



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

## Representative List

ICH-02 – Form

Reçu CLT / CIH / ITH

Le 13 AVR. 2018

N° 0222

## 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.

Samoa

### 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

'le Samoa (Fine Mat) and its Cultural Value

#### 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

'le Samoa

#### 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.

'le o le malo, 'ie sae, 'ie toga

### 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 'ie Samoa is one of Samoa's most treasured cultural heritage. The giving and receiving of it is a central part of Samoa's way of life. There are approximately 95 active falelalaga or weaving houses that produce the majority of the fine mats being woven in Samoa today. These weaving houses are in villages located around the two main Samoan islands of Upolu and Savaii. They include the villages of Aufaga, Faleula, Saanapu, Tiavea, Gagaifo, Faleseela, Mulifanua, Apolima, Falelatai, Leauvaa, Afega, Samatau, Faleapuna, Fogasavaii, Puapua, Falelima, Faala, Fagasa, Sasina, Puapua, Sapapalii, Fagafau, Fuailalo etc.

The community members consulted identified themselves with their particular weaving house or village: e.g. Komiti Gagaifo, Komiti Faleseela, Komiti Mulifanua, Komiti Apolima, Komiti Pata, Falelatai, Komiti Leauvaa, Komiti Afega, Komiti Samatau, etc.

Although the production of 'ie Samoa is practiced around the nation, the ceremonial exchange of 'ie Samoa is not restricted within the country's borders. These cultural products are exchanged amongst family members in Samoa and overseas.

### 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 exchange of fine mats is practiced in traditional ceremonies throughout both Samoa and American Samoa and wherever Samoans gather around the world. The 'ie Samoa is representative of this mobility as the histories of how and why each mat came to a particular place is often recorded in the knowledge of the beholder. The 'ie Samoa depending on the ceremony it is used in, is given a name to further record its history and mobility.

Although the 'ie Samoa is distinctive to Samoa and her people, it is worth noting that the kie hingoa in Tonga is a similar cultural heirloom, woven of the same plant, and used also for the purpose of ceremonial exchange.

### 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: AFAMASAGA - FUATA'I

Given name: AFAMASAGA DR. KAROLINE

Institution/position: CHIEF EXECUTIVE OFFICER MINISTRY OF EDUCATION SPORTS AND

## CULTURE

Address: MALIFA, SAMOA

Telephone number: +685 64601

Email address: education@mesc.gov.ws / k.fuatai@mesc.gov.ws

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.

N/A

## 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 'ie Samoa is a finely hand-woven mat traditionally with rows of bright feathers lining both ends of the mat. Traditionally woven with fine strippings of the pandanus leaf, the final product is silk-like in nature. Its shiny coppery color adds to its value as it is a testament to its age and the natural bleaching process it undergoes from the sun and seawater.

The length of 'ie Samoa is not standard although traditionally it can be around 12x9 aga or handspans of the weaver. Each woven strand measures as little as one millimeter in width so it is intricately woven. Therefore, the production of a single 'ie Samoa can take up to several months and even years depending on the length of the fine mat. Nevertheless, the 'ie Samoa is more than a cultural product of exceptional skills, its true value is demonstrated in its use as an exchange valuable in traditional ceremonies and rituals that serve to reaffirm kinship ties and strengthen community wellbeing.

More colloquially known as 'ie toga, the 'ie Samoa is displayed and exchanged at festive celebrations or important gatherings such as weddings, funerals, or religious ordinations. The giving and receiving of the 'ie Samoa contributes profoundly to the maintenance of social structure and is an integral part of the Samoan culture. As objects of the highest cultural value, this traditional art form lies at the foundation of Samoa's rich intangible cultural heritage.

*(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 'ie Samoa is not a cultural element that is restricted to a particular age or gender, but is inclusive of all community members from the time of its production, to the time it is ceremonially exchanged. Therefore the bearers and practitioners of the element vary depending on the stage at which the 'ie Samoa is undergoing.

In terms of the production stage, the fine mat has been woven by the women of Samoa for centuries and is considered a strong marker of their identity and status. Women of the village gather in the weaving house where they collectively work on weaving their fine mats with the encouragement and support of the other women. Often there will be a woman who is considered a master weaver. She takes on the responsibility of mentoring the other women on how to improve their weaving skills and techniques. Today there is an increase in young weavers in their 20s and even male weavers.

