



Intangible
Cultural
Heritage

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Le 26 MARS 2018

N° 0112

Representative List

ICH-02 – Form

REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2018
for possible inscription in 2019**

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

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

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

A. State(s) Party(ies)

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

India

B. Name of the element

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

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

Not to exceed 200 characters

Sowa-Rigpa, (Knowledge of Healing or Science of Healing)

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

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

Not to exceed 200 characters

Sowa Rigpa གསོ་བ་རིག་པ་

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

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

Amchi Medicine, Buddhist Medicine etc.

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

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

Not to exceed 150 words

Sowa-Rigpa is the Traditional medical system of communities which inhabit the Himalayan belt in India. These communities include Boto, Changpa, Droghpa, Gara and Balti tribes of Western Himalayan regions of India; Bhoto, Lipcha and Tamang tribes and communities of Central Himalayan regions and also communities of Eastern Himalayan regions residing in various parts of India. Traditionally generations after generations have been practicing Sowa-Rigpa (transmitted from father to son or Guru (teacher) to his disciple in the trans-Himalayan societies). In Ladakh one can find families with family names like Lharjay pa, Abagon, Amchiba, Abapa etc., all attributed to Sowa-Rigpa practitioners. Many of these families have continued the tradition of Sowa-Rigpa practice for nine generations. Some monasteries have Sowa-Rigpa Centers for the general public and the monks.

D. Geographical location and range of the element

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

Not to exceed 150 words

Sowa Rigpa, originated in India, 2500 years ago and was introduced in the Trans-Himalayan region around 8th Century AD. Since then, it has been propagated and transmitted through teacher-student-lineages, including family lineages; prevalent among secular and monastic contexts in the Himalayan regions of India and neighbouring countries. Sowa-Rigpa is the Traditional medical system practiced in the Himalayan belt. Outside India, Sowa Rigpa is traditionally practiced in the Trans Himalayan regions including in Mongolia, Nepal and few parts of Central Asia.

E. Contact person for correspondence

E.1. Designated contact person

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

Title (Ms/Mr, etc.): Dr. (Ms)
Family name: Swami Choudhary
Given name: Rita
Institution/position: Secretary, Sangeet Natak Akademi
Address: 35, Feroz Shah Road, Mandi House, New Delhi-110001
Telephone number: 011-23387246-48
Email address: secretary@sangeetnatak.gov.in
Other relevant

information:

E.2. Other contact persons (for multinational files only)

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

NIL

1. Identification and definition of the element

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

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

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

This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social functions and cultural meanings today, within and for its community;
- b. the characteristics of the bearers and practitioners of the element;
- c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

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

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

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

Not fewer than 150 or more than 250 words

The term Sowa Rigpa is derived from Bhoti language which means 'Knowledge of Healing'. It is an ancient Indian medical system which was enriched in the entire Trans- Himalayan region. At present Sowa-Rigpa is more popular in Himalayan societies than other parts of India. This is being practised mainly in Himalayan states of India specially in J&K (Ladakh), Himachal Pradesh (Lahoul & Spiti) West Bengal (Darjeeling), Sikkim and Arunachal Pradesh Sowa Rigpa has been developed and incorporated into different environmental and cultural contexts through the centuries. Sowa-Rigpa has moulded itself into socio-cultural lineage since ages, where every

