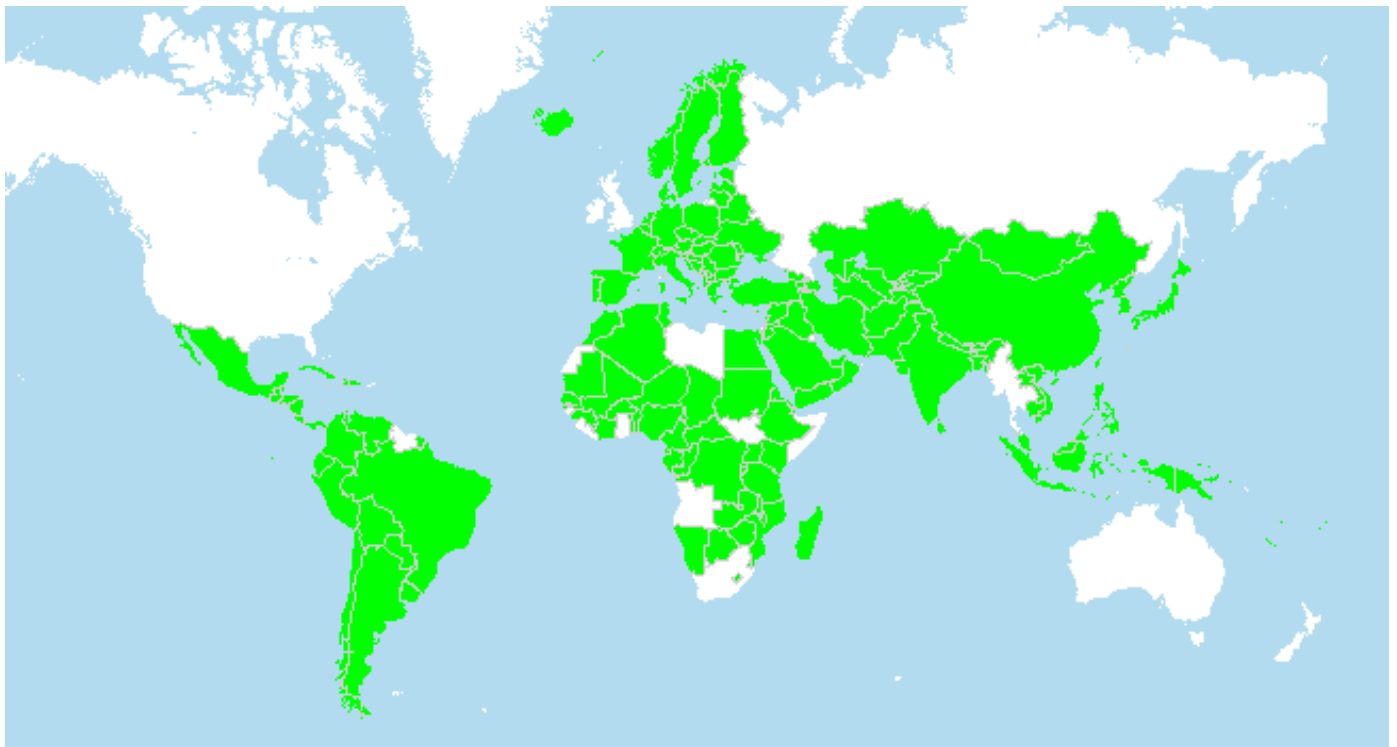
5. Facts and figures

Ratification

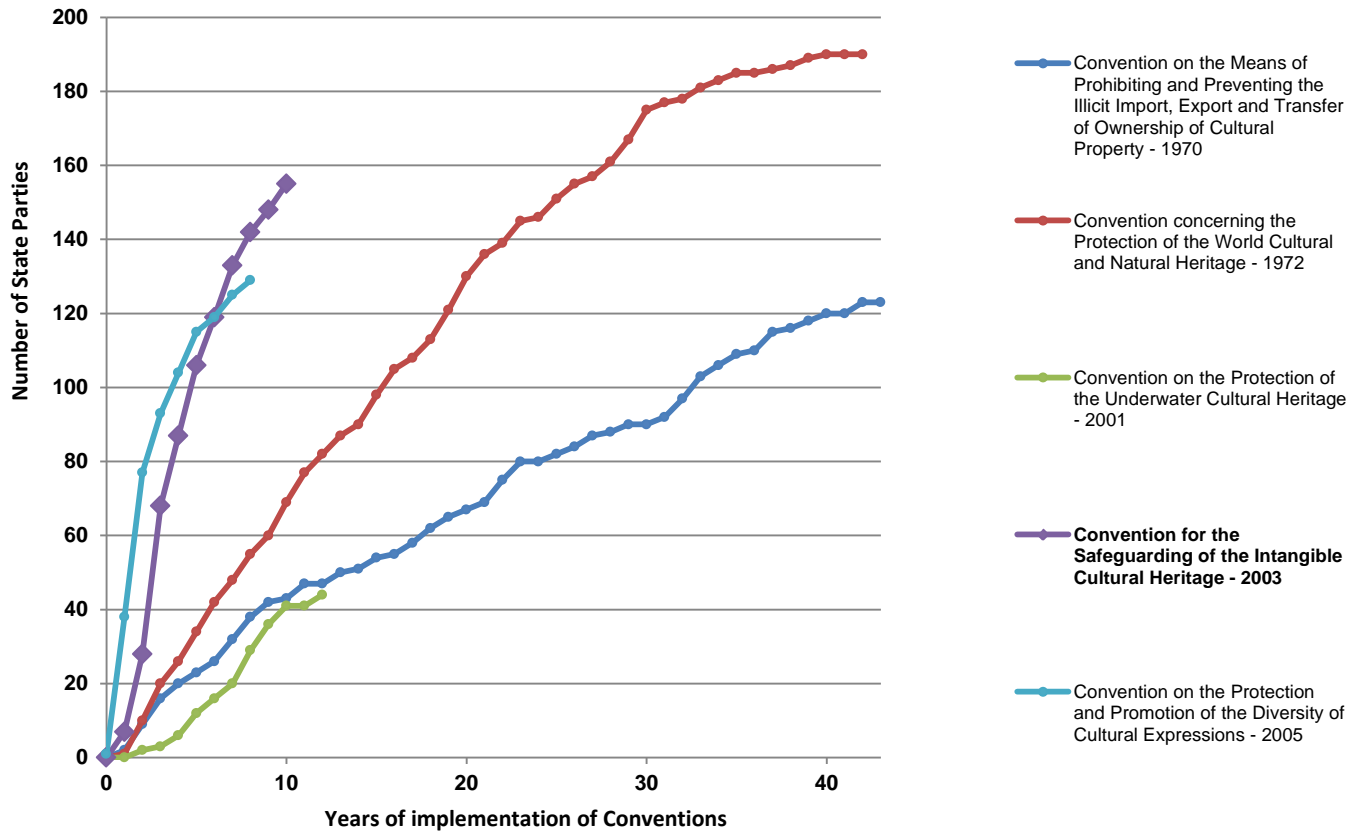
States that ratified the Convention, by region

Regions	UNESCO Member States	States Parties to the Convention		% States Parties / UNESCO Member States by region
		Number	%	
Western Europe and North America	27	19	12%	70%
Eastern Europe	25	24	15%	96%
Latin America and Caribbean	33	29	19%	88%
Asia and Pacific	44	31	20%	75%
Africa	47	38	24%	79%
Arab States	19	16	10%	84%
TOTAL	195	157	100%	80%

Map of ratification of Convention around the world



The rhythm of ratification of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage in relation to other UNESCO Conventions in the field of culture and heritage



NGOs

Accredited NGOs, statistics by region, next accreditation by General Assembly – in 2014

Regions	NGOs accredited to date	NGOs proposed for accreditation in 2012	NGOs proposed for accreditation in 2013
Western Europe and North America	80	7	8
Eastern Europe	8	1	1
Latin America and Caribbean	12	0	0
Asia and Pacific	35	2	2
Africa	18	0	1
Arab States	3	0	0
TOTAL	156	10	12

