



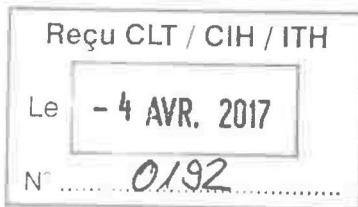
United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

Representati

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## REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**DEADLINE 31 MARCH 2017  
FOR A POSSIBLE INSCRIPTION IN 2018**

*Instructions for completing the nomination form are available at:*

<http://www.unesco.org/culture/ich/en/forms>

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

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

### A. State(s) Party(ies)

*For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.*

The Kingdom of Thailand

### 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*

Nuad Thai : Traditional Thai Massage

#### 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*

นวดไทย

#### 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.*

nuad phaen thai, nuad phaen boran

### 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 knowledge and practice of traditional Thai massage is carried out by independent massage therapists, or *mo nuad*, who have had training, and operate in hospitals, private clinics, health establishments, and popular massage places in every part of the country. Massage therapists are both men and women. Some earn their living from their service, some part-time. Some traditional massage therapists belong to folk healing traditions, others learn in institutional training.

There are over fifty non-governmental organizations which support and advocate traditional massage, for example, Federation of Traditional Thai Medicine of Thailand, Health and Development Foundation, Chiang Rai Lanna Folk Healers Council, Thai Holistic Health Foundation, and others.

At a professional level, the Thai Traditional Medical Council oversees and regulates over seventy institutions for training massage therapists. The Ministry of Public Health and other related government organizations also support the transmission of the knowledge of traditional massage.

### D. Geographical location and range of the element

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

Not to exceed 150 words

*Nuad Thai* has traditionally been a common self-care practice within families and communities across all regions in Thailand. There are a total of 25,205 practicing folk massage healers nationwide. Professional *Nuad Thai* practices are now incorporated into all three levels of the national healthcare system, namely, primary, secondary and tertiary. Over four million hospital visits are made annually to receive *Nuad Thai* treatment under the Universal Health Coverage Scheme. Practitioners of *Nuad Thai* for therapeutic and rehabilitative purposes are available in most public health facilities. *Nuad Thai* for health promotion is also offered at private *Nuad Thai* and spa establishments throughout the country. In recent years, *Nuad Thai* has become one of the most popular massage therapies among non-Thais as well, spreading to major cities around the world.

### E. Contact person for correspondence

#### E.1. Designated contact person

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

Title (Ms/Mr, etc.): Ms.  
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Other relevant  
information:

## E.2. Other contact persons (for multi-national files only)

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

### 1. Identification and definition of the element

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

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

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

This section should address all the significant features of the element as it exists at present, 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 or categories of persons with special responsibilities towards the element,
- 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 communities and groups involved with 'a sense of identity and continuity'; and
- e. that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.

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

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

Not fewer than 150 or more than 250 words

*Nuad Thai* is regarded as part of the art, science and culture of Thai traditional healthcare. As a non-medicinal remedy and a manual therapy, it involves body manipulation in which the practitioner helps rebalance the patients' body, energy and structure in order to treat illnesses believed to be caused by the obstruction of energy flow along *sen*, or lines. This manipulation

aims to normalize *dhatu* or the four body elements, namely, earth, water, wind and fire. Though being described as energy lines, *sen* is a concept distinct from the meridians of traditional Chinese medicine and *nadi* of yoga. Traditional Thai massage theory holds that there is a web of *sen* lines running and crisscrossing throughout the human body, totaling 72,000, ten of which are primary and known as ten primary lines. Diagnosis and treatment in *Nuad Thai* are based on the principle of *sen prathan sib*. To open up blocked routes, *Nuad Thai* therapists perform a combination of pressing, kneading, squeezing, pounding, chopping, bending, stretching, etc. using their hands, elbows, knees, feet, together with self-massaging tools, and herbal hot compress to reduce inflammation and relax affected muscles. Practitioners also treat patients with compassion, giving encouragement to lift physical constitution and morale. Presently, *Nuad Thai* is classified into two main types : *Nuad Thai* therapy and *Nuad Thai* for health promotion.

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

*Not fewer than 150 or more than 250 words*

*Nuad Thai* has its roots in self-care in Thai peasant society of the past .Adults would normally have children to walk or step on their back or other parts of the body to relieve stiffness and pains. Every village had massage healers of both genders, whom villagers would turn to when they had muscle aches from toiling in the field. Through time immemorial these experiences have accumulated and evolved into a formal system of knowledge. As Thailand has rapidly changed from rural to peri-urban and urban society since the end of WWII, *Nuad Thai* has emerged as an urban occupation that generates decent income to support the livelihoods of practitioners and their families. This change in the nature of *Nuad Thai* practices has compelled the government to regulate the practices to ensure compliance with established standards and protect the well-being of its users. These regulations and standards cover all aspects of *Nuad Thai*, from education and training, practitioners, services to service-providing facilities.