village has had an Amchi family to look after public health. Today, Sowa Rigpa is recognized as traditional medical system by the government of India. Along with spread of Buddhism, Sowa-Rigpa also spread to other neighbouring countries. It can be perceived to be more close or having similarity with Ayurvedic philosophy/ principles of India. It is learnt that many of texts of Sowa- Rigpa (approximately more than 75%) are taken from one of the most famous treatise of Ayurveda i.e. "Aastang Hridaya" in one or other form. Many (more than 75%) medicines used in Ayurveda (Indian origin) viz Triphala, Ashok, Trikattu, Ashwagandha, Guggulu, Haridra etc. are also frequently used in Sowa- Rigpa System of Medicine for treatment purposes. Many Indian Medicinal fauna are common with those of Sowa-Rigpa. The principle medical text "rGyud-bZi" (Chatush Tantra-a textbook of fundamental principles of Sowa-Rigpa in Sanskrit language) and translated into Bhoti language around 8th -12th Century and amended by Yuthok Yontan Gombo and other scholars of Trans Himalayan region according to the socio-climatic conditions. The language is also spoken in Indian region. The fundamental principles of Sowa Rigpa is based on Jung-wa-nga (Pancha mahabutha), Nespa-sum (Tridosha), Luszung-dun (Sapta dhatu) etc. According to Sowa-Rigpa health is an equation of balance of tridosha (bio- elements) and five cosmophysical energies (Panchmahabuta), balance within the body, balance with the environment, and with the Universe. Pulse examination and astrological evaluation/analysis of an individual are the unique diagnostic tools in Sowa-Rigpa. The basic concept of Panch mahabhoot, Tridosha, Trimala of indian philosophy are common in Sowa- Rigpa and Ayurveda. These concepts have their origin in Shankhya and Vasheshik darshan of India. Dietary guidelines, do's and don'ts, and use of pointed gourd, barley etc. which are typically of Indian origin clearly indicates its close resemblance/ proximity with Indian Traditional Systems of the Medicines. In addition Sowa- Rigpa and Ayurveda subscribe to a common understanding of the phenomenon of disease or illness; there being its cause, its possible cure, and a prescribed course of treatment to be followed. The natural resources which are safe, effective and time tested are used as the sources of medication. Sowa Rigpa education, healthcare delivery and research is formally recognized and promoted by the Government of India.

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

Not fewer than 150 or more than 250 words

Traditionally Sowa-Rigpa practicing families and Sowa-Rigpa Gurus were the custodians of this ancient healing system of India. The Sowa-Rigpa practice is well fitted into the socio-cultural system of Himalayan region since ages, where every village has an Amchi (practitioner of Sowa-Rigpa) family to look after the public health. The traditional practice of Sowa-Rigpa runs in some particular Amchi families from generations and in some cases it is transferred from Guru to his disciple. The father Amchi or Guru trains the student and after completion of education the young Amchi has to give a community exam (rTsa-Thid) in the presence of some expert Amchis (examiners). After passing the exam the Amchi becomes the custodian of Sowa-Rigpa practice. At present the traditional Amchi families, institutionally trained Sowa-Rigpa doctors, different monasteries, educational centers of Sowa-Rigpa, Sowa-Rigpa research Institutions established by the Government of India and individual practitioners are the bearers of the element. Further a vast corpus of ancient literatures, commentaries and oral transmissions are developed and preserved in different monasteries and by individual practitioners. Today, besides the traditionally trained Amchis, hundreds of Sowa-Rigpa doctors trained through institutional training are the bearers of this ancient tradition. Sowa-Rigpa education, healthcare delivery and research is formally recognized and promoted by Government of India.

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

Not fewer than 150 or more than 250 words

Today the knowledge and skills related to the element is being transmitted in the traditional Amchi families from father to son, from Guru to his disciple and through formal institutional training in Sowa-Rigpa Institutions of India. The major institutions of Sowa-Rigpa are Sowa-

Rigpa Faculty in Central Institute of Buddhist Studies, Leh under the Ministry of Culture, Government of India, and Astro Institute, Dharamshala (Himachal Pradesh). These institutions run six year formal graduation training and masters degree programme in Sowa-Rigpa. The fundamental text book rGyud-bZi (Chatush-Tantra) and its commentaries are the main texts for studying Sowa-Rigpa followed by practical training in diagnosis, medicine preparations, therapeutic procedures, plant identification etc. The Mantra and the rituals practiced are important elements that are learnt alongside. The knowledge is transmitted through thousands of classical literatures and new publications on Sowa-Rigpa. Sowa-Rigpa workshops, seminars, conferences and training programs organized by Government institutions and Non-Governmental Organizations (NGOs)/Civil Societies play an important role in knowledge transmission. The knowledge is also transmitted through various websites, online courses, documentaries, Audio-Visual tools and print media.

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

Not fewer than 150 or more than 250 words

Sowa Rigpa fulfils many of the ICH domains of UNESCO. Apart from being an Oral Tradition, its association with the chanting of Mantras, corresponds to the social practices and ritual domains. Its theorization of the mind-body-soul equilibrium with the elements of nature and its production of medicine using natural and organic products relates it with the knowledge and practices of nature and also traditional craftsmanship.