For more information on NGOs, please visit <http://www.unesco.org/culture/ich/index.php?lg=fr&pg=00329>

International financial assistance

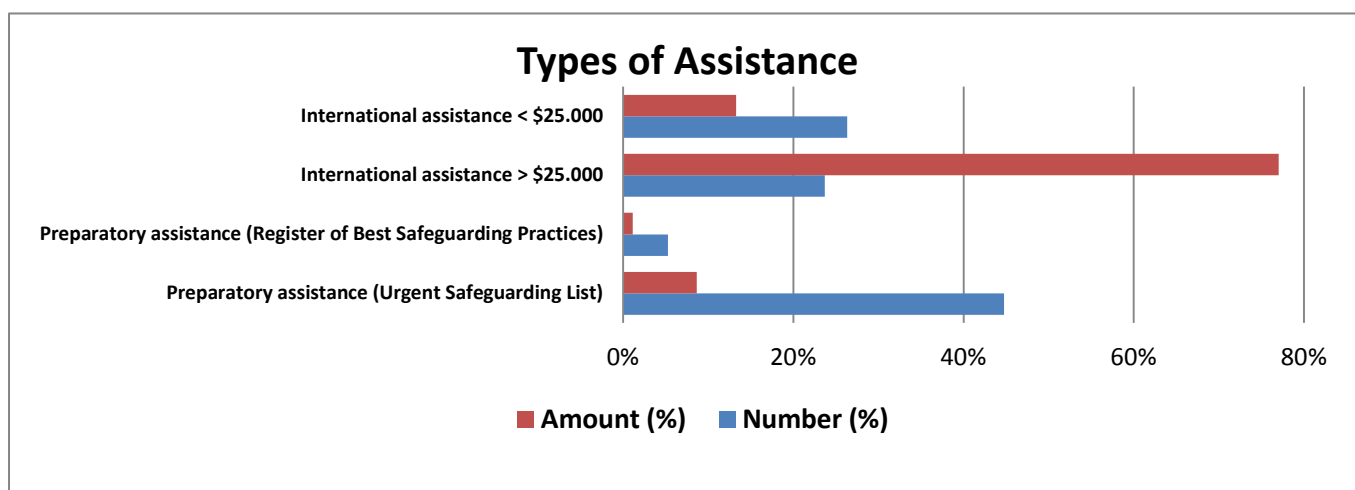
International assistance granted to date (September 2013), by region¹

Regions	Granted International Assistance			Beneficiary countries	
	Number of projects	Amount (in US dollars)	% of total	Number	% of total
Western Europe and North America	0	0	0%	0	0%
Eastern Europe	3	164 100	11%	3	11%
Latin America and Caribbean	6	228 066	15%	8	28%
Asia and Pacific	7	180 500	12%	2	7%
Africa	17	925 567	59%	12	43%
Arab States	5	57 942	4%	3	11%
TOTAL	38	1 556 175	100%	28	100%

International assistance granted to date (September 2013), by purpose²

Type of project	Number of projects	% of total	Amount (in US dollars)	% of total
Safeguarding an element submitted for inscription	1	5%	107 000	8%
Safeguarding an element inscribed	2	11%	150 580	11%
Elaboration of inventories	11	58%	886 017	62%
Safeguarding through projects, programmes and activities	5	26%	261 038	19%
TOTAL	19	100%	1 404 635	100%

International assistance granted to date (September 2013), by type



¹ Including the so-called preparatory assistance, aimed at preparing nomination files for inscription on the lists of the Convention.

² Without preparatory assistance

Nominations proposed for 2013

Examined files: 46

Regions	Urgent Safeguarding List	Register of Best Practices	International assistance	Representative List	Total	
					Number	%
Western Europe and North America	0	1	0	6	7	14%
Eastern Europe	2	0	0	7	9	18%
Latin America and Caribbean	3	0	0	4	7	14%
Asia and Pacific	2	0	1	10	13	27%
Africa	5	0	0	4	9	18%
Arab States	0	1	0	3	4	8%
TOTAL	12	2	1	34³	49³	100%

By mechanism and recommendation of the Bodies

Mechanism	Number of files	YES	REFER	NO	Ratio YES/NO(REFER)
Urgent Safeguarding List	12	3	not applicable	9	25/75%
Register of Best Practices	2	1	not applicable	1	50/50%
International assistance	1	0	not applicable	1	0/100%
Representative List	31	23	1	7	51/49%
TOTAL	46	27	1	18	59/41%

Nominations for the Urgent Safeguarding List - 12 nominations

Regions	Elements		Beneficiary States	
	Number	% of total	Number	% of total
Western Europe and North America	0	0%	0	0%
Eastern Europe	2	17%	2	17%
Latin America and Caribbean	3	24%	3	24%
Asia and Pacific	2	17%	2	17%
Africa	5	42%	5	42%
Arab States	0	0%	0	0%
TOTAL	12	100%	12	100%

Proposals for the Register of Best Practices - 2 proposals

Regions	Elements		Beneficiary States	
	Number	% of total	Number	% of total
Western Europe and North America	1	50%	1	50%
Arab States	1	50%	1	50%
TOTAL	2	100%	2	100%

³ 2 elements are counted more than once because they do not belong to the same regional group.

International assistance requests greater than US\$25,000 – one request

Regions	Elements		Beneficiary States	
	Number	% of total	Number	% of total
Asia and Pacific	1	100%	1	100%
TOTAL	1	100%	1	100%

Nominations for the Representative List - 31 nominations, of which 3 are multinational

Regions	Elements		Beneficiary States	
	Number	% of total	Number	% of total
Western Europe and North America	6	18%	9	24%
Eastern Europe	7	21%	8	21%
Latin America and Caribbean	4	12%	3	8%
Asia and Pacific	10	28%	11	29%
Africa	4	12%	5	13%
Arab States	3	9%	2	5%
TOTAL	34⁴	100%	38	100%

Elements inscribed in 2008-2012

Total of inscriptions to date: 298, of which 16 are multinational

Regions	Elements / programmes		Submitting States	
	Number	% of total	Number	% of total
Western Europe and North America	49	16%	10	11%
Eastern Europe	48	16%	17	18%
Latin America and Caribbean	44	14%	18	19%
Asia and Pacific	123	40%	17	18%
Africa	23	8%	18	19%
Arab States	17	6%	13	14%
TOTAL	304⁵	100%	93	100%

Elements inscribed on the Urgent Safeguarding List: 31

Regions	Elements		Submitting States	
	Number	% of total	Number	% of total
Western Europe and North America	1	3%	1	6%
Eastern Europe	3	10%	3	17%
Latin America and Caribbean	2	6%	2	11%
Asia and Pacific	18	58%	6	33%
Africa	5	16%	4	22%
Arab States	2	6%	2	11%

⁴ 2 elements are counted more than once because they do not belong to the same regional group.

⁵ Several elements, belonging to the same regional group, are counted more than once.