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

*Not fewer than 150 or more than 250 words*

Institutionalized education systems for professional *Nuad Thai* practitioners began to take shape following the issuance of a ministerial announcement in 2001 recognizing *Nuad Thai* as a branch of Traditional Thai Medicine (TTM). Subsequently, the 800-hour Professional *Nuad Thai* Training Program and the 330-hour Training Program for Assistant to TTM Practitioner have been established as benchmarks for training for would-be professional practitioners. Accreditation is required for institutions, clinics and hospitals offering such programs. Qualifications are specified for training instructors. Presently, those who successfully complete the former are eligible for the licensing examination to obtain a License certificate of practice for a TTM practitioner in *Nuad Thai*. Graduates of the latter are qualified to practice in hospitals, within assigned areas of responsibilities under the supervision of officials concerned.

Over the past decade, training in the occupational track, or *Nuad Thai* for health promotion, has grown dramatically as government and private organizations have been offering a plethora of training courses to produce *Nuad Thai* practitioners. Department of Health Service Support, enforcing Health Promotion Establishments Act 2016 (B.E.2559), has established an accreditation system for training institutions and benchmarks for training curriculums to ensure the quality of *Nuad Thai* practitioners.

However, traditional transmission of *Nuad Thai* knowledge and skills from local *Nuad Thai* masters in rural communities faced problems, as the practice does not really appeal to the young generation. There are concerns that the tradition could die out in some rural communities where no successors could be recruited.

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

*Not fewer than 150 or more than 250 words*

Practicing *Nuad Thai* in the family and community is an expression of love and care for others.

It strengthens social solidarity, enhances self-reliance, and exemplifies loving-kindness, a quality that has inspired and defined Thailand as caring society. The continuation of the tradition helps uphold the community's identity, firmly anchored in its history and local wisdom. Massage healers in rural communities are mostly farmers who inherit the art from generation to generation, and practice it to help relieve others' suffering rather than to make a living. It is customary not to demand compensation or rewards beyond *kha khru*, a negligible amount of value in the form of honorarium given as a token of respect for the teachers of *Nuad Thai*. Even so, their patients always willingly provide them with additional money, gifts or free labor out of gratitude, not on the basis of trade. Both the healer and the patient share the same belief that any positive outcomes of the healing will be attributed to the teachers who are the source of knowledge and moral standing. Hence, practitioners always pay respect to their spiritual teachers before giving a massage to a patient and conduct a gratitude ceremony on an annual basis. These rituals are essential elements in the tradition of passing on the knowledge and providing practitioners with moral guidance for their professional attitude and code of conduct.

- (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*

Thai traditional medicine is underpinned by beliefs, knowledge and customs that can trace their roots to Buddhist teachings and local cultures, as evident in the ritual practices of *Nuad Thai*. Practitioners would pay homage to the Triple Gems, (Lord Buddha, Dhamma, and the Sangha), sacred powers and their teachers every time before giving a massage. The precepts and taboos passed down from the teachers must be strictly observed. These Buddhist beliefs and rituals may conflict with those of other religious followers. However, *Nuad Thai* practitioners do not discriminate against them as patients or students. Adjustments could be made to the protocols to accommodate them provided that the alterations do not affect the quality of service and the content of instruction. For example, students of other faiths may recall the power of their respective gods or prophets instead of the Triple Gems. To promote harmony and respect for differences, these students are encouraged to attend a gratitude ceremony and allowed to take part in only actions not incompatible with their beliefs. A female patient whose religious beliefs forbid physical contact between men and women will be assigned to a female practitioner only.

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

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

- (i) *How can inscription of the element on the Representative List contribute to the visibility of the intangible cultural heritage in general and raise awareness of its importance at the local, national and international levels?*

*Not fewer than 100 or more than 150 words*

The inscription will bring great pride to all Thais and, more importantly, be invaluable in building trust and confidence in *Nuad Thai* among Thais and non-Thais alike. It can positively impact perceptions of the practice at all levels.

Locally, the recognition will heighten awareness and appreciation of *Nuad Thai* in communities across Thailand, spurring locals to preserve the knowledge and inspiring youths to learn the art from elderly practitioners and continue the tradition.

Nationally, it will highlight the uniqueness of Thai healing arts and healthcare wisdom, and motivate public participation in safeguarding *Nuad Thai* against abuse and degradation. It can also provide effective justification for faster expansion of the practice in the national health system.

