



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

# Representative List

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ICH-02 – Form

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Le 03 AVR. 2018

N° 0189

## 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.

Italy

### 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

The Celestinian Forgiveness Celebration

#### 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

Festa della Perdonanza Celestiniana

#### 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.

Perdonanza Celestiniana

### 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

The Celebration of the Celestinian Forgiveness is an Intangible Cultural Heritage involving the inhabitants of the city and of the province of L'Aquila. The Forgiveness Committee represents the large community of approximately 2000 citizens that individually or in groups every year attend, and identify themselves with, the celebration and the ritual of the Celestinian Forgiveness, joined by about 100.000 visitors during the whole period from August 16th through August 29th.

More than 20 groups, along with the Celestinian Forgiveness Committee, traditionally participate in the organization of the Celestinian Forgiveness Celebration. Among them, the following four groups historically play an active part in the main ritual and festive practices:

Movimento Celestiniano

Gruppo Storico della Perdonanza Celestiniana

Gruppo Uomini d'Arme città dell'Aquila

Gruppo Sbandieratori della Città dell'Aquila

### 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

The Celestinian Forgiveness takes place, since its origins, in the city and province of L'Aquila, the capital of the Abruzzo Region. The Celebration rituals, which make the element a living intangible cultural heritage, involve a large area, following the traditional itinerary called the "Forgiveness Walk" (over 80 Km of territory). It starts on August 16th from the Hermitage of Celestine of St. Onofrio, at the foot of the Morrone mountain near Sulmona, involving many villages of the Valle Subequana (Pratola Peligna, Fontecchio, Fossa) and ending in the centre of L'Aquila on August 23rd.

The "Historical Bull Parade", the climax of the Celebration rituals, crosses a topographical space of the city centre from the Town Hall Square to the Basilica of St. Maria of Collemaggio. In the days from August 23rd to 29th the entire urban context is involved in the Celebration, including squares, streets, buildings, monumental works, and public spaces.

### 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.): MRS

Family name: LUISA

Given name: MONTEVECCHI

Institution/position: Ministero dei Beni e delle Attività Culturali e del Turismo- Segretariato Generale- Servizio I, Coordinamento e Ufficio UNESCO

Address: Via Del Collegio Romano, 27- 00186 ROMA

Telephone number:

Email address: sg.servizio1@beniculturali.it

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.

### 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 Celestinian Forgiveness is a traditional celebration originally inspired by Pope Celestine V, who issued a historical "Bull" as an act of partnership among local populations. It is an intangible cultural heritage, a set of rituals and celebrations passed down uninterruptedly since 1294 conveying a strong sense of continuity and cultural identity for the whole community.

The lighting of the "Fire of Morrone" and its descent from the Hermitage of Celestine V near Sulmona accompanied by a candlelight procession open the "Forgiveness Walk" along a traditional itinerary marked by the lighting of tripods in each of the 23 villages involved and the signature by each mayor of a parchment recalling the Bull's symbolic values. The community gathering ends up on August 23rd in L'Aquila with the lighting of the last tripod, which keeps burning until August 29th.

Anticipated by 1000 people of the civil society, drums, clarions and flag bearers enliven and mark the rhythm of the "Parade", made up of 1000 citizens wearing traditional costumes, walking along with the three main characters, the "Lady of the Bull", the "Young Lord" and the "Lady of the Cross", symbolizing the Celebration traditional values: hospitality, solidarity and peace. The city Mayor reading of the historical Bull anticipates the opening of the Basilica of Collemaggio Holy Door and its ritual crossing (first historical Jubilee event).

The Celebration ends on August 29th : the Holy Door is closed, the Parade walks the Bull back to the Municipal Hall, the tripod flame is extinguished.

- (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*

The "Forgiveness Committee", expression of the entire community identifying itself with the element, is composed of volunteers, males and females, who along with the traditional historical groups, coordinate and organize the Celebration. They locate the places, supervise the "Forgiveness Walk" and the historical "Bull Parade", select the characters who wear the costumes of the "Lady of the Bull", the "Young Lord" and the "Lady of the Cross". They keep contacts with the authorities of the towns surrounding L'Aquila in order to keep the element alive in the whole territory.

The Committee also organizes many public cultural events which take place from August 23rd (when the tripod is lit in L'Aquila) to August 28th (when the historical Parade takes place). These days of celebration contribute to aggregating several groups of the civil society both from the province of L'Aquila and from outside.