Sowa-Rigpa is a culturally and socially accepted practice. It's a community supported system of healthcare in the Trans-Himalayan region, especially among the Buddhist societies of India. It's a practice which is well managed through community system. The practitioners of Sowa-Rigpa are on the top of the societal hierarchy, known as Skutaks (higher class) and there is always a seat reserved for them in social gatherings. The Amchi (practitioner of Sowa-Rigpa) practices his medicine as a social service or as a religious practice for the well being of humanity as he never charges for his services and in return whatever the patient wishes to offer is accepted with humility. The Sowa-Rigpa practitioners are well recognized and highly placed in the society and also play an important role in policy making, social reform, besides providing healthcare services. Sowa-Rigpa is a complete guide to lead a healthy life with the harmony of body, mind, spirituality and cosmos. Sowa-Rigpa is considered among the five major sciences of Himalayan Buddhist practice and it has great relevance for the society.

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

Not fewer than 150 or more than 250 words

The fundamental objective of Sowa-Rigpa is the well being of the entire humanity. There is no such element in Sowa-Rigpa, which is not compatible with the existing international human rights instruments. Sowa-Rigpa is also influenced by the Buddhist philosophy of non violence, compassion and brotherhood. Among five major areas of learning in Himalayan Buddhist studies, Sowa-Rigpa comes under the secular sciences and any person can learn and practice Sowa-Rigpa. Sowa-Rigpa caters to all of humanity, irrespective of one's gender, age, caste, region or nationality. Traditionally, the practitioners of Sowa-Rigpa practice this medicine as a social service to the humanity and it is also used as a source of spiritual enlightenment. The practitioners also use Mantras and rituals with compassion for treatment of their patients. Moreover, Sowa Rigpa system does not harm the environment but helps to preserve it.

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

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

element itself, and to encouraging dialogue that respects cultural diversity.

(i) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?

(i.a) Please explain how this would be achieved at the local level.

Not fewer than 100 or more than 150 words

Due to impact of globalization and modernity, age-old cultural traditions and heritages are losing ground. The younger generations are not attracted to traditional practices like Sowa-Rigpa. The inscription of Sowa-Rigpa on the representative list of the Intangible Cultural Heritage of Humanity will create awareness about the importance of cultural heritages and contribute to preserve Sowa-Rigpa. Due to UNESCO inscription younger generations will value their cultural traditions and will have pride in their ancient cultural heritage. More and more students will learn Sowa-Rigpa and it will be validated with modern scientific tools.

(i.b) Please explain how this would be achieved at the national level.

Not fewer than 100 or more than 150 words

The Govt. of India has formally recognised Sowa-Rigpa as an Indian medical system in 2010 and various steps have been initiated for its preservation and promotion. A fully dedicated National Institute for Sowa-Rigpa is being established by Govt. of India for quality research and education in Sowa-Rigpa. The inscription of Sowa-Rigpa on the Representative List of the Intangible Cultural Heritage of Humanity will contribute in spreading the knowledge, method and values of Sowa-Rigpa at the national level. It will enhance visibility of Sowa-Rigpa and will attract masses to traditional knowledge and practices and will help communities restore traditional practices.

(i.c) Please explain how this would be achieved at the international level.

Not fewer than 100 or more than 150 words

Sowa-Rigpa is a complete guide to living a healthy life with advocacy to make a person physically, mentally, socially and spiritually healthy. The inscription of Sowa-Rigpa on the Representative List will contribute in spreading the knowledge, method and values of Sowa Rigpa at the international level for the well being of humanity. At present the practice of Sowa-Rigpa is dominantly prevalent in the Trans-Himalayan with various nomenclatures like, Amchi Medicine etc. and is gradually spreading in various parts of the world. It's inscription on the Representative List will help in safeguarding, preserving and promoting all aspects of Sowa-Rigpa, raising awareness of its importance across the globe. It's enhanced visibility will attract masses to traditional knowledge and practices transmitted from generations helping communities to re-consider the cultural role of traditional practices in everyday life.

(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?