TOTAL	31	100%	18	100%
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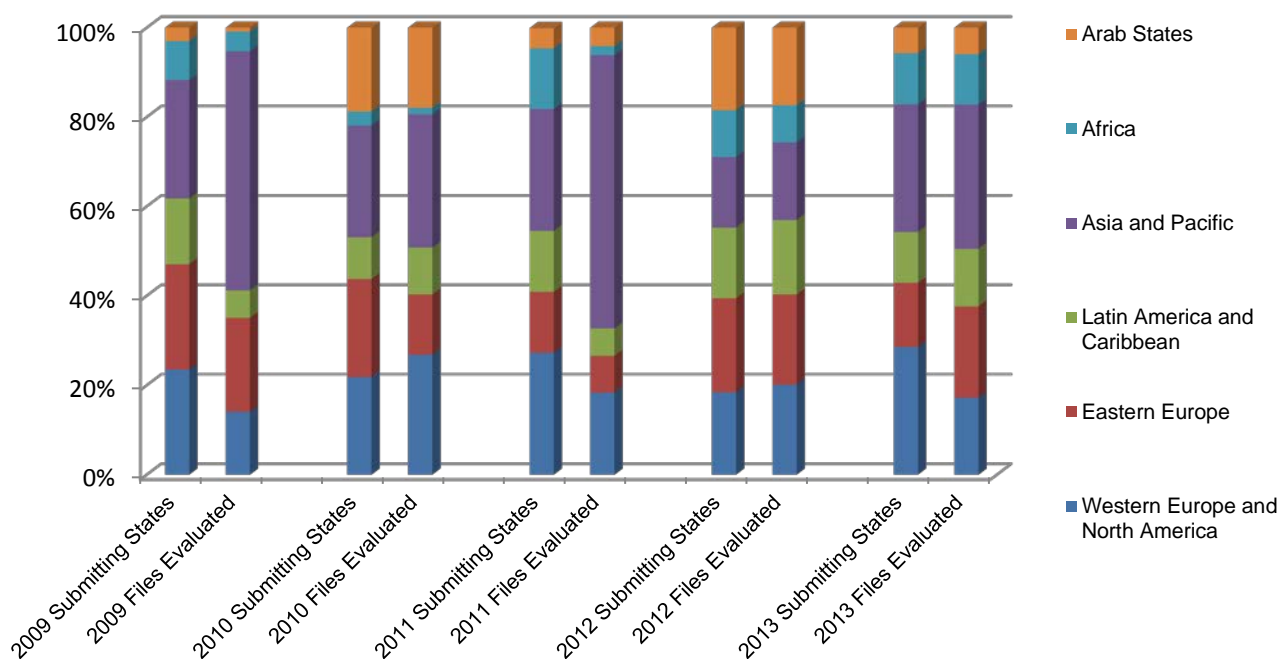
Programmes selected for the Register of Best Safeguarding practices: 10, of which 1 is multinational

Regions	Programmes		Submitting States	
	Number	% of total	Number	% of total
Western Europe and North America	3	30%	2	29%
Eastern Europe	1	10%	1	14%
Latin America and Caribbean	4	40%	2	29%
Asia and Pacific	2	20%	2	29%
Africa	0	0%	0	0%
Arab States	0	0%	0	0%
TOTAL	10	100%	7	100%

Elements inscribed on the Representative List: 257 elements, of which 15 are multinational

Regions	Elements		Submitting States	
	Number	% of total	Number	% of total
Western Europe and North America	45	17%	10	11%
Eastern Europe	44	17%	16	18%
Latin America and Caribbean	38	14%	17	19%
Asia and Pacific	103	39%	17	19%
Africa	18	7%	16	18%
Arab States	15	6%	12	14%
TOTAL	263⁶	100%	88	100%

Files evaluated by evaluation bodies (Consultative Body and Subsidiary Body)



⁶ Several elements, belonging to the same regional group, are counted more than once.

Former masterpieces integrated in the Representative List in 2008: 90, of which 9 are multinational and 81 national

Regions	Elements		Submitting States	
	Number	% of total	Number	% of total
Western Europe and North America	8	9%	5	7%
Eastern Europe	15	17%	14	20%
Latin America and Caribbean	17	19%	14	20%
Asia and Pacific	28	31%	15	22%
Africa	14	15%	15	21%
Arab States	8	9%	7	10%
TOTAL	90	100%	70	100%

6. Eighth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage (8.COM)

Dates and venue

From 2 to 7 December 2013

Baku, Azerbaijan, JW Marriott, Absheron (674, Azadliq Square, Baku AZ1010, Azerbaijan,
Telephone: +99412 499 88 00 / Fax: +99412 499 88 89

Functions of the Committee

The Committee is responsible for the implementation of the Convention at the international level. It examines the periodic reports submitted by States on the implementation of the Convention at the national level and makes decisions on the inscriptions on the two lists (List of Intangible Cultural Heritage in Need of Urgent Safeguarding and Representative List of the Intangible Cultural Heritage of Humanity). It also selects, among submitted safeguarding programme, those that can be considered as 'best safeguarding practices' and grants financial assistance. The 24 members of the Committee are elected by the General Assembly of the States Parties and come from all regions of the world. The Committee is renewed by half every two years.

Chairperson: Mr Abulfas Garayev (Azerbaijan)

Vice-Chairs: Greece, Brazil, China, Burkina Faso and Egypt

Members of the Committee

Albania, Azerbaijan, Belgium, Brazil, Burkina Faso, China, Czech Republic, Egypt, Greece, Grenada, Indonesia, Japan, Kyrgyzstan, Latvia, Madagascar, Morocco, Namibia, Nicaragua, Nigeria, Peru, Spain, Tunisia, Uganda and Uruguay

Secretariat of the Convention

Ms Cécile Duvelle, Secretary of the Convention
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Mr Edmond Moukala, in charge of communication and information
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Press and accreditation

Ms Lucia Iglesias
l.iglesias@unesco.org

Mr Rasul Samadov
r.samadov@unesco.org

Ms Isabelle Le Fournis
i.le-fournis@unesco.org

Press accreditation available online at <http://www.unesco.org/culture/ich/index.php?lg=en&pg=598>

7. Agenda and timetable

Monday 2 December 2013

- As of 8.30 a.m. Registration of participants
- 10 a.m. – 1 p.m.
1. **Opening of the session**
 2. **Adoption of the agenda of the eighth session of the Committee**
 3. **Observers**
 - a. Admission of observers
Working document [ITH/13/8.COM/3.a](#)
 - b. Amendment of the Rules of Procedure
Working document [ITH/13/8.COM/3.b](#)
 4. **Adoption of the summary records of the seventh session of the Committee**
Working document [ITH/13/8.COM/4](#)
 5. **Reports of the Committee and Secretariat**
 - a. Report by the Committee to the General Assembly on its activities (June 2012 to June 2014). Working document [ITH/13/8.COM/5.a](#)
 - b. Report by the Secretariat on its activities (2013) and on the contributions of category 2 centres to the UNESCO's strategy and programme (2012-2013)
This document presents a comprehensive report on the activities of the Secretariat, including the implementation of the global capacity building strategy. The report also covers the contribution of category 2 centers. Working document [ITH/13/8.COM/5.b](#)

1 – 3 p.m. Lunch

- 3 – 6 p.m.
5. **Reports of the Committee and Secretariat**
 - c. Report on the evaluation by the Internal Oversight Service of UNESCO's standard-setting work of the Culture Sector and the related audit of standard-setting working methods in the Culture Sector
The Internal Oversight Service has recently completed an evaluation of the impact of the Convention for the Safeguarding of Intangible Cultural Heritage, as well as an audit of working methods of the six UNESCO conventions in the field of culture. This document presents its reports and recommendations.
Working document [ITH/13/8.COM/5.c](#)

Tuesday 3 December 2013

- 9 – 10 a.m. Meeting of the Bureau
- 10 a.m. – 1 p.m.
6. **Periodic reports of States Parties and reports on the use of international assistance**
 - a. Examination of the reports of States Parties on the implementation of the Convention and on the current status of elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity
*This is the third year that such reports are submitted to the Committee. States Parties of the Convention has an obligation to submit such reports six years after ratifying the Convention and every six years afterwards. They report on legislative, regulatory and institutional measures taken to meet the directives of the Convention. They also review the status of all elements inscribed on the Representative List. This year, **ten** countries submitted their reports.*
Reports of States: <http://www.unesco.org/culture/ich/index.php?lg=en&pg=615>
Working document [ITH/13/8.COM/6.a](#)
 - b. Examination of the report of Brazil on the current status of an element inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding
Report: <http://www.unesco.org/culture/ich/index.php?lg=en&pg=625>
Working document [ITH/13/8.COM/6.b](#)
 - c. Reports of States Parties on the use of international assistance from the Intangible Cultural Heritage Fund
***28** States Parties to the Convention have already received financial assistance since 2008, which were reflected in thirty-eight projects for a total amount of 1,556,175 US dollars.* Working document [ITH/13/8.COM/6.c](#)