Historical groups of bearers and practitioners play different parts in the Celebration:

The "Movimento Celestiniano" coordinates the whole "Forgiveness Walk" contributing to the onward aggregation in the territory from Sulmona to L'Aquila, with ritual stops marked by the lighting of a tripod around which the local community gathers, then proceeding with the torch march on to the next stop.

The "Gruppo Storico Città dell'Aquila" keeps the costumes inherited by tradition and along with the "Gruppo Uomini d'Arme Città dell'Aquila" arranges the Historical Parade according to criteria handed down by tradition in time.

The "Sbandieratori della Città dell'Aquila", with their performances and music, mark the walking rhythm of the Parade".

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

*Not fewer than 150 or more than 250 words*

The transmission process of knowledge and ritual practices through which the Celestinian Forgiveness Celebration has arrived to this day rely essentially on oral communication and annual ritual practice. Through the tales told at home, in schools or in the community places of gathering, the old generations have transmitted to young people the meanings and the traditional practices of the element as intangible cultural heritage.

Today the processes of informal communication take place with the voluntary participation in the rituals of the celebration: performance of rituals related to the lighting of fires; arrangement of the historical parade; roles of the citizens who wear the traditional historical costumes, their postures and body movements; selection of costumes according to accurate criteria dictated by local history and memory.

Knowledge concerning the historical and cultural characteristics of the celebration is also formally transmitted by means of activities planned throughout the year. The "Forgiveness Celebration in Schools" is an extracurricular, educational project pursued for years, addressed to primary school young students, the object of which is the knowledge of local identity traditions and ethical, symbolic and reminiscent aspects of the element.

Specific skills are also imparted within the historical groups involved by means of performative and gymnastics courses taught by the flag bearers and attended by youngsters regardless of age and gender, as well as by means of courses which involve old and new members in the study, design and sewing of historical costumes.

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

*Not fewer than 150 or more than 250 words*

The cultural meanings ascribed to the element are directly connected to the historical origins of the celebration, born as an act of reconciliation and forgiveness among local communities.

For the whole community, values inspired by sharing, hospitality and fraternity are connected to a strong spiritual component. Joining the celebration rituals becomes an important opportunity of social aggregation, bringing together also those citizens of L'Aquila who live far from their original place, as well as of renovation of past traditional values, inspired by the meaning of the "Bull", and shared among the entire civil society who joins the celebration.

Nowadays the element has acquired wide social functions and features a massive participation by welcoming during the parade both national and international representatives who attend the various Celebration events and rituals, including the "Historical Parade".

The Celebration improves communication and relationships between generations, encouraging also the knowledge of local historical memory. The compresence of children, teenagers, youths, adults and seniors, creates an intense emotional and cultural involvement that favours the element vitality as well as an intense aggregation within the territory.

*(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*

Entirely in line with the 2003 UNESCO Convention, the element respects people's fundamental rights both thanks to its ethical contents and to the fact that it represents a public moment for the community in which human values and solidarity among people are reaffirmed. Every year, in fact, during the Celestinian Forgiveness Celebration social, cultural, and ecological issues are strongly emphasized, among which "food sustainability" or "humankind-nature" relation.

The whole celebration cycle is open to the broadest participation, accessibility and promotion of respect among communities, groups and individuals aiming also at cooperation among people.

The multiple activities organized within the Celestinian Celebration aim to involve new generations and to promote human values. This is the aim of the international soccer championship entitled "Peace Cup" which has been taking place since 2015, attended by the

under 16 teams.

The whole celebration takes place according to sustainable, environmental and social criteria, adopting those measures that guarantee a large participation, such as closing the central district areas to traffic and arranging spaces accessible to the disabled.

## **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*

At the local level the Forgiveness Celebration contributes to keeping a strong cultural identity through celebrations and rituals handed down in the centuries. The community and the entire civil society, joining the element every year, keep alive the shared historical and cultural memory favouring communication, participation, dialogue among different stakeholders and generations.

The Forgiveness Celebration inscription on the Representative List would contribute to ensure the visibility of the intangible cultural heritage meaning at local level as an element able to involve a large community of people regardless of genre, age and origin, within a strongly shared vision of social cohesion.

The inscription would increase the many information, research and promotion activities carried out by the community all year long and supported by the local bodies in order to increase the awareness of the values connected to the element and to spread around its importance and significance.

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

*Not fewer than 100 or more than 150 words*

At the national level the Forgiveness Celebration inscription on the Representative List would contribute to the visibility of the intangible cultural heritage, as the element, handed down uninterruptedly since its very origins, reflects cultural and spiritual values related to the history and secular memory of a community deeply rooted in time, resilient also in the critical moments such as those of the severe 2009 earthquake.