Not fewer than 100 or more than 150 words

The inscription will re-establish the ancient ethos of Sowa-Rigpa aiding in the dialogue, deliberation and development of the science and art associated with it. The history of Sowa-Rigpa provides a narration of its evolution in different social and environmental contexts for more than 2500 years and thus always encourages dialogue. The inscription of Sowa-Rigpa will help it to move out of its prevalent socio-cultural and geographical boundaries and promote and place it on an international platform. It will help in building greater confidence and also establish and provide meaning to the Sowa-Rigpa institutions, practitioners, teachers, Amchis and common people, thereby facilitating a dialogue amongst all. This approach will provide a larger scope for

formulating a National policy for dissemination and promotion of Sowa-Rigpa among the present and future generations.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?

Not fewer than 100 or more than 150 words

The fundamental objective of Sowa-Rigpa is the well being of humanity and as a concept it is respected across societies and cultures. It enhances creativity, by improving human endurance, concentration, and knowledge. Further, Sowa-Rigpa also focuses on the rightfulness of the mind, which in turn streamlines thoughts thereby facilitating creativity. The merits of Sowa-Rigpa will promote it among all cultures. Owing to the sound fundamentals, philosophies and merits of Sowa Rigpa, the system certainly contributes to the overall development (physical, mental, social, spiritual and trans-cultural) and welfare of humanity, thus promoting respect for cultural diversity and human creativity.

3. Safeguarding measures

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

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

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

Not fewer than 150 or more than 250 words

Traditionally, the Sowa-Rigpa practice is run through community participation according to ancient socio-cultural practices being nurtured by Amchi families. The Amchi family is responsible for catering public health services in his/ her village and in return the villagers offer annual crop, and other services. The profession of Sowa-Rigpa practice is considered and recognized as one of the most dignified and respectable among the communities and hence wins strong community support. This has led to sustainable development of Sowa-Rigpa with its noble cultural heritage. The individual Sowa-Rigpa practitioners bear great social responsibility and deliver healthcare services to community. If the Amchi family fails to maintain his family profession his social privileges are withdrawn by the villagers. Most of the time, the practitioners of Sowa-Rigpa take their profession as social service for humanity. At present the practitioners of Sowa-Rigpa have setup several small non-governmental organizations in different areas. Due to persistent effort of Sowa-Rigpa practitioners with support of community leaders, today Sowa-Rigpa is among recognized medical systems of India under the Ministry of AYUSH.

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

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

(ii) How have the States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?

Not fewer than 150 or more than 250 words

Sowa- Rigpa System is Traditional System of Medicine recognized under IMCC Act 1970. The Government of India is promoting Sowa Rigpa as a recognized medical system of the country. One Research Institute for Sowa-Rigpa was established at Leh-Ladakh in the year 1976 which

was upgraded as National Research Institute of Sowa- Rigpa in 2009 for the promotion of Sowa-Rigpa by the Ministry of AYUSH. Since its inception this Research Institute has been doing considerable work for preservation and promotion of Sowa-Rigpa in India. The main aim and objective of the Institute is to conduct Fundamental And Clinical Research on various therapies and formularies of Sowa-Rigpa System of Medicine, to revalidate Sowa-Rigpa with scientific tools and parameters, to explore and document herbal and mineral resources of Himalayas, to conduct research on rich literary wealth of 'Sowa Rigpa' and to develop and strengthen Sowa-Rigpa practice for public health.

The Government of India is also extending support to Sowa-Rigpa Institutions for awareness programmes such as: Conducting Conferences, Seminars, Workshops, Publications etc. several health conclaves and exhibitions of National And International repute are being organized for the development, awareness and dissemination of knowledge of Sowa-Rigpa and other Traditional Medicines. The practitioners of Sowa-Rigpa are also supported to strengthen their practice by training programs and distribution of free medicines. Some State Governments are running clinics and various programs for Promotion of Sowa-Rigpa for public health in India. Sowa-Rigpa practitioners are also being appointed under National Health Mission Programme. A Sowa-Rigpa expert has been nominated by the Central Government as member to the Central Council for Indian Medicine (CCIM) for taking up matters related to development, promotion, propagation and regulation of Sowa- Rigpa at this National level. Sowa-Rigpa is also being Promoted for Continuing Medical Education (CME) and Public Health Initiatives (PHI).