Although the men of the village often assist the women in the production stage, they become the primary bearers of the element during its exchange. Titled men are the main oratory speakers of any ceremony. Without a tulafale or an orator chief, these ceremonies could not take place. Additionally, titled men have the distinct role of naming each 'ie Samoa that is presented. Untitled men of the village or taule'ale'a can help to distribute the fine mats to the receiving party.

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

*Not fewer than 150 or more than 250 words*

The knowledge and skills around weaving the fine mat and its ceremonial exchange are transmitted through observation and practice.

Skills of weaving was traditionally passed from mother to daughters from generation to generation. However, in 1997 a research study found that there were only 5 of Samoa's 339 villages that were actively weaving the traditional fine mat. Instead, women were weaving large fine mats of thick strippings, which are easier and takes less time to make. Today, Women in Business Development Inc. (WIBDI), plays a pivotal role in reviving the knowledge and skills related to weaving the 'ie Samoa today. Through their 'ie sae project, WIBDI conducts training with weavers around the country to encourage a return to the traditional fine weaving process. Today, the knowledge and skills around the weaving practice has developed as women and

master weavers have established fine mat committees within their villages, which allows them to meet and exchange ideas of best practice for weaving, as well as to discuss opportunities for strengthening transmission of this art form.

The male bearers of ceremonial exchange primarily transmit their knowledge and skills on how to perform a traditional ceremony through experiential learning. Traditional gifting is done openly and publicly. Therefore, by participating and observing traditional ceremonies, a Samoan chief or untitled man will know their role and what is expected of them. There are also publications to assist orators in ensuring their speeches are culturally appropriate.

(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 'ie Samoa is publically exchanged or gifted to demonstrate one's respect and appreciation towards another individual, family or district. As objects of the highest cultural value, the 'ie Samoa is reserved for special occasions or important gatherings such as weddings, funerals, the bestowal of chiefly titles or other important ceremonies such as the opening of a new church or maota, meeting house. In certain celebratory occasions, the 'ie Samoa can be used to dress men or women of stature by wrapping the fine mats around the body. These individuals of high status are adorned with the 'ie Samoa when participating in a tauluga or traditional dance. Another cultural occasion where the 'ie Samoa is presented and exchanged is during an ifoga, an event for conflict resolution. This form of seeking forgiveness or ifoga is only warranted when a life is lost or taken as a result of a dispute. During an ifoga, the offender seeking forgiveness approaches the offended person or party. The offender uses the 'ie Samoa to cover themselves as he or she kneels down in front of the offended person or family to express their remorse. It is a symbol of repentance and acceptance of guilt. The 'ie Samoa plays a powerful role in diffusing a situation that is highly susceptible to escalate to retribution. If and when the victim or his family accepts the apology, the fine mat is removed from the offender and traditional verbal exchanges take place, leading the two parties toward peaceful coexistence.

(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*

Every characteristic of the 'ie Samoa is fully compatible with existing international human rights, with the requirement of mutual respect among communities, groups, individuals, and with sustainable development. In fact, the 'ie Samoa is a unifying cultural heirloom among the Samoan people that conveys messages of respect, peace, recognition, honor, and unity.

When the 'ie Samoa is displayed and exchanged in traditional ceremonies the giving and receiving party acknowledge and glorify the qualities and achievements of community members, and communicate the Samoan traditions and values through oratory poems or speeches.

This recognition is further demonstrated by the number of 'ie Samoa presented to a receiving party. As for Samoans, the number of 'ie Samoa presented to a person represents not objects, but qualities including respect, prestige, gratitude, deference, recognition and obligation. These ceremonies allow for the initiating of new relationships, reaffirming established ties, acknowledging important changes of status, expressing status differences, and increasing prestige.

## **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

Inscription on the Representative List would further stimulate weavers to continue weaving 'ie Samoa in its finest, most traditional quality or tosi 1. The quality of the weave is defined in 3 categories (tosi): tosi 1 (1mm or 1/16 in), tosi 2 (2mm or 1/10in), and tosi 3 (3mm or 1/8in).

Inscription of 'ie Samoa will inspire weavers to be confident in their abilities to weave tosi 1 so that more of this quality fine mat can be circulated at the local level during ceremonial exchange.

This shift from tosi 3 'ie Samoa to an increased exchange of tosi 1 'ie Samoa will be a recognized difference to observers of all traditional ceremonies. It will encourage the Samoan community to appreciate and respect not only 'ie Samoa, but Samoa's rich ICH and take action in the need to safeguard and promote it.