The inscription would also increase the awareness of the element as an intangible cultural heritage connected to material aspects. Such a connection would contribute to the visibility and awareness of the intangible cultural heritage meaning as well as to its transmission and integrated safeguarding for the new generations and the entire society.

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

*Not fewer than 100 or more than 150 words*

The Celestinian Forgiveness Celebration represents an intangible cultural heritage that, keeping its traditional cultural and spiritual meanings, has expanded in time its social values encouraging cross-cultural dialogue with other international communities.

The inscription on the Representative List would contribute to increase the awareness of the intangible cultural heritage meanings as an expression of a celebration that, respecting the community identified by itself, aims at pursuing dialogue among different peoples and cultures.

The annual participation in the Celebration of foreign delegations proves that the element is recognized at the local level as a symbol of identity and a vehicle of dialogue among people. An example of this is the participation of the delegations of the foreign towns twinned with L'Aquila who walk in the "Historical Bull Parade" with their own flags (Rottweil, Cuenca, York, Zelona Gora, San Carlos de Bariloche, Hobart, Chouzou, Bahalbeck, Bistrita).

*(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 of the element on the Representative List would increase even more the dialogue among communities, groups and individuals being annually dedicated to topical issues, a vehicle of values of peaceful coexistence among cultures and peoples, and a means of inclusion for the entire community. An example of this is the fact that young ladies with disabilities (2014) or foreign young ladies (2015) were included indiscriminately in the selection for the role of the "Lady of the Bull".

Considering that the Celebration involves the whole territory, its inscription on the Representative List would contribute to promote dialogue between communities and groups located within the territory in order to enhance mutual respect and to implement activities and the exchange of shared good practices.

*(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*

Many initiatives are promoted during the entire Celestinian Forgiveness Celebration period aimed at encouraging cultural diversity by involving migrant resident communities, integration through creativity, and inclusion of the new generations. An example of this is the competition carried out in schools entitled "Perdonanza Young", in which drawing is promoted, and postcards printed and distributed during the celebration are being awarded.

During the celebration in the city of L'Aquila many contemporary artistic expressions in several fields (music, drama, dance, literature, poetry and visual arts) are encouraged. Public spaces are made available for such expressions as well as for entertainment and initiatives such as "Piazze Giovani", where the new generations exhibit their artistic productions.

The element inscription on the Representative List would favour the intangible cultural heritage visibility and meanings attached to creativity promotion and cultural diversity as a means of dialogue among generations, peoples and cultures.

### **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*

The Forgiveness Committee ensured a large and constant participation of the community in the Celebration thus contributing to safeguarding the element as a living, intangible cultural heritage expressing cultural identity, continuity and sense of belonging

also for the new generations. In the last 15 years the Committee has organized in a structured and periodical manner the Celestinian Forgiveness Celebration involving all year long the traditional historical groups of bearers and practitioners and the main stakeholders.

This encourages the Celebration formal and informal transmission in schools and within the associations of historical groups of bearers and practitioners, in whose headquarters knowledge and skills belonging to the Celebration are passed down.

The historical groups actively take part in educational courses promoting researches on, and studies of, the traditional aspects – performance, musicology, narrative and history - related to the element. Students are involved and asked to produce artifacts which in their minds represent the Celestinian Forgiveness Celebration. These artifacts may be images, texts, musical works and plays, or ornaments to the costumes worn in the historical Parade.

Recently the Forgiveness Committee, in order to safeguard and promote the Celebration, activated a constantly updated website ([www.perdonanza-celestiniana.it](http://www.perdonanza-celestiniana.it)) where one can find information and audio-visual documents. Since 2016 a free app has been realized, called “Perdonanza Celestiniana”, which provides geolocalization of the places of the events and rituals, their dates and history.

*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*

The Municipality of L’Aquila has always supported activities aimed at safeguarding the element, since it was entrusted to keep the “historical Bull” (from which the Celestinian Forgiveness has its origins). Among these activities – supported also financially – there is the “Lady of the Bull Game”, conceived by the students of the elementary school “E. De Amicis” within the project “Forgiveness in Schools 2017”, a board game completely based on the territory of L’Aquila and the Celestinian Forgiveness Celebration.