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

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

3.b. Safeguarding measures proposed

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

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

Not fewer than 500 or more than 750 words

Owing to its strong fundamental footings, socio-cultural background and contribution to public health in Himalayan regions, the Government of India has recognized Sowa-Rigpa as the sixth recognized medicine system of India through an Act of Parliament in 2010. The formal recognition by Government has given opportunity for Sowa-Rigpa to develop as a full-fledged medical system. It has opened ways for establishment of new research and educational institutions, clinics, Sowa-Rigpa branches in government hospitals and health Centers and production units for medicine. With growing awareness towards holistic healthcare, world population is gravitating towards herbal medicine. Consequently, Sowa-Rigpa is finding its due space. With the growing intervention by government agencies/ stakeholders/non government organizations will be able to safeguard the traditional ethos of Sowa-Rigpa. Specific efforts would be made for dissemination and promotion of Sowa-Rigpa enhancing the quality of Sowa-Rigpa education, training, therapy and research, developing human resources in Sowa-Rigpa, developing standards for Sowa-Rigpa training and practices for voluntary adoption, promotion and propagation of Sowa-Rigpa at the international level. Efforts would also be made to establish confidence, trust and harmony amongst the traditional practitioners and stakeholders to disseminate their knowledge, experience and understanding by ensuring protection from misappropriation and exploitation on mutually agreed terms; to explain and understand the logic

and the modus operandi of different groups of practices in modern technical/medical/scientific language; publication of critical editions of Sowa-Rigpa texts; documentation and digitization of Sowa-Rigpa practice; developing/making Video and audio on Sowa-Rigpa. Government will provide appropriate funds for inclusion of different schemes for Sowa-Rigpa in the Ministry of AYUSH.

Ministry of AYUSH has already announced the setting up of a National Institute for Sowa-Rigpa to provide quality research, education and training. The institute will be a center of excellence for Sowa-Rigpa in India and will provide equal opportunity to students from all over India to study Sowa-Rigpa upto the University level. State Governments have also started appointing Sowa-Rigpa practitioners in primary health Centers and district hospitals for provisioning of Sowa-Rigpa medicine and therapies. The digitalization of ancient manuscripts, preparation of descriptive catalogues and their translation in English or Hindi has also been initiated by the Ministry of AYUSH. The use of information technology and social media for promotion of Sowa-Rigpa is expected to increase. Since last few years the interaction of Sowa-Rigpa practitioners as the national and international levels has also increased through conferences and workshops. Ministry of Culture, Government of India is also providing a Sowa-Rigpa course in two of its deemed Universities. The inscription of Sowa-Rigpa as UNESCO Intangible Cultural Heritage will further promote and propagate Sowa-Rigpa on National and International platforms.

The introduction of Sowa-Rigpa in all Government schemes will increase the demand of Sowa-Rigpa practitioners and new students will be encouraged to pursue Sowa-Rigpa. The cultural acceptability of Sowa-Rigpa will increase all over India through various Government schemes. The educational qualification of Sowa-Rigpa will be standardized with new course curriculum and minimum standard requirements will be fixed. The above steps will ensure that the Sowa-Rigpa viability is not jeopardized in the future.

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

Not fewer than 150 or more than 250 words

Preservation and promotion of Ayurveda, Yoga & Naturopathy, Unani, Sidha, Sowa-Rigpa and Homeopathy (AYUSH) is a priority sector for Government of India. A separate Ministry has been created for preservation and promotion of AYUSH systems in 2014. Special emphasis and budget allocation is being given to Sowa-Rigpa. A new National Institute for Sowa-Rigpa and Central Council for Research in Sowa-Rigpa are in the process of being created. Within the Ministry of AYUSH a wing for Sowa-Rigpa will also be created with a Sowa-Rigpa Advisor. Government of India has a mandate to support various programmes and Schemes for the promotion and propagation of AYUSH. For implementing the proposed safeguarding measures the following is envisaged:-

By allocating appropriate funds for implementing the proposed safeguard measures.

By involving different communities and stakeholders

By imparting training and capacity building

By organising awareness programmes.