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

Not fewer than 100 or more than 150 words

The National Display of 'ie Samoa is an annual exhibition that invites weavers around the nation to showcase the work they have done in producing the 'ie Samoa and other cultural handicrafts, and highlights the role of women as both producers and income providers in their families and communities. The showcasing of Samoa's ICH on this national stage will raise awareness about the importance of ICH for community wellbeing. It will unite the nation of Samoa in becoming more knowledgeable about the significance of the production and ceremonial use of 'ie Samoa as integral parts of their cultural heritage. Inscription will provide a more comprehensive and balanced perspective on ICH safeguarding. Therefore, it will strengthen community engagement and, in cooperation with the government, to integrate culture in sustainable development frameworks.

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

Not fewer than 100 or more than 150 words

The inscription of 'ie Samoa will highlight the distinctiveness of Samoa's ICH and the value it continues to have for generations of Samoan men and women today. It will contribute to global visibility of ICH elements that are based on local knowledge and practices. It will also raise global awareness of the role women play in the practice, transmission, and safeguarding of ICH. Additionally, the inscription of 'ie Samoa illustrates men's inclusion in Samoan women's empowerment and how this benefits the whole community.

It will invite an international dialogue for the appreciation of cultural diversity and the respect for human rights. Cultural diversity plays an integral role in sustainable development, economic growth, and social cohesion. As our societies are becoming increasingly diverse, it is essential for strong international cooperation in ensuring harmonious interaction among peoples and groups of plural, varied, and dynamic cultural identities.

(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 exchange of 'ie Samoa therefore represents a breakdown of social barriers as the act of

gifting in the Samoan culture is to acknowledge the historical and genealogical connections of a person, their service, nature of obligation, and the ties between givers and receivers.

If this element is inscribed, it will enable Samoans to strengthen their interactions with each other, and individuals of other ethnic backgrounds, on the basis of unity and mutual respect. It will encourage dialogue of acceptance and understanding of one's background, genealogy, and service to their family and community.

Inscription will further stimulate the intergenerational learning process of this art and strengthen links between bearers and learners. Inscription will bring about new appreciation by Samoan youth who will recognize the 'ie Samoa as a valuable asset that bridges disparities within their communities and encourages dialogue and harmonious relationships between them.

*(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*

Inscription of the 'ie Samoa will bestow recognition and encourage Samoans to further the production and exchange of 'ie Samoa which is already being practiced on a regular basis. It will promote respect for human creativity as it acknowledges the resourcefulness of our ancestors in using the environment to produce a cultural element that symbolically represents Samoans as individuals, and as a collective society.

Inscription will also draw the attention of other Pacific nations to the contribution that Samoans are making to cultural diversity and creativity through their art form.

Furthermore, inscription of Samoa's ICH will increase its visibility and encourage other Pacific Islanders who are bearers of similar ICH elements to raise awareness and stimulate interest in their own ICH and human creativity. It will thus evoke a global discussion of 'ie Samoa and allow Samoans to interact with other bearers of similar ICH elements around the world.

### **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 people of Samoa are safeguarding and transmitting the production and ceremonial exchange of 'ie Samoa voluntarily and willingly through frequent practice. This is being done with the support of village communities, church communities, weaving committees, overseas families, government ministries and local organizations.

WIBDI have been the leading organization responsible for the cultural revival of 'ie Samoa. Since 1997, WIBDI have promoted the return to the fine weaving process of traditional 'ie Samoa. A master weaver by the name of Vilealava Vaipae was discovered as one of the few weavers in the nation to continue the traditional practice of weaving at that time. Through her knowledge and expertise and in association with WIBDI, Vaipae offered informal trainings to women weavers around the nation. These trainings are continued today.

Through their community work with weavers, WIBDI inspired women to learn and participate in the revival of traditional fine mats and view weaving as an income earning opportunity.

They established a scholarship scheme where weavers are guaranteed an income at regular intervals allowing them to put time and effort into the quality of the mat. WIBDI considers quality control a serious issue and conducts training on an ongoing basis. Weavers must follow a

certain standard of weaving to ensure the programs economic sustainability. Consist high-quality fine mats will maintain a continuous market rather than one-off buyers.

*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*

One of the prominent safeguarding measures for 'ie Samoa is the National Fine Mat Programme, which is spearheaded by the Ministry of Women, Community and Social Development (MWCSO). The creation of this programme is an onset to the revitalization initiative where WIBDI were at the forefront. The programme's ultimate aim is to revive the production of the Samoan fine mat in its finest quality, and to facilitate income generation through the sale of these fine mats. This programme works in conjunction with the national le Samoa Committee and Tamaitai o le Nu'u (women representatives).