During the years the Municipality and the Province of L’Aquila as well as the Abruzzo Region have financed public seminars aimed at spreading the knowledge of the element. The “Deputazione di Storia Patria negli Abruzzi”, a cultural institution, is also involved in such seminars carrying out scientific research, archival documentation and dissemination of the Celestinian Forgiveness historical memory.

The Government contributed to safeguarding the material aspects connected to the element, its historical and cultural values, by financing, through the Archival Superintendence Abruzzo-Molise, a project of restoration of the “historical Bull” preservation and conservation conditions, carried out in 2017 by the Central Institute for Restoration of the Archival and Book Heritage, (MIBACT), Rome.

The Basilica of Collemaggio, property of the Municipality of L’Aquila, has been restored and seismically adjusted thanks to private funding. It has always been accessible, also when it was still damaged due to the earthquake or the works were in progress, thanks to a temporary safety



route set to allow the ritual crossing of the so-called Holy Door.

*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*

Safeguarding measures planned every year by the Forgiveness Committee and by the groups who work together in the organization of the Celestinian Forgiveness Celebration are supported by: the Abruzzo Region by means of an annual budgetary contribution; the Province of L'Aquila who supports the organization by making available and safe the spaces and the itinerary of the "Forgiveness Walk"; the municipalities involved, who welcome the torchbearers' arrival with official ceremonies and art performances, thus ensuring the element's viability, vitality and continuity.

The project "Forgiveness in Schools", carried out by the Municipality of L'Aquila along with the Forgiveness Committee, which every year involves the schools at any level of the municipal territory, will be extended as of 2018-2019 to the schools of Sulmona and the Valle Subequana with the aim of keeping the Celebration alive, ensuring continuity and safeguarding in the entire territory.

The project "Perdonanza Young" carried out by the Forgiveness Committee along with the High School "Fulvio Muzi" of L'Aquila, is a graphic competition involving junior high schools, the object of which is realizing a postcard which will then be printed in 2000 copies and distributed during the Forgiveness Celebration. Every year the postcard receives a special philatelic cancellation requested by the Forgiveness Committee to the Italian Mail Service for the very day of the historical Bull Parade on August 28th. Also "Perdonanza Young" will be extended to the schools of Sulmona and the Valle Subequana.

The Municipality of L'Aquila along with the University of L'Aquila organize a competition addressed to those students who focus their thesis work on the issues relating the Celestinian Forgiveness as living intangible cultural heritage.

In agreement with the Museum of Abruzzo (MUNDA) that will provide the space, the Forgiveness Committee will organize a photographic exhibition entitled "The Celestinian Forgiveness Celebration. Yesterday and today : comparing the rituals" in which the pictures provided by professional photographers from L'Aquila will be exhibited.

There will be agreements with local and national media also in 2018 to advertise the element as intangible cultural heritage. The following will be involved: Il Centro, Il Messaggero (newspapers); LaQtv, Rete 8 (local TV channels); Telespazio (satellite); L'Aquila 1, Radio Delta 1 (radio channels). The new-born Info Point, owned by the Municipality of L'Aquila and managed by the Centro Turistico del Gran Sasso d'Italia, will also help by handing out promotional printed material.

The Forgiveness Committee ensures its support aimed at increasing awareness and sharing of the element by means of exhibitions, concerts, use of public spaces (e.g. Piazza Chiarino, Parco

delle Acque, Parco del Castello) by those cultural associations who want to contribute to the organization of events.

The Forgiveness Committee along with the National Archives of L'Aquila organize for the school year 2018-2019 a number of guided tours addressed to elementary school students focusing on the study of historical documents concerning the very first performances of the Celestinian Forgiveness.

Thanks to ENI's financial contribution (€ 14.000.000) the historic-artistic Superintendence of the Abruzzo Region will carry on with the global restoration works of the Basilica of Collemaggio in order to make all its areas, included the outdoors, more accessible.

Recently, different advertising and communication media have been used, especially the social media (facebook, instagram and twitter) through which live streaming of the Celebration's main events were broadcast.

All the safeguarding measures' impacts consider the several dimensions of sustainability in order not to jeopardize the element, for instance adopting a code of behaviour updated every year addressed to tourists and attendees so that the Celebration practices are respected.

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

*Not fewer than 150 or more than 250 words*

Safeguarding measures annually planned and promoted by the Forgiveness Committee along with the groups participating in the organization of the Celestinian Forgiveness Celebration are supported, also financially, by the Abruzzo Region and the Municipality of L'Aquila who sustain the organization. These bodies make available spaces and human resources who collaborate in the organization of the Celebration.