By implementing Schemes such as

A. Central Sector Scheme:

i. Central sector scheme for supporting re-orientation training, continuing medical education and exposure programs of AYUSH

ii. Scheme for acquisition, cataloguing, digitization and publication of text book & manuscripts

iii. Scheme for upgradation to centres of excellence

iv. Scheme for public health initiatives

v. Central sector scheme for promotion of international co-operation (IC) in AYUSH

vi. Central sector scheme for promotion of information, education, and communication (IEC) in AYUSH

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

Communities, groups and individuals have been associated in planning and implementation of the proposed safeguarding measures in multiples way. Consultative meetings, workshops, conferences involving the communities and individuals in implementation of the projects have been held regularly. The proposed safeguarding measures would be further scaled up with careful analysis and support of various senior Sowa-Rigpa practitioners, researchers, organizations, institutions/colleges, centres, cultural organizations and monasteries imparting Sowa-Rigpa services. Periodical seminars, symposia and panel discussions will be conducted to streamline a future national policy related to informed promotion of the element.

The inscription of the element is necessary as this will make its safeguarding and revitalisation a mandate of the country. Since, the transmission of the knowledge of the element involves expert guidance and monitoring by experienced practitioners; the implementation will have the active involvement of Amchis, Gurus (teachers), Practitioners, Community leaders and teachers as the pivot on which any policy related to the element will move.

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

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

Name of the body: 1. Ministry of AYUSH, Government of India
2. National Institute of Sowa-Rigpa, Ministry of AYUSH, Government of India,
3. Central Institute of Buddhist Studies, Ministry of Culture, Government of India,

Name and title of the contact person: 1a. Vaidya Rajesh Kotecha Secretary, Ministry of AYUSH, Government of India
1b. Sh.Pramod Kumar Pathak, Joint Secretary, Ministry of AYUSH, Government of India
2. Dr. Padma Gurmet. Officer Incharge, National Institute of Sowa-Rigpa, Ministry of AYUSH

Address: 1a. Vaidya Rajesh Kotecha Secretary, Ministry of AYUSH, Government of India
1b. Sh.Pramod Kumar Pathak, Joint Secretary, Ministry of AYUSH, Government of India
2. Dr. Padma Gurmet. Officer Incharge, National Institute of Sowa-Rigpa, Ministry of AYUSH

Telephone number: 1a. 011-24651950
1b. 011-24651938
2. 01982-252449

Email address: 1a. secy-ayush@nic.in
1b. jsismh@nic.in
2.drgurmet@rediffmail.com

Other relevant information:

4. Community participation and consent in the nomination process

For Criterion R.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

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

Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.

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

Not fewer than 300 or more than 500 words

Sowa-Rigpa being a major component of Trans-Himalayan culture and social system, efforts have been made to incorporate all the major stakeholders during preparation of nomination. Meetings and workshops were organized for practitioners of Sowa-Rigpa, community heads, religious heads, government institutions, local and state government, communities, NGOs and individual Amchis etc. The information and effort for nomination has been also shared through radio, television and print media. The traditional Sowa-Rigpa practitioners were informed in their local language and the consent letter format was also designed in both English and local Bhoti language. A number of individuals were also contacted personally as part of the initial research for preparing the nomination dossier. Nodal persons were appointed in different localities to explain about the nomination and to include the views from all Sowa-Rigpa practicing regions. The government organizations dealing with Sowa-Rigpa in different States were involved from the beginning of the process to compilation of the nomination.

A dedicated committee of Sowa-Rigpa practitioners and experts were also constituted to give technical input during preparation of the dossier. Frequent meetings of the committee were organized in different Sowa-Rigpa practicing regions and the committee members were also engaged in educating Sowa-Rigpa stakeholders in their respective areas about the nomination.

Most of the stakeholders have keenly collaborated in the preparation of the dossier as well as preparation of documentation material, photographs and a representational film. Each aspect of the Sowa-Rigpa practice and process was discussed and selected for final presentation. They actively participated in many animated discussions about the state of their practice and the crisis they were likely to encounter if active steps were not taken to safeguard and promote the element. Thus, they look forward to the impetus that the inscription on the prestigious UNESCO Representative List would bring, as this would lead to both revitalisation as well as support in the form of state funding as well as improvement of the infrastructural facilities. This concern can be gauged by the number of consent documents that have been obtained, which support the submission of this dossier.