The 'le Samoa Committee, chaired by Samoa's Prime Minister, is dedicated to the revival of traditional 'ie Samoa and works to ensure its sustainability. Together with MWCSO, this committee created an annual exhibition of fine mats known as fa'alelegapepe. This event coincides with National Women's Day to celebrate Samoan women and their crucial role as primary cultural producers.

The fa'alelegapepe has proven to be a successful safeguarding measure with a national resurgence of women weavers, and a particular interest from the young generation.

In 2012, MWCSO recorded an annual output of 3,302 fine mats from the nation, with 28 qualifying as category 1. To encourage the highest quality of weaving, the Prime Minister announced a 10-mat challenge for any falelalaga to receive a monetary prize for weaving 10 category 1 fine mats in a year.

History was made at the 2017 exhibition, with a total of 64 category 1 fine mats produced by Aufaga Aleipata women's committee.

*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*

The impending visibility and public attention that will ensue due to the inscription of 'ie Samoa is a welcomed condition for Samoa's ICH. MWCSO is proposing safeguarding measures that center around raising awareness of 'ie Samoa's importance for Samoa, and to do so by engaging with a global audience.

MWCSO will be launching a new project through innovative use of mobile technology for the sustainable development of 'ie Samoa. The project utilizes dynamic QR coding which will be attached to individual fine mats for the purpose of tracing its history and cultural significance. Their primary objectives are to increase appreciation of each 'ie Samoa by recording and maintaining all information for its production and history, to improve opportunities for online sales of the 'ie Samoa by boosting interests in its distinctiveness, and to increase the Ministry's ability to monitor each of the 'ie Samoa and avoid any fraudulent behaviors that may arise from its sales.

MWCSO have partnered with Samoa Youth Hi Tech for their assistance in the creation of dynamic QR codes that can be updated by MWCSO and visible to the end user via a mobile application. The app will provide information to introduce the owner of the fine mat to the weaver who produced it, and to trace the different ceremonies in which it was exchanged. The production of the app and related software is the first step of this initiative. It is aimed to be completed by the end of May 2018 and for testing of the app to commence the following month. MWCSO estimates that this stage will require a budget of \$25,000 USD.

The Ministry will next invite all interested women and identify 50 'ie Samoa that are in the early production phase to pilot the project. These 50 'ie Samoa will then be filed throughout each of the major stages of production. The selection of 'ie Samoa to be used in piloting this project will be determined through our database of women weaving committees who have consistently produced high quality 'ie Samoa in the last five years. The participation of these women weaving committees in the annual exhibition or National Display of 'ie Samoa will also assist the Ministry in identifying which weaving committees to approach for initial participation of this project. Identification and consultation with selected weavers is aimed to commence in June 2018.

After establishment of the community members who will be directly involved with MWCSO in the project, the ICT division of MWCSO will work with the weavers to insert the films and other gathered information on the weavers themselves into the app and to develop the QR and ensure that it operates correctly.

The filming of the production stage of all 50 fine mats is aimed to be completed by the end of September 2018. The estimated budget for this media production is \$10,000 USD.

MWCSO and Samoa Youth Hi Tech will continue to develop the technology aspect of the project and aim to complete this by the end of November 2018. The app is scheduled to be launched publicly in December 2018.

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

*Not fewer than 150 or more than 250 words*

The 'ie Samoa Committee is the competent body responsible for the local management and safeguarding of 'ie Samoa. As such, the committee has been involved in the project since its inception. One of the ways the 'ie Samoa Committee will support the implementation of the proposed safeguarding measure is in terms of its community outreach. The 'ie Samoa Committee works closely with the village mayors, women representatives, and village weaving committees. Active weaving committees which are cabinet approved have the responsibility of providing monthly updates to the 'ie Samoa Committee in regards to the progress of their work, the weavers who are a part of each village committee, and any concerns they have to be addressed. Therefore, with the support of the 'ie Samoa Committee and their relationship with all the cabinet approved weaving committees in the country, this will open opportunities for

MWCSD to engage with the weavers all over the country. It will also ensure that the collaboration with MWCSD on the QR project will be one that addresses the holistic needs of the weavers, the village weaving committees, and their village community.