1 – 3 p.m.	Lunch
3 – 6 p.m.	<p>7. Report of the Consultative Body on its work in 2013 <i>The Consultative Body is composed of six accredited non-governmental organizations and six independent experts, appointed by the Committee to evaluate the 2013 nominations for inscription on the Urgent Safeguarding List, proposals to the Register of Best Safeguarding Practices and requests for international assistance greater than 25,000 US dollars. The report of the Consultative Body includes an analysis of the lessons learned from the 2013 cycle on the working methods and a number of transversal issues.</i></p> <p>a. Examination of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding</p> <p><i>Twelve nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding will be examined by the Committee, which shall decide on their inscription after reviewing the recommendations of the Consultative Body (one nomination has been withdrawn by Nicaragua).</i></p> <p>Nomination files online: http://www.unesco.org/culture/ich/index.php?lg=en&pg=635 Working document ITH/13/8.COM/7.a</p>

Wednesday 4 December 2013

9.30 – 10 a.m.	Meeting of the Bureau
10 a.m. – 1 p.m.	<p>7. Report of the Consultative Body on its work in 2013</p> <p>b. Examination of proposals for selection to the Register of Best Safeguarding Practices</p> <p><i>Two proposals will have to be examined by the Committee, which shall decide on their selection after considering the recommendations of the Consultative Body.</i></p> <p>Proposals online: http://www.unesco.org/culture/ich/index.php?lg=en&pg=645 Working document ITH/13/8.COM/7.b</p> <p>c. Examination of requests for International Assistance</p> <p><i>One request will be examined by the Committee to decide on granting the assistance after reviewing the recommendation of the Consultative Body.</i></p> <p>See the request online at http://www.unesco.org/culture/ich/index.php?lg=en&pg=655 Working document ITH/13/8.COM/7.c</p>

1 – 3 p.m.	Lunch
3 – 6 p.m.	<p>8. Report of the Subsidiary Body on its work in 2013 and examination of nominations for inscription on the Representative List of the Intangible Cultural Heritage of Humanity <i>The Subsidiary Body is composed of six members of the Committee (Spain, Czech Republic, Peru, Japan, Nigeria and Morocco) and has been entrusted, by the Committee, the task of evaluating 2013 nominations for inscription on the Representative List. The report of the Subsidiary Body includes an analysis of the lessons learned from the 2013 cycle on a number of transversal issues and its recommendations concerning the inscription of nominated elements. Three types of recommendations are proposed: to inscribe, not to inscribe or refer to the submitting State for additional information. Thirty-one nominations will be examined by the Committee (one nomination has been withdrawn by Kazakhstan).</i></p> <p>Nomination files: http://www.unesco.org/culture/ich/index.php?lg=en&pg=665 Working document ITH/13/8.COM/8</p>

Thursday 5 December 2013

9.30 – 10 a.m.	Meeting of the Bureau
10 a.m. – 1 p.m.	<p>8. Report of the Subsidiary Body on its work in 2013 and examination of nominations for inscription on the Representative List of the Intangible Cultural Heritage of Humanity</p>
1 – 3 p.m.	Lunch
3 – 6 p.m.	<p>9. Establishment of the Consultative Body and Subsidiary Body for the 2014 cycle</p> <p>a. Establishment of the Consultative Body for the 2014 cycle and adoption of its terms of reference Working document ITH/13/8.COM/9.a</p> <p>b. Establishment of the Subsidiary Body for the 2014 cycle and adoption of its terms of reference. Working document ITH/13/8.COM/9.b</p> <p>10. Number of files submitted in the 2014 cycle and number of files that can be treated in the 2015 and 2016 cycles <i>By this document, the Committee shall determine the number of files that can be examined in</i></p>

2015 and 2016. The document also informs the Committee of the number of files submitted for the 2014 cycle.

- Working document [ITH/13/8.COM/10](#)
11. **Draft plan for the use of the resources of the Intangible Cultural Heritage Fund**
Working document [ITH/13/8.COM/11](#)
12. **Voluntary supplementary contributions to the Intangible Cultural Heritage Fund**
Working document [ITH/13/8.COM/12](#)

Friday 6 December 2013

- 9.30 – 10 a.m. Meeting of the Bureau
- 10 a.m. – 1 p.m. 13. **Draft amendments to the Operational Directives on:**
Operational Directives for the implementation of the Convention are periodically revised. The Committee will have to discuss on:
- a. Safeguarding, commercialization and sustainable development
Working document [ITH/13/8.COM/13.a](#)
 - b. Referral option for the Representative List of the Intangible Cultural Heritage of Humanity
Working document [ITH/13/8.COM/13.b](#)

1 – 3 p.m. Lunch

- 3 – 6 p.m. 13. **Draft amendments to the Operational Directives on:**
- c. Procedure for extension and/or reduction of an already inscribed element
Working document [ITH/13/8.COM/13.c](#)
 - d. Evaluation of nominations: status of the Subsidiary Body and Consultative Body
Working document [ITH/13/8.COM/13.d](#)
 - e. Integrating the definition of 'emergency' into the Operational Directives and aligning the different linguistic versions of the Operational Directives
Working document [ITH/13/8.COM/13.e](#)

Saturday 7 December 2013

- 9.30 – 10 a.m. Meeting of the Bureau
- 10 a.m. – 1 p.m. 14. **Non-governmental organizations**
- a. Accreditation of non-governmental organizations
Twelve non-governmental organizations are proposed for accreditation.
156 NGOs from all regions of the world have been already accredited by the General Assembly up to date.
See the list of NGOs accredited to date
<http://www.unesco.org/culture/ich/index.php?lg=en&pg=00331>
Working document [ITH/13/8.COM/14.a](#)
 - b. Report on the profile of the non-governmental organizations accredited and the nature of their work and draft evaluation form for assessing their potential contribution to the implementation of the Convention
At its last session, the Committee requested the Secretariat to report on the profile of accredited NGOs and propose an evaluation form to assess their potential contribution to the implementation of the Convention. This document presents the report and a draft evaluation form.
Working document [ITH/13/8.COM/14.b](#)
15. **Date and venue of the ninth session of the Committee**
16. **Election of the members of the Bureau of the ninth session of the Committee**
17. **Other business**

1 – 3 p.m. Lunch

- 3 – 6 p.m. 18. **Adoption of the List of Decisions**
19. **Closure of the session**

8. Summaries of files proposed for 2013, including the results of evaluations

Photos and videos of nomination files

You can consult the nomination files as submitted by the States on our website at the following links:

Urgent Safeguarding List	http://www.unesco.org/culture/ich/index.php?lg=en&pg=635
Register of Best Safeguarding Practices	http://www.unesco.org/culture/ich/index.php?lg=en&pg=645
Representative List	http://www.unesco.org/culture/ich/index.php?lg=en&pg=665
International Assistance	http://www.unesco.org/culture/ich/index.php?lg=en&pg=655

Video interviews

Video interviews of representatives of States and civil society on more general topics concerning the intangible cultural heritage are also available online:

- Why to ratify the Convention?
- What has changed at the national level since the ratification?
- What is the meaning and impact of the inscription of intangible cultural heritage on the lists of the Convention for the communities?
- Can the intangible cultural heritage be useful to sustainable development?

Please see the link: <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00479>

For any request on the use of photos and videos, you may contact us at the following address:
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List of Intangible Cultural Heritage in Need of Urgent Safeguarding

Out of twelve submitted nominations, three are recommended for inscription (25 %).