In order to ensure the element vitality and accessibility to all, the Tourist Office of the Municipality of L'Aquila supplies info points and schools with the bilingual (Italian/English) leaflet "Forgiveness Paths" with the aim to promote those cultural itineraries connected with the meanings of the Forgiveness and all the information material concerning the Celebration.

The Municipality of L'Aquila set up an Info Point managed by the Centro Turistico del Gran Sasso in charge of handing out promotional printed material about the Celebration also in those areas far away from the city centre.

The Municipality of L'Aquila along with the Forgiveness Committee organize every year the "Twinned Cities Forum" ensuring and promoting welcoming and hospitality to the foreign delegations of the cities twinned with L'Aquila who attend the Parade and renovate sharing the values connected with the element.

The Municipality of L'Aquila organizes the whole Celebration activities adopting a safety action plan in which a particular attention is given to the removal of architectural barriers and the realization of special paths for the disabled.

*(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?*

*Not fewer than 150 or more than 250 words*

The Celestinian Forgiveness Celebration, as an expression of the community and collective identity of the inhabitants of the Province of L'Aquila, addresses itself to the entire civil society with the aim to strengthen the awareness and transmission of its memory.

The Forgiveness Committee is the reference point for the entire community. The Committee ensures that every year the safeguarding activities be the result of the community's initiatives and of free conception, and sees to it that they are carried out and implemented.

The Committee coordinates proposals or initiatives put forth by the different stakeholders directly involved in the Celebration organization, and encourages devising and organizing annual events and activities aimed at safeguarding the element.

The Forgiveness Committee ensures the citizens' transparent participation and collaboration in the Celestinian Forgiveness Celebration by publishing every year a public notice in the websites [www.perdonanza-celestiniana.it](http://www.perdonanza-celestiniana.it) and [www.comune.laquila.gov.it](http://www.comune.laquila.gov.it) inviting historical groups, individuals and associations, regardless of gender or nationality, to put forth activities, projects, programmes aimed at safeguarding the ritual and festive cycle, respecting the element's values.

The Forgiveness Office, recognized by a resolution of the City Council, is a service open to the public in charge of ensuring the community participation for implementing safeguarding measures. It collaborates with the Forgiveness Committee, interacts, collects the community's requests and proposals thus ensuring participation in the whole organization and the Celestinian Forgiveness safeguarding as an intangible cultural heritage.

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

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

Name of the body: Municipality of L'Aquila

Name and title of the contact person: Pierluigi Biondi

Address: Via San Bernardino- Palazzo Fibbioni, 67100- L'Aquila

Telephone number: +39 0862 645702-645259

Email address: sindaco@comune.laquila.it

Other relevant information: In the Municipality of L'Aquila is located the "Forgiveness Office" (perdonanza.eventi@comune.laquila.it)

## 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*

Since 2009 the Forgiveness Committee has launched a consultation at local level in order to submit the Intangible Cultural Heritage nomination on the Unesco Representative List. Along with the Municipality of L'Aquila, in 2010 the nomination has been formally submitted to the Ministry of Cultural Heritage and Activities and Tourism.

Within the Forgiveness Committee there is a group of experts, scholars and researchers who promoted public technical and informational meetings aimed at increasing the Celestinian Forgiveness awareness and involving both historical groups of practitioners and the civil society in general. The initiatives carried out over time involved also academic institutions such as the University of L'Aquila and the Superintendence for Archeological and Cultural Heritage and Landscape for the Municipality of L'Aquila and the other municipalities of the territory.

The Forgiveness Committee carried out in its headquarters regular open meetings in which the stages of the nomination process were planned. These meetings were featured by an active and participated confrontation in order to consider also future projects and to plan safeguarding measures particularly focused on the new generations.

Local and regional broadcasting networks have constantly followed all the stages of the nomination and have contributed to increase the information about, and the awareness of, the importance of the Celestinian Forgiveness Celebration as intangible cultural heritage in the civil society.

The nomination dossier and the attached documentation were drafted up and updated in several meetings at the Forgiveness Committee headquarters, attended by representatives of the community, local institutions and anthropologists, and supported by the Forgiveness Office of the Municipality of L'Aquila.

During the years of the nomination process, the community and the different stakeholders have followed procedures of consultations and collaboration which helped to increase the awareness of the importance of the Celestinian Forgiveness Celebration as intangible cultural heritage and its sustainable safeguarding for the entire social fabric involved.