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

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

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

Not fewer than 150 or more than 250 words

To obtain the free, prior and informed consent to the nomination of Sowa-Rigpa, meetings with various stakeholders were organized to explain and obtain their consent. A brief note on the nomination was prepared and circulated to the concerned stakeholders. The document on Convention for the safeguarding of the Intangible Cultural Heritage 2003 of UNESCO is also circulated to many organizations and individuals. The decision making bodies, political and

community leaders were also consulted for their opinion and asked to give their consent letters. The consent letter format was prepared in, both, English and local Bhoti language for a better understanding of Sowa-Rigpa practitioners and community. It was also explained how Sowa-Rigpa will be projected at the global level in terms of its promotion and propagation in the proposed nomination of Sowa-Rigpa for UNESCO's inscription on the Representative List of Intangible Cultural Heritage and requested to send the filled consent form in their preferred language. Many Sowa-Rigpa Institutions, Organizations, Experts and Stakeholders have sent their Consent through mail as well as hard copy. All the participating agencies, individuals, communities, groups such as NGOs and organizations/institutions have given their free, prior and informed consent to the nomination of the element 'Sowa-Rigpa' with their full support and conviction.

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

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.

Not fewer than 50 or more than 250 words

There are certain aspects in Sowa-Rigpa, where the knowledge or information is restricted for the general public and only specialized practitioners can practice while preparing medicines and performing the procedures. Some practitioners have few formulations confined to him or his near ones. Particularly the Tantric and Mantra practice is restricted and can be performed by specialized practitioners only.

4.d. Community organization(s) or representative(s) concerned

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

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

1. Ladakh Amchi Sabha
Amchi Smanla Norboo
Secretary
Sorig Kunfanling, Behind Main Post Office
Leh-Ladakh 194101
Jammu & Kashmir, India
Ph:+91941988082
Email: amchisabha@gmail.com

2. Mon Sowa-Rigpa Centre
Dr. Nawang Thupten
Secretary
G.R.L Monastery,
P.O. Bomdila-790001,
Distt. West Kameng
Arunachal Pradesh, India
Ph: +91-3782-222026
Email : msrcentre2009@yahoo.com

3. Ladakh Buddhist Association
Tsewang Thinles
Chokhang Vihara
Leh194101
Ph: +911982252415
Email: presidentlba1@gmail.com

4. Lahaul Amchi Society
Dr. Jigmet norboo
Chairman
C/O Nawang Karpa
The Mall Keylong
Distt. Lahaul & Spiti
Himachal Pradesh-175132

5. Spiti Bhot Amchi Sangh
Amchi Thupten Thapkey
Secretary
Kaza 172114,
District Lahaul & Spiti
Himanchal Pardesh India
Phone: +919418391334

6. Tashigang Herbal Centre

Dr. Tashi Y. Tashigang

Director

Tashigang Herbal Centre

L 124/125 Lakshinagar

New- Delhi

Ph: +91-11-22542637

Email: tashitashigang@gmail.com

7. Ladakh Society for Traditional Medicine

Mr Tsewang Gonbo

Secretary

P.O Box 97, Near Radio Station

Leh-Ladakh 194101

Ph: +91-1982251537

Email: lstromleh@gmail.com

* Complete List with Consent Letters attached

5. Inclusion of the element in an inventory

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

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

Provide the following information:

(i) Name of the inventory(ies) in which the element is included:

National Inventory of Intangible Cultural Heritage of India (UNESCO)

Pan- India ICH Inventory (Work in Progress)

(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:

Sangeet Natak Akademi, New Delhi.

In fulfillment of its obligations under the UNESCO convention on Intangible Cultural Heritage, a statute to which India is a signatory, the Ministry of Culture, Government of India, has declared the Sangeet Natak Akademi, India's apex body on culture, as the Nodal Centre for coordinating India's nominations for various lists and other actions such as developing and maintaining the National Inventory of Intangible Cultural Heritage through the Ministry of Culture's letter no.2-21/2011-UNESCO cell dated 21 February, 2011.

(iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).

The National Inventory of ICH of India is an ongoing effort to consolidate the different inventories, databases, archives and digital documentation maintained by various cultural bodies, NGOs, institutions on a common platform.