Draft Decision	Proposed element	State	Recommendation
1.	8.COM 7.a.1 Chovqan, a traditional Karabakh horse-riding game	Azerbaijan	Inscribe
2.	8.COM 7.a.2 Seperu folk dance, associated traditions and practices of the Basubiya community in Botswana's Chobe District	Botswana	Not to inscribe
3.	8.COM 7.a.3 Traditional folk music of Bakgatla ba Kgafela	Botswana	Not to inscribe
4.	8.COM 7.a.4 Gbofe of Afounkaha, the music of the transverse trumps of the Tagbana community	Côte d'Ivoire	Not to inscribe
5.	8.COM 7.a.5 Paach ceremony	Guatemala	Inscribe
6.	8.COM 7.a.6 Tenun Ikat Sumba weaving of Indonesia	Indonesia	Not to inscribe
7.	8.COM 7.a.7 Enkipaata, Eunoto and Olng'esherr: three male rites of passage of the Maasai community	Kenya	Not to inscribe
8.	8.COM 7.a.8 Pilgrimage to Wirikuta	Mexico	Not to inscribe
9.	8.COM 7.a.9 Mongolian calligraphy	Mongolia	Inscribe
10.	8.COM 7.a.10 Traditions and oral expressions of the Rama people Note: The file was withdrawn by the submitting state	Nicaragua	Not to inscribe
11.	8.COM 7.a.11 Glasoehcko, male two-part singing in Dolni Polog	The former Yugoslav Republic of Macedonia	Not to inscribe
12.	8.COM 7.a.12 Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda	Uganda	Not to inscribe

Summaries of nominations

Azerbaijan

Chovqan, a traditional Karabakh horse-riding game

Chovqan is a traditional horse-riding game played on a grassy field by two competing teams of five riders mounted on Karabakh horses. Players use wooden mallets to drive a small leather or wooden ball into their opponents' goal. The game is accompanied by instrumental folk music called "janghi". Chovqan strengthens feelings of identity rooted in nomadic culture. The practice and transmission of Chovqan have weakened, however, due to socio-economic factors leading to a shortage of players, trainers and Karabakh horses.

Draft Decision 7.a.1, recommendation **to inscribe**

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Botswana

Seperu folk dance, associated traditions and practices of the Basubiya community in Botswana's Chobe District

The Seperu folk dance is performed by the Basubiya community on ceremonial and festive occasions. The male dancer leads a succession of skilled women dancers (in pairs), wearing layered dresses that take the shape of a peacock's tail. A group of vocalists encircles the dancers, singing and clapping throughout the performance. The dance is transmitted orally and through observation. However, enactment is declining due to the advanced age of the participants and reduced transmission to the young.

Draft Decision 7.a.2, recommendation **not to inscribe**

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Botswana

Traditional folk music of Bakgatla ba Kgafela

Dikopelo is a form of competitive choral singing and dancing performed by the Bakgatla ba Kgafela during the festive season and at social events. A communal practice involving women, men and children, the songs celebrate their shared history and culture and convey messages about social issues, including cultural practices and beliefs, socio-economic and political developments, violence, poverty, HIV and AIDS, and political corruption. Transmission is weakening, however, as a result of increased migration to cities and the prevalence of popular music.

Draft Decision 7.a.3, recommendation **not to inscribe**

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Côte d'Ivoire

Gbofe of Afounkaha, the music of the transverse trumpets of the Tagbana community

The Gbofe of Afounkaha is a form of music performed within the Tagbana community at major social events. The orchestral groups include dancers and singers, two drums and six transverse trumpets. The songs praise the community chiefs and leaders, but also act as social criticism and explore themes of love, death and gratitude through proverbs, parables or topical commentary. Children learn Gbofe directly from their parents and experienced practitioners, although at present there are few new practitioners.

Draft Decision 7.a.4, recommendation **not to inscribe**

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Guatemala

Paach ceremony

The Paach ceremony is a corn-veneration ritual celebrated in San Pedro Sacatepéquez. The ritual describes the growing and harvesting of corn and includes dancing, prayers in the Mam language and a meal. Older men and women dress ceremonial corncobs, offer prayers during the ceremony, coordinate the preparation and serving of food and perform a ceremonial dance to marimba music. In recent years, the Paach ceremony has suffered from a decrease in transmission, with young people and some bearers declining to participate.

Draft Decision 7.a.5, recommendation **to inscribe**

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Indonesia

Tenun Ikat Sumba weaving of Indonesia

In villages throughout Sumba Island on the Indonesian archipelago, women weavers produce cotton textiles that are renowned for their beauty and the great variety of patterns and motifs. The weavers spin the cotton, make the natural dyes and design the traditional resist-dye patterns and motifs that symbolize the life and cosmological beliefs of the Sumba people. Today, Tenun Ikat Sumba pieces are worn only at special ceremonies that are becoming less frequent. The number of weavers is decreasing and they face competition from factory-made textiles.

Draft Decision 7.a.6, recommendation **not to inscribe**

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Kenya

Enkipaata, Eunoto and Oling'esherr: three male rites of passage of the Maasai community

Young men of the Maasai community undergo three rites of passage to transfer knowledge and educate them in their adult and social responsibilities. The first rite inducts the boys as morans, who live in a village where indigenous knowledge is transmitted through lessons, songs, folk-tales and proverbs. The second rite represents the start of adulthood, and the third marks the beginning of eldership. Together the rites enhance cultural identity, unity and continuity, although nowadays they are performed much less frequently and many fewer people take part.

Draft Decision 7.a.7, recommendation **not to inscribe**

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Mexico

Pilgrimage to Wirikuta

The pilgrimage to Wirikuta is an annual ritual undertaken by Wixárika pilgrims in western Mexico. The pilgrims travel east from the Pacific coast through the San Luis Potosí desert, visiting sites representing the four cardinal directions and leaving ritual offerings. The pilgrimage acts as a social mechanism that reproduces an ancestral worldview and an agricultural production system based on corn and the seasonal cycles. Novice healers undertake the pilgrimage five times. Recently, mining projects have threatened the integrity of the sacred sites and natural resources along the pilgrimage route.

Draft Decision 7.a.8 recommendation **not to inscribe**

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Mongolia

Mongolian calligraphy

Mongolian calligraphy is the technique of handwriting in the Classical Mongolian script, which comprises ninety letters connected vertically by continuous strokes to create words. After decades of suppression, Mongolian calligraphy has experienced a rebirth since the country's democratization in the 1990s. Traditionally, mentors select the best students and train them to be calligraphers over a period of five to eight years. At present, only three middle-aged scholars voluntarily train the small community of just over twenty young calligraphers.

Draft Decision 7.a.9, recommendation **to inscribe**

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Nicaragua

Traditions and oral expressions of the Rama people

Note: The file was withdrawn by the submitting state

Rama traditions and oral expressions are founded on a deep-seated ethos of conservation and respect for nature. These include extensive knowledge of aquatic life and the flora and fauna of nearby tropical forests. The Rama are excellent sailors and practise sustainable fishing, hunting and gathering for their traditional cuisine and natural remedies. They perform their music, dance and songs at religious festivals, while their stories convey key moral values. Migration and the predominance of formal education in English now threaten the transmission of Rama knowledge.

Draft Decision 7.a.10 recommendation **not to inscribe**

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The former Yugoslav Republic of Macedonia

Glaseochko, male two-part singing in Dolni Polog

Glaseochko male two-part singing is traditionally performed by groups of two or three men at celebrations, weddings and other social gatherings in Dolni Polog. Glaseochko songs are polyphonic, with a drone voice in counterpoint to the main melody. The songs are epics or lyrical love songs, often accompanied by a shepherd's flute and bagpipes. The bearers are individual singers who acquired their skills by imitating their predecessors. Nowadays, there are few Glaseochko performers as a result of migration, marginalization and lack of exposure.

Draft Decision 7.a.11, recommendation **not to inscribe**

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Uganda

Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda

Empaako is a naming system practised by communities in Uganda, where children receive one of twelve names shared across the communities during a ceremony presided over by the clan head and relatives. Addressing a person by her or his Empaako name is an affirmation of social identity and unity and a declaration of affection, respect, honour or love, which can defuse tension. The transmission of Empaako has dropped dramatically due to a general decline in appreciation of traditional culture.

Draft Decision 7.a.12, recommendation **not to inscribe**

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Register of Best Safeguarding Practices

Out of two proposals submitted, one is recommended for selection.

Draft Decision		Proposed element	State	Recommendation
1.	8 COM 7.b.1	Documentation of Egypt's Nubian intangible heritage	Egypt	Not to select
2.	8 COM 7.b.2	Methodology for inventorying intangible cultural heritage in biosphere reserves: the experience of Montseny	Spain	Select

Summaries of proposals

Egypt

Documentation of Egypt's Nubian intangible heritage

A joint initiative of the Public Nubian Club and the Centre for Documentation of Cultural and Natural Heritage (CULTNAT), the project aims to document and safeguard the intangible heritage of Egypt's indigenous Nubian community. It trains young Nubians to collect, document and digitize their rich and distinctive heritage for dissemination, as a tool to revitalize and sustain their culture. At a future date, it aims to set up a vocational and cultural centre to promote Nubian culture and to train young people in traditional know-how.