#### **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*

The free, prior and informed consent to the Celestinian Forgiveness nomination on the UNESCO Representative List was provided by the Forgiveness Committee and by the different groups representing the community, starting with the historical ones, who create, transmit and safeguard the element in different ways:

- Movimento Celestiniano
- Associazione Uomini d'Arme città dell'Aquila;
- Gruppo storico degli sbandieratori Città dell'Aquila;
- Gruppo storico della Perdonanza Celestiniana.
- Compagnia Arcieri Medievali Aquila Invicta,
- Associazione Il Quarto di San Giovanni,
- Pro Loco Ville di Fano
- Gruppo di azione civica Jemo 'nnanzi

The consent consists of letters written in full autonomy, without any relation to prearranged forms and expresses the full and free commitment to, and participation in, the nomination process in all its stages of realization and implementation.

The declarations of free, prior and informed consent were undersigned by the community representatives on behalf of all their members and renewed at the beginning of 2018. They were issued as a result of a confrontation which occurred both within groups and collectively within the entire community. Meetings and public forums carried out over the years, since the formal launching of the nomination proposal, contributed to a conscious and motivated participation of the community, in line with the principles of 2003 UNESCO Convention.

Moreover, endorsement letters to the nomination were spontaneously issued by institutions, bodies, local, regional and national organizations.

#### **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*

It is claimed that, regarding the Celestinian Forgiveness Celebration, do not exist any forms of practical knowledge which would require specific measures safeguarding its secrecy and non-dissemination. The element's very characteristic is the full and total sharing, transmission and use, at all levels, among the members of the community and the civil society in general.

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

*Providedetailed 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.

Forgiveness Celestinian Committee  
Dott. Massimo Alesii  
Via San Bernardino - Pal Fibbioni  
+39 0862 645259  
agt.alesii@gmail.com

## 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 the Intangible Cultural Heritage / 2003 UNESCO Convention

*(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:*

Ministry of Cultural Heritage and Activities and Tourism – Central Institute for Cataloguing and Documentation. The English translation of the inventory was carried out along with the community involved.

*(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 Ministry of Cultural Heritage and Activities and Tourism currently adopts the rules established by the Central Institute for Cataloguing and Documentation (ICCD) for cataloguing the elements of the Intangible Cultural Heritage / 2003 UNESCO Convention. The card MODI «Information Form» (Release 1.06) consists of several fields identified by a specific code. The card contents were compiled by the community, the Forgiveness Committee and the historical groups coordinated by the Committee, who are the main bearers and practitioners of the Celestinian Forgiveness Celebration.

The inventory, made up of 4 cards, can be updated any time upon request of the community.

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

Name of the element: «The Celestinian Forgiveness Celebration»

MODI (1.06) cards references:

-ICCD\_MODI\_2036014790251: "The Celestinian Forgiveness Celebration as intangible cultural heritage"

- ICCD\_MODI\_9498426790251: "The Celestinian Forgiveness Celebration: the hystorical Parade"

- ICCD\_MODI\_7164397790251 "The Celestinian Forgiveness Celebration: formal and informal transmission"-

ICCD\_MODI\_3613738790251"The Celestinian Forgiveness Celebration, safeguarding: documentation, research, promotion".

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

L'inventario è stato registrato ufficialmente dall'ICCD nel marzo 2018.

(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).*

As of 2011 a preliminary identification overview of the element was carried out by the community adopting to the so-called BDI card rules, today replaced by ICCD with the MODI card rules specifically used for cataloguing intangible cultural heritage (2003 UNESCO Convention).

The element was identified and defined by the community directly involved who collected the information at the local level, which was then processed and filed in the card fields as a result of consultations, research and access to the Forgiveness Office archive. Scholars of the element who take part in the Forgiveness Committee activities helped the community to process the inventory.

(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:*

MODI inventory cards are available online, only in Italian, at the ICCD website <http://paci.iccd.beniculturali.it/paciSito/> following the path:

1. "Inventari del patrimonio culturale immateriale"
2. "Consulta gli inventari del PCI"
3. In the research page insert "La Festa della Perdonanza Celestiniana" in the field "Elemento/Progetto".

An abstract of the inventory in Italian and in English, and the MODI inventory cards in Italian and in English are available online at: <https://www.perdonanza-celestiniana.it/>

## 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.*

#### BIBLIOGRAPHY

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<http://www.laquila.com/>

<http://www.facebook.com/events/130972136992921/>

## 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: Carla Di Francesco

Title: Secretary General- Ministry of Cultural Heritage and Activities and Tourism

Date: 12 9 MAR. 2018

Signature:



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