MESC will also support this initiative through the development of their impact monitoring and assessment tool. MESC is developing a risk-assessment framework that will evaluate threats facing all of Samoa's ICH. For 'ie Samoa, MESC will be monitoring the risks associated with increased production and ensure appropriate safeguarding measures are taking place such as the replanting of the pandanus plant.

(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*

This initiative aims to support all the weavers of Samoa. As of today, all weavers within the nation are represented in the 'Ie Samoa Committee, which is chaired by the Honorable Prime Minister. All weavers following the pilot phase will play a pivotal role in implementing this safeguarding measure. Weavers will be expected to use their mobile devices to record the weaving process and share these photos and videos with MWCSD to be developed for use on the app. MWCSD will work to link the media files and other information with their respective QR code. This project will be inclusive of the village mayors, village women representatives and chief weaver in the development of information and media files which highlights the bearers of this ICH, the importance of 'ie Samoa for Samoans today, and the need to continue safeguarding the knowledge and practice that surrounds 'ie Samoa. These key community representatives will also provide daily monitoring of all the 'ie Samoa being produced in the village weaving committee.

### **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: Fine Mats Steering Committee ('Ie Samoa Committee)

Name and title of the contact person: Chief Executive Officer Fuimapuao Beth Onosemo

Address: Maota Tina Salamasina, Pusa Meli 872, Apia, Samoa

Telephone number: +685 277 52

Email address: bonesemo@mwcsd.gov.ws

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*

The initiative to inscribe the cultural value of 'ie Samoa on the Representative List came from the weavers of the traditional art form and other community members. The community first learned about the UNESCO 2003 Convention for the Safeguarding of the ICH from a nationally held consultation conducted by the Ministry of Education, Sports, & Culture (MESC) and UNESCO representatives in 2012 on the two main Samoan islands of Savaii and Upolu. The MESC Culture Division recognizes that communities play an important role in the production, safeguarding, and maintenance of ICH.

Therefore, these public consultations allowed the Culture Division to explain in depth the Convention to the community, highlighting their roles and responsibilities to the Convention upon ratification of the ICH Convention by the Samoan government the following year. Through these meetings, the facilitators were able to disseminate the concepts of the 2003 UNESCO Convention regarding the inventorying of ICH and increase their awareness about the benefits of safeguarding and inscription.

The community members expressed their views about the importance of safeguarding Samoa's ICH. Their views reflected the community members knowledge of Samoa's ICH and knowledge of safeguarding measures which can be undertaken. These opinions were documented to be included in the nomination.

To further the inscription of 'ie Samoa, a community based inventorying (CBI) of the production of 'ie Samoa took place with the weavers of several weaving committees in 2015. MESC conducted a national survey with participation of 107 women weavers from 30 active weaving houses who gave their full consent to take part in the survey and to allow the 'ie Samoa to be nominated in the Representative List. The survey highlighted a number of important aspects for safeguarding the 'ie Samoa such as the use of fine mats for ceremonial exchange, its cultural significance, social function, challenges, involvement of village community and family members, and recommended safeguarding measures.

#### **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*

Community consent was given during the MESC 'ie Samoa survey in 2015. It was explained to the women participants that all efforts made to safeguarding this traditional art form should respect the opinion of communities, and hence their prior free and informed consent was highly important to the inscription.

Prior to the survey, there had been numerous workshops and consultations in which the public was informed of the UNESCO Convention for Safeguarding ICH and the responsibilities Samoa would have as party to the convention.

The documents provided for the nomination form are the signed consent forms by the women weavers and their village weaving community representatives for their participation and consent to allow 'ie Samoa to be nominated for inscription in the representative list. The signatures provided in the attached document represents 30 different weaving groups in Savaii and Upolu.

#### **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 no customary practices governing access to the element. Weavers of 'ie Samoa and bearers of the element during its ceremonial exchange have stated that there are presently no restrictions on accessing the element in terms of its transmission, traditional knowledge in preparing the leaves for weaving, the weaving process, knowledge around its presentation for exchange, its practice, or any other related aspects of its use. Samoans are proud to openly discuss the 'ie Samoa because it symbolizes reverence, mutual respect, and its unifying nature. Nevertheless, certain measures should be taken in cooperation with the Samoan people, particularly the weavers and bearers of the element to preclude its misuse.

#### **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.*

Women in Business Development Inc. (WIBDI)  
Chief Executive Officer Adi Malalagamalii Tafuna'i  
Nia Mall, Salefufi, Apia  
P.O. Box 6591 Samoa  
+685 21959  
finemat@womeninbusiness.ws  
www.facebook.com/wibdi

## 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:*

The 'ie Samoa is the first entry in the "Database for Intangible Cultural Heritage in Samoa" which was established in January 2018. As such, it is inventory-in-progress element.