Draft Decision 7.b.1, recommendation **not to select**

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Spain

Methodology for inventorying intangible cultural heritage in biosphere reserves: the experience of Montseny

Initiated by the UNESCO Centre in Catalonia, a non-governmental organization, the project aims to safeguard intangible cultural heritage in a biosphere reserve through the identification of intangible cultural heritage and the preparation of inventories. Undertaken in cooperation with local stakeholders and institutions, the project has developed an inventorying methodology based on a participatory approach that involves the local population of Montseny in identifying, documenting and researching its intangible cultural heritage. The methodology could be reproduced both regionally and internationally, and is suitable for use in developing countries.

Draft Decision 7.b.2, recommendation **to select**

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International assistance

One request was submitted this year. It has not been recommended for approval.

Draft Decision		Title of the request	State	Amount in USD	Recommendation
1.	8 COM 7. c.1	Safeguarding of the ibex dance and song of Pakistan	Pakistan	90590	Not to grant

Representative List of the Intangible Cultural Heritage of Humanity

Out of 31 nominations for the Representative List, 23 are recommended for inscription (74%). One nomination has been recommended to refer to the submitting State for additional information.

Draft Decision		Title	State	Recommendation
1.	8 COM 8.1	Annual pilgrimage to the mausoleum of Sidi 'Abd el-Qader Ben Mohammed (Sidi Cheikh)	Algeria	To inscribe
2.	8COM 8.2	Practices and knowledge linked to the Imzad of the Tuareg communities of Algeria, Mali and Niger	Algeria, Mali, Niger	To inscribe
3.	8 COM 8.3	Classical horsemanship and the High School of the Spanish Riding School Vienna	Austria	Not to inscribe
4.	8 COM 8.4	Traditional art of Jamdani weaving	Bangladesh	To inscribe
5.	8 COM 8.5	Shrimp fishing on horseback in Oostduinkerke	Belgium	To inscribe
6.	8 COM 8.6	Alasita festivity, the Iqiqu (Ekeko) and Illa ritual	Bolivia (Plurinational State of)	Not to inscribe
7.	8 COM 8.7	Círio de Nazaré (The Taper of Our Lady of Nazareth) in the city of Belém, Pará	Brazil	Not to inscribe
8.	8 COM 8.8	Chinese Zhusuan, knowledge and practices of mathematical calculation through the abacus	China	To inscribe
9.	8 COM 8.9	Moreška, a sword dance-drama of Korčula	Croatia	Not to inscribe
10.	8 COM 8.10	Mediterranean diet	Cyprus - Croatia - Spain - Greece - Italy - Morocco - Portugal	To inscribe
11.	8 COM 8.11	Commemoration feast of the finding of the True Holy Cross of Christ	Ethiopia	To inscribe
12.	8 COM 8.12	Limousin septennial ostensions	France	To inscribe
13.	8 COM 8.13	Ancient Georgian traditional Qvevri wine-making method	Georgia	To inscribe
14.	8 COM 8.14	Sankirtana, ritual singing, drumming and dancing of Manipur	India	To inscribe
15.	8 COM 8.15	Iranian traditional medicine	Iran (Islamic Republic of)	Refer
16.	8 COM 8.16	Celebrations of big shoulder-borne processional structures	Italy	To inscribe
17.	8 COM 8.17	Washoku, traditional dietary cultures of the Japanese, notably for the celebration of New Year	Japan	To inscribe
18.	8 COM 8.18	Folk dance Kara-Zhorga Note: The file was withdrawn by the submitting state	Kazakhstan	Not to inscribe
19.	8 COM 8.19	Kyrgyz epic trilogy: Manas, Semetey, Seytek	Kyrgyzstan	To inscribe
20.	8 COM 8.20	Traditional craftsmanship of the Mongol Ger and its associated customs	Mongolia	To inscribe
21.	8 COM 8.21	Eyo masquerade festival	Nigeria	Not to inscribe
22.	8 COM 8.22	Knowledge, skills and rituals related to the annual renewal of the Q'eswachaka bridge	Peru	To inscribe

23.	8 COM 8.23	Kimjang, making and sharing kimchi	Republic of Korea	To inscribe
24.	8 COM 8.24	Men's group Colindat, Christmas-time ritual	Romania - Republic of Moldova	To inscribe
25.	8 COM 8.25	Xooy, a divination ceremony among the Serer of Senegal	Senegal	To inscribe
26.	8 COM 8.26	Music of Terchová	Slovakia	To inscribe
27.	8 COM 8.27	Feast of the Holy Forty Martyrs in Štip	The former Yugoslav Republic of Macedonia	To inscribe
28.	8 COM 8.28	Turkish coffee culture and tradition	Turkey	To inscribe
29.	8 COM 8.29	Petrykivka decorative painting as a phenomenon of the Ukrainian ornamental folk art	Ukraine	Not to inscribe
30.	8 COM 8.30	La Parranda de San Pedro de Guarenas y Guatire	Venezuela (Bolivarian Republic of)	To inscribe
31.	8 COM 8.31	Art of Đờn ca tài tử music and song in southern Viet Nam	Viet Nam	To inscribe

Summaries of nominations

Algeria

Annual pilgrimage to the mausoleum of Sidi 'Abd el-Qader Ben Mohammed (Sidi Cheikh)

Every year at the end of June, Sufi communities undertake a three-day pilgrimage to the mausoleum of Sidi 'Abd el-Qader Ben Mohammed (Sidi Cheikh) in El Abiodh Sidi Cheikh. The pilgrimage renews peaceful ties among the Sufi brotherhood and contributes to the growth of Sufism. It also promotes community values such as hospitality and collective practices such as praises, Koran recitations, secular chants and dances. Festivities – including fencing, equestrian competitions and dances – complement the prayers and rituals at the heart of the pilgrimage.

Draft Decision 8.1, recommendation **to inscribe**

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Algeria, Mali, Niger

Practices and knowledge linked to the Imzad of the Tuareg communities of Algeria, Mali and Niger

Imzad music is a characteristic feature of Tuareg populations and is performed by women on a single-stringed bowed instrument known as the Imzad. The musician sits with the instrument on her knees and plays it with a bow. The Imzad provides melodic accompaniment to poetic or popular songs, frequently sung by men on ceremonial occasions in Tuareg camps. It is often performed to drive away evil spirits and alleviate the pain of the sick. The musical knowledge is transmitted orally according to traditional methods of observation and assimilation.

Draft Decision 8.2, recommendation **to inscribe**

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Austria

Classical horsemanship and the High School of the Spanish Riding School Vienna

The High School of classical horsemanship sees the horse as a partner rather than a subordinate, and bases its training on kindness and rewards. The Spanish Riding School in Vienna teaches the final stage in classical horsemanship and breeds small Lipizzaner horses specifically to perform challenging exercises such as dressage and jumps. All the students receive training from experienced riders. The most dedicated candidates aim to perform in public at the School Quadrille, which requires great mental concentration and performance skills as well as the ability to represent the school.

Draft Decision 8.3, recommendation **not to inscribe**

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Bangladesh

Traditional art of Jamdani weaving

Jamdani is a time-consuming and labour-intensive form of handloom weaving traditionally practised by craftspeople around Dhaka. The sheer cotton textiles are renowned for the richness of their motifs, which are woven directly on the loom. Bengali women wear Jamdani saris as a symbol of identity, dignity and self-recognition, both for everyday wear and at celebrations. The traditional motifs and weaving techniques are transmitted by master weavers to disciples and are handed down within families in the weaver community.