The National Inventory of Intangible Cultural Heritage of India (UNESCO) is a dynamic page regularly updated with current information and newer elements. This List includes elements that are Inscribed and nominated.

Pan-Indian ICH Inventory (Work in Progress) List is the other ICH Inventory, updated on a quarterly basis. This List includes ICH elements extracted from the ICH Scheme applications (2013-16) submitted by practitioners and stakeholders.

(iv) Reference number(s) and name(s) of the element in the relevant inventory(ies):

The element- Sowa Rigpa (Knowledge of Healing or Science of Healing) is inventorized in the National Inventory of Intangible Cultural Heritage of India (UNESCO) under the reference number 14. And under the Pan-India ICH Inventory (Work in Progress), it's reference number is 148

(v) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

16th November 2016

(vi) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

A dialogue and interaction with the primary practitioners, groups, societies, communities and individuals was executed. The leading Sowa Rigpa research institutions and centres of expertise, Amchis, teachers practitioners, students, professionals etc were included in this dialogue. The communities and tradition bearers are regularly consulted for this endeavor. Meetings were held for this task in Leh- Ladakh and also in Delhi at the Ministry of AYUSH.

The consensus to this decision of including Sowa-Rigpa in the National Inventory of Intangible Cultural Heritage of India was arrived at after consulting its respective community bearers and stakeholders. We acquired their recommendations and consent regarding the same. The information for the completion and updation of the inventories have been acquired from the various groups, institutions, centers, community bearers and stakeholders of the element. National seminars, workshops, panels and individual interviews were conducted in this regard, in order to get their valuable knowledge, insight and approval on this element, its inscription and its inclusion was effected in the inventory list.

(vii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. The information should be translated if the language used is not English or French.

b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.

Indicate the materials provided and – if applicable – the relevant hyperlinks:

The element – Sowa Rigpa (Knowledge of Healing or Science of Healing) forms a part of the

National Inventory of Intangible Cultural Heritage of India. Evidence of this is provided through screen shots of the Sangeet Natak Akademi National Inventory website and website links-
<http://www.sangeetnatak.gov.in/sna/inventory.php>
<http://www.sangeetnatak.gov.in/sna/ich-inventory.php>

6. Documentation

6.a. Appended documentation (mandatory)

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

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

6.b. Principal published references (optional)

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

Not to exceed one standard page.

1. Book- Descriptive Catalogue of Sowa-Rigpa Manuscripts, Vol. 1, 2, 3, 4, Published by National Institute of Sowa-Rigpa, CCRAS, Ministry of AYUSH, Govt. of India 2012-2016
2. Anonymous. Gyud-bzh. Tashigang Publishers, BPO Nimo, Leh 1970.
3. Gyatso, Desrid Sangyas. Gyud-bzi Gril pa Vaidurya Snonpo. Tashigang publisher, BPO Nimo Leh: 1969.
4. Gurmet, Padma 2005. "Sowa-Rigpa" Himalayan Art of Healing, Indian Journal of Traditional Knowledge (CSIR), Vol.3 (2) April 2004 pp-212-218 New Delhi.
5. Healer's handbook for common formulations in Sowa-Rigpa, Published by National Institute of Sowa-Rigpa, CCRAS, Ministry of AYUSH, Govt. of India 2016
6. A hand book on medicinal plants of Himalayas used in Sowa-Rigpa, Published by National Institute of Sowa-Rigpa, CCRAS, Ministry of AYUSH, Govt. of India 2016
7. ayush.gov.in/about-the-systems/sowa-rigpa
8. www.ccras.nic.in/Sowa-Rigpa/sowarigpa.html
9. <http://ccimindia.org/sowa-rigpa.php>

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

The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.

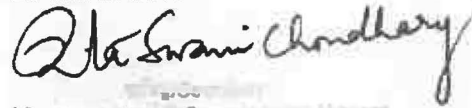
In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Dr. Rita Swami Choudhary

Title: Secretary, Sangeet Natak Akademi

Date: 23 March 2018

Signature:



Secretary
Sangeet Natak Akademi
101, Park Road, Connaught Place
New Delhi - 110022
Phone: 11-26109222

Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)