*(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 Education, Sports, and Culture (MESC).

*(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 growing ICH inventory exists on a server at the MESC and is being updated through cooperation of the communities concerned, the ICH Task Force Committee, relevant Ministries, the National University of Samoa and the Culture Division of MESC. This database has been created with the intention to be launched online for public access. Once this is launched, consideration will be given for inviting feedback from the community on the dynamic evolution of the element.

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

ICH element 001

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

20 January 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).*

'ie Samoa was chosen as the first element to be included in an inventory because of its longstanding viability and unweaving importance for the Samoan community. Samoans believe that the 'ie Samoa represents them nationally and internationally as it ideally reflects their traditions, norms, and cultural values.

The inventory of 'ie Samoa respects the inventorying principles of the UNESCO 2003 Convention and was done with a view of safeguarding. Through identification of ICH elements such as 'ie Samoa, this inventory will assist in the implementing of safeguarding projects for

these elements.

The in-progress inventory on 'ie Samoa was created through the use of published works, government reports, and the MESC 'ie Samoa survey data conducted with the free, informed, prior consent of the community. The selection of 'ie Samoa for the purpose of inventorying was also done in acknowledgement of its push for revitalization by the community themselves.

Given the dominant role in which women play as the primary producers of 'ie Samoa, there is a strong representation of women in the collected data.

*(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 attached documentation is of a screenshot of the 'ie Samoa inventory on the Database for Intangible Cultural Heritage of Samoa.

## 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.*

FAO Sub-Regional Office for the Pacific Islands. (2005). Case studies on commercialisation of small farmers. Apia, Samoa: FAO Sub-Regional Office for the Pacific Islands.

small farmers. Apia, Samoa: FAO Sub-Regional Office for the Pacific Islands.

Kaeppler, A.L. (1999). Kie hingoa: Mats of power, rank, prestige and history. *Journal of the Polynesian Society*, 108(2), 168-232.

Linnekin, J. (1991). Fine Mats and Money: Contending exchange paradigms in colonial samoa. *Anthropological Quarterly*, 64(1), 1-13. doi 10.2307/3317832.

Ministry of Education, Sports, and Culture.(2018). National culture policy. Apia, Samoa: MESC.

Ministry of Education, Sports, and Culture.(2015). Corporate plan. Apia, Samoa: MESC

Ministry of Education, Sports, and Culture.(2015). Samoa nei galo publication series (vols.1-8). Apia, Samoa: MESC

Ministry of Education, Sports, and Culture. (2015). Report on capacity building workshop on elaborating nomination files to the intangible cultural heritage lists. Apia, Samoa: MESC.

Ministry of Education, Sports, and Culture. (2018). A situational analysis of intangible cultural heritage in samoa. Apia, Samoa: MESC.

Ministry of Women, Community, and Social Development. (2004). Annual report of the ministry of women, community and social development. Samoa: MWCSO.

Ministry of Women, Community, and Social Development. (2012). Annual report of the ministry of women, community and social development. Samoa: MWCSO.

Ministry of Women, Community, and Social Development. (2015). Annual report of the ministry of women, community and social development. Samoa: MWCSO.

Me, F.P.R. (2008). Fa'avagaga faiva alofi lima o tama'ita'i samoa. Apia, Samoa: Women in Business Development Incorporated.

National University of Samoa. (2008). Ietoga beginning of the journey. [DVD] Apia, Samoa: Centre for Samoan Studies, National University of Samoa.

Samoa Broadcasting Corporation. (2013). Talavou Atia'e. Apia, Samoa:

Schoeffel, P. (1999). Samoan exchange and fine mats: An historical reconsideration. *Journal of the Polynesian Society*, 108(2), 117-148.

Secretariat of the Pacific Community. (2014). National development workshop for the cultural industries in Samoa. Apia, Samoa: SPC.

Tu'u'u, M.T.T. (1958). Finest mat of futa: State mat of samoa=ie o le malo: Fala o futa. Wellington, N.Z.: Tuga'ula Publication.

## 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: Hon. Tuilaepa Lupesoliai Sailele Malielegaoi

Title: Acting Minister - Ministry of Education, Sports, & Culture/ Prime Minister

Date: 3<sup>rd</sup> April 2018

Signature:



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

N/A