Draft Decision 8.4, recommendation **to inscribe**

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Belgium

Shrimp fishing on horseback in Oostduinkerke

In Oostduinkerke, shrimpers mounted on horseback drag a net through the surf to catch shrimp. A good knowledge of the sea and the sand strip and a close relationship with one's horse are essential. The tradition gives the community a strong sense of collective identity and plays a central role in social and cultural events, especially the two-day Shrimp Festival. Twelve households, each with its own speciality, are active in shrimp fishing. Knowledge is handed down from generation to generation, with experienced shrimpers demonstrating their fishing techniques to beginners.

Draft Decision 8.5, recommendation **to inscribe**

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Bolivia (Plurinational State of)
Alasita festivity, the Iqiqu (Ekeko) and Illa ritual

The Alasita festival takes place annually on 24 January in La Paz. At its core is the sale and exchange of handcrafted miniatures, which are then consecrated to the deities Iqiqu (Ekeko) and Illa, bearers of fertility and reproduction, in a ritual designed to ensure prosperity and abundance in the following year. The festival is a key event for bringing the people of La Paz into contact with those from rural areas, and generating income for the artisans who display their skills.

Draft Decision 8.6, recommendation **not to inscribe**

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Brazil
Círio de Nazaré (The Taper of Our Lady of Nazareth) in the city of Belém, Pará

The Círio de Nazaré festival in Belém honours Our Lady of Nazareth. On the second Sunday of October, a wooden image of Our Lady proceeds from Sé Cathedral to Sanctuary Square in what is one of the world's largest religious processions. Vast numbers travel from across Brazil to attend a festival that blends sacred and profane elements, reflecting the rich multicultural character of Brazilian society. While local devotees build altars and welcome visitors, children accompany parents to the festivities, thus ensuring transmission of this heritage.

Projet décision 8.7, recommendation not to inscribe

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China
Chinese Zhusuan, knowledge and practices of mathematical calculation through the abacus

Chinese Zhusuan is a time-honoured traditional method of performing mathematical calculations with an abacus. By moving beads along rods, practitioners can perform addition, subtraction, multiplication, division, exponential multiplication, root and more complicated equations. Zhusuan has been handed down through the generations, using traditional models of oral teaching and self-learning. Beginners can make quick calculations after some fairly basic training, while proficient practitioners develop an agile mind. Zhusuan is widely used in Chinese life and is an important symbol of traditional Chinese culture and identity.

Draft Decision 8.8, recommendation **to inscribe**

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Croatia

Moreška, a sword dance-drama of Korčula

The Moreška is a sword dance-drama performed in the town of Korčula. It combines pantomime, spoken word and dance, and takes the form of a dispute over a girl between two groups of dancers, one clad in red and the other in black, each led by a king. The Moreška is seen today as a symbol of Korčulan identity: all Korčulans may learn the art and those playing the key characters have a special role in transmitting it to younger generations.

Draft Decision 8.9, recommendation **not to inscribe**

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Cyprus - Croatia - Spain - Greece - Italy - Morocco - Portugal Mediterranean diet

The Mediterranean diet involves a set of skills, knowledge, rituals, symbols and traditions concerning crops, harvesting, fishing, animal husbandry, conservation, processing, cooking, and particularly the sharing and consumption of food. Eating together is the foundation of the cultural identity and continuity of communities throughout the Mediterranean basin. The Mediterranean diet emphasizes values of hospitality, neighbourliness, intercultural dialogue and creativity and plays a vital role in cultural spaces, festivals and celebrations, bringing together people of all ages, conditions and social classes.

Draft Decision 8.10, recommendation **to inscribe**

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Ethiopia

Commemoration feast of the finding of the True Holy Cross of Christ

The festival of Maskel is celebrated across Ethiopia on 26 September to commemorate the unearthing of the True Holy Cross of Christ. Celebrations centre around the burning of the Damera bonfire in Maskel Square in Addis Ababa. Hundreds of thousands of people from diverse communities flock to the square as colourfully dressed priests chant hymns and prayers and perform their unique rhythmic dance. Maskel brings families and communities together from across the nation and promotes spiritual life through reconciliation, social cohesion and peaceful coexistence.

Draft Decision 8.11, recommendation **to inscribe**

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France

Limousin septennial ostensions

The Limousin septennial ostensions are grand ceremonies and processions organized every seventh year for the exhibition and worship of relics of Christian saints. The festivities are attended by large crowds who gather to see the reliquaries as they process through the towns. Preparation of the ostensions is a communal, year-long undertaking that helps to strengthen social bonds. The festivities also play an important role in helping recently arrived or former inhabitants to integrate and in reuniting families when relatives return to join in the celebrations.

Draft Decision 8.12, recommendation **to inscribe**

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Georgia

Ancient Georgian traditional Qvevri wine-making method

Qvevri wine-making takes its name from the distinctive egg-shaped earthenware vessel – the Qvevri – in which wine is fermented and stored in villages and towns throughout Georgia. The tradition plays a vital role in everyday life and celebrations, and forms an inseparable part of the cultural identity of Georgian communities, with wine and vines frequently evoked in Georgian oral traditions and songs. Knowledge of this heritage is passed down by families, neighbours and friends, all of whom join in the communal harvesting and wine-making activities.

Draft Decision 8.13, recommendation **to inscribe**

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India

Sankirtana, ritual singing, drumming and dancing of Manipur

Sankirtana encompasses an array of arts performed to mark religious occasions and various stages in the life of the Vaishnava people. Drummers and singer-dancers enact the lives and deeds of Krishna through devotional songs that often produce an ecstatic reaction among devotees. Sankirtana takes place on public festive and religious occasions that unite the community, and is also performed to commemorate individual life-cycle ceremonies. The whole society is involved in its safeguarding, with the specific knowledge and skills traditionally transmitted from mentor to disciple.

Draft Decision 8.14, recommendation **to inscribe**

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Iran (Islamic Republic of) **Iranian traditional medicine**

Iranian traditional medicine encompasses a diversity of knowledge about preventive medicine, remedies, and the preservation and promotion of good health. It focuses on six key factors: climate, food and drink, sleep and waking, movement and resting, discomfort and its relief, and psychological state. It comprises orally transmitted knowledge and practices as well as thousands of written texts. The philosophy and traditional knowledge are highly respected and Iranians regard their traditional medicine as a defining part of their communal identity.

Draft Decision 8.15, recommendation de **to refer**

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Italy **Celebrations of big shoulder-borne processional structures**

Catholic processions featuring large shoulder-borne processional structures take place throughout Italy, especially in Nola, Palmi, Sassari and Viterbo. These communal celebrations require the involvement of musicians and singers, as well as skilled artisans who manufacture the processional structures and create the ceremonial clothes and artefacts. The coordinated, equitable sharing of tasks in a common project is a fundamental part of the celebrations. The structures are recreated annually through informal transmission of the techniques and knowledge concerned.

Draft Decision 8.16, recommendation **to inscribe**

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Japan **Washoku, traditional dietary cultures of the Japanese, notably for the celebration of New Year**

Washoku is a comprehensive set of skills, knowledge and traditions relating to the preparation and consumption of food, and respect for natural resources. Typically seen during Japanese New Year celebrations, it takes the form of special meals and beautifully decorated dishes using fresh ingredients, each of which has a symbolic meaning. These are shared by family members or collectively among communities. The basic knowledge and skills related to Washoku are passed down in the home at shared mealtimes.

Draft Decision 8.17, recommendation **to inscribe**

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Kazakhstan

Folk dance Kara-Zhorga

Note: The file was withdrawn by the submitting state

Kara-Zhorga is a form of Kazakh folk dance that imitates the movements and techniques of horse-racing. It is performed during festive gatherings, particularly at feasts celebrating newborn babies. The nature of the dance reflects aspects of everyday life, from the relationship with horses and cattle to communal, social and spiritual activities. Today, both professional dancers and amateur troupes give performances highlighting the prized features of nomadic life: courage, vitality, musicality and mobility.

Draft Decision 8.18, recommendation **not to inscribe**

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Kyrgyzstan

Kyrgyz epic trilogy: Manas, Semetey, Seytek

The Kyrgyz epic trilogy of Manas, Semetey and Seytek expresses the historical memory of the Kyrgyz people. It owes its survival to a community of storytellers who perform the epic, using special forms of narration, rhythm, tone and gestures, at village events and nationwide celebrations and on national holidays. The trilogy helps young people to understand their own history and culture, the natural environment and the peoples of the world; it also provides them with a sense of identity and promotes ideas of tolerance and multiculturalism.

Draft Decision 8.19, recommendation **to inscribe**

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Mongolia

Traditional craftsmanship of the Mongol Ger and its associated customs

The Mongol Ger is a round structure comprising walls, poles and a ceiling covered with canvas and felt, and tightened with ropes. It is light enough for nomads to carry; flexible enough to fold and pack; and sturdy enough to be dismantled and reassembled. Craftsmanship of the traditional Mongol Ger is a communal enterprise, with men carving the wood and both women and men engaged in painting, sewing and stitching, and felt-making. Traditional craftsmanship is taught through mentoring by a senior craftsman.

Draft Decision 8.20, recommendation **to inscribe**

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Nigeria

Eyo masquerade festival

The Eyo masquerade festival of Lagos is celebrated in honour of the deity Adamu Orisha and marks the passage of souls to the spirit world. Eyo costumed dancers parade through the city, attired in flowing white gowns and veils and carrying a staff. They all wear large coloured straw hats that indicate the family compound to which they belong. Handed down within Eyo groups, the festival brings the community together, integrates all strata of society and pays obeisance to the ruling Oba (king) of Lagos.

Draft Decision 8.21, recommendation **not to inscribe**

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Peru

Knowledge, skills and rituals related to the annual renewal of the Q'eswachaka bridge

The Q'eswachaka rope suspension bridge crosses a gorge of the Apurimac River in the southern Andes. Four Quechua-speaking peasant communities assemble annually to renew it, using traditional Inca techniques and materials. The three-day process involves repeatedly braiding straw into thick ropes, which are then woven together to form the bridge. The process structures the life of the participating communities, strengthens centuries-old bonds and reaffirms their cultural identity. When the bridge is finished, the communities hold a celebratory festival.

Draft Decision 8.22, recommendation **to inscribe**

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Republic of Korea

Kimjang, making and sharing kimchi

Kimchi is a name for preserved vegetables seasoned with spices and fermented seafood, an essential part of Korean meals. Late autumn is Kimjang season, when communities collectively make and share large quantities of kimchi to ensure that every household has enough to sustain it through the winter. The custom emphasizes the importance of sharing and is a reminder of the need to live in harmony with nature. The collective practice of Kimjang reaffirms Korean identity and is an excellent opportunity for strengthening family cooperation.

Draft Decision 8.23, recommendation **to inscribe**

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Romania - Republic of Moldova
Men's group Colindat, Christmas-time ritual

On Christmas Eve, groups of young men in villages throughout Romania and the Republic of Moldova go from house to house performing festive songs. The songs have an epic content, which is adapted to each host's individual circumstances. The performers also sing special, auspicious songs for unmarried girls, to help them find a husband within the next year. After the performance, the hosts offer the singers ritual gifts and money. Colindat plays an important role in preserving social identity and cohesion.

Draft Decision 8.24, recommendation **to inscribe**

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Senegal
Xooy, a divination ceremony among the Serer of Senegal

The Xooy is a traditional divination ceremony among the Serer community, organized prior to the rainy season. During this long nocturnal gathering, master seers known as Saltigues step into a circle and deliver predictions before a rapturous audience. The combination of their vibrant clothing, songs and dances creates a colourful, dramatic ceremony and the seers hold the audience in suspense until daybreak. The Saltigues are the living mediums of the Xooy and preserve and transmit the knowledge that is vital to the ceremony.

Draft Decision 8.25, recommendation **to inscribe**

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Slovakia
Music of Terchová

The village of Terchová in north-west Slovakia is renowned for its collective vocal and instrumental music, performed by three-, four- or five-member string ensembles with a small two-string bass or diatonic button accordion, combined with polyphonic singing and folk dances. Performances take place at anniversaries, festivals and, most importantly, the Jánošík's Days International Festival. Transmitted orally, the traditional music culture is a matter of pride and a marker of identity among the inhabitants of Terchová and the surrounding areas.

Draft Decision 8.26, recommendation **to inscribe**

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The former Yugoslav Republic of Macedonia Feast of the Holy Forty Martyrs in Štip

The Feast of the Holy Forty Martyrs is celebrated each 22 March to honour the martyrs of Sebaste and to mark the beginning of spring. Participants hike up the Isar hill, stopping at the church to pay tribute to the martyrs. This event requires the selfless cooperation of many people from all age groups, social classes and backgrounds, thus promoting and encouraging teamwork and solidarity. Grandparents, parents and children all hike together, while the climb also unites people from different ethnic groups and religions.

Draft Decision 8.27, recommendation **to inscribe**

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Turkey

Turkish coffee culture and tradition

Turkish coffee combines special preparation techniques with a rich communal traditional culture. It is mainly drunk in coffee-houses, where people meet to converse, share news and read books. The tradition itself is a symbol of hospitality, friendship, refinement and entertainment, permeating all walks of life. Turkish coffee also plays an important role on social occasions such as engagement ceremonies and holidays; its knowledge and rituals are transmitted in an informal way by family members through observation and participation.

Draft Decision 8.28, recommendation **to inscribe**

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Ukraine

Petrykivka decorative painting as a phenomenon of the Ukrainian ornamental folk art

The people of the village of Petrykivka decorate their living quarters, household belongings and musical instruments with a richly symbolic style of ornamental painting, characterized by fantastic flowers and other natural elements. In folk belief, the paintings protect people from sorrow and evil. Every family has at least one practitioner and the tradition is taught at all levels in the local schools, making Petrykivka painting an integral part of daily existence in the community.

Draft Decision 8.29, recommendation **not to inscribe**

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Venezuela (Bolivarian Republic of)
La Parranda de San Pedro de Guarenas y Guatire

In the towns of Guarenas and Guatire, devotees celebrate the Day of San Pedro with a series of popular festivities and rituals. Venerated images of the saint, accompanied by flags, banners, musicians, dancers and troubadours, are paraded through the streets to re-enact the story of San Pedro's healing of the daughter of a slave. Women decorate the churches, dress images of the saint and cook traditional dishes. Adults and children in the community all celebrate a vital tradition that symbolizes and reasserts the struggle against injustice and inequality.

Draft Decision 8.30, recommendation **to inscribe**

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Viet Nam
Art of Đờn ca tài tử music and song in southern Viet Nam

Performed at festivals, death anniversary rituals and celebrations, Đờn ca tài tử is a musical art that evokes the people's life and work on the land and rivers of southern Viet Nam. Instrumentalists and singers express their feelings by improvising, ornamenting and varying the 'skeletal melody' and main rhythmic patterns of these pieces, based on twenty principal songs and seventy-two classical songs. Đờn ca tài tử is handed down through oral transmission, based on imitation, from master to student.

Draft Decision 8.31, recommendation **to inscribe**

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9. Description of the process of inscription

Eligibility

Only States Parties to the Convention can submit nominations, best safeguarding practices proposals and international assistance requests. States are encouraged to cooperate to propose multi-national nominations.

Mechanisms

1. List of Intangible Cultural Heritage in Need of Urgent Safeguarding
2. Representative List of the Intangible Cultural Heritage of Humanity
3. Register of Best Safeguarding Practices
4. International Assistance

Examination and evaluation

- | | |
|----------------|---|
| Phase 1 | Nomination files have to be received by the Secretariat by 31 March at the latest, to be examined by the Committee 18 months later. |
| Phase 2 | The Secretariat checks the files and requests missing information from the Submitting State; revised files must be completed and returned by 30 September. |
| Phase 3 | The appropriate body (Consultative Body or, for the Representative List, Subsidiary Body of Committee) undertakes evaluation of the files; it issues final recommendations in May or June, during its private sessions. Its reports are sent to Committee and to all the State Parties four weeks before the annual November session. |
| Phase 4 | At its annual November session, the Intergovernmental Committee examines nominations and reports and makes decisions. |

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Cultural
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