Internationally, the honor will be a testament to the benefits of *Nuad Thai* as a healthcare practice and rehabilitative treatment for all mankind, especially in coping with the rise of aging societies around the world.

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

Not fewer than 100 or more than 150 words

The inscription will significantly not only raise awareness among all parties concerned and Thai society at large, but also contribute to the value and importance of traditional Thai medical knowledge and practices. It will provide a strong impetus to dialogue among *Nuad Thai* practitioners in different communities as much as to attract participation of traditional medicine practitioners and enthusiasts around the world. It can also help push forward the advancement of *Nuad Thai* knowledge as it would stimulate interest among (western-trained) medical doctors and other health professionals, and motivate them to collaborate with *Nuad Thai* practitioners in research and development. Increased dialogue and sharing of knowledge would greatly contribute to the development and utilization of *Nuad Thai* to improve health for all peoples.

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

Not fewer than 100 or more than 150 words

*Nuad Thai* is a health practice that is well recognized by all beneficiaries regardless of class, ethnicity, beliefs, etc. Its inscription would be a catalyst for people in all cultures to join in the safeguarding of the art and use their creativity to develop it in response to their environment and cultural needs. For example, massage techniques could be modified, or improved by taking advantage of local conditions and materials. Massage aids could be designed to suit the needs of particular groups or communities. Instead of materials purchased from non-local sources, indigenous herbs can be used as ingredients in the preparation of massage oils.

### 3. Safeguarding measures

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

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

(i) How is the viability of the element being ensured by the 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

In 1985, a group of NGOs advocating TTM, in collaboration with government agencies and *Nuad Thai* practitioners launched Project for Revitalization of Thai Massage to revitalize and compile and maximize the knowledge of *Nuad Thai* in efforts to repopularize it as an alternative pain-relieving treatment, and to curb the excessive use of pain killers. The initiative set off a nationwide drive to disseminate the knowledge. Training and research have been conducted to develop theoretical knowledge and practices as well as to ensure sound and scientific practices. After growing calls for a legal status for *Nuad Thai*, relevant regulations have been elevated to officially recognize it as a branch of TTM in February 2001. This led to the development and upgrading of training programs, instructions, and textbooks.

An initiative was also taken to form an alliance of *Nuad Thai* practitioners, who came together to collectively hold an annual ceremony to express gratitude for their teachers and take an oath to faithfully follow the professional code of conduct. The gathering also provided a venue for participants to exchange technical knowledge and views on the development of *Nuad Thai*. The alliance has acted on several occasions to protect the healing art against abusive practices. In 1999, it issued a written protest demanding the suspension of the sales of a book on traditional Thai massage with a photo of a woman in underwear on its cover. In 2016, it called for responsible authorities to take action to end deviant and degrading massage practices.

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 external or internal constraints, such as limited resources. What are its past and current efforts in this regard?

Not fewer than 150 or more than 250 words

The patronage of the royal court of Siam played an important role in preserving Thai massage for centuries. The establishment of Department of Massage Doctors to provide care for the royalty and the nobility substantially contributed to the sustainability of *Nuad Thai* as the practice was passed down through families of court masseurs and masseuses for generations. During his reign, King Rama III (1787-1851) was instrumental in the compilation, codification and propagation of the knowledge as he ordered the inscription of diagrams of *Nuad Thai* on marble tablets put on display at a renowned temple in central Bangkok (Wat Pho Temple) to provide Thai people with knowledge for self-care.

Nowadays the state is the key driver in the development of *Nuad Thai*, establishing its legal status through a legal framework for protection of national and individual rights in traditional knowledge, introducing benchmarks for education and training, and issuing regulations on practitioners, services, and service-providing facilities. To strengthen *Nuad Thai*, the state sector has made efforts to improve its accessibility by increasing the availability of practitioners to meet growing demands, devising strategies for development, and allocating resources.

However, *Nuad Thai* still encounters several constraints that have adversely impeded its progress. These include the availability of positions for *Nuad Thai* practitioners lagging behind the demand, inadequate engagement of groups and organizations from the professional and popular sectors and those outside the state sector, and lack of a deep understanding of the historical background of and a value system behind *Nuad Thai*.

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

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

### 3.b. Safeguarding measures proposed

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

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

Not fewer than 500 or more than 750 words

To promote and safeguard *Nuad Thai* against loss, degradation, distortion and abuse, Thailand has planned to implement the following measures to enhance and build on existing programs.

**1. Knowledge Development** High priority will be placed on research and knowledge management (KM) of *Nuad Thai*, which is in serious need of sustained systemic support, especially for transliteration, translation and education of traditional texts and manuscripts in local or regional scripts. Urgent efforts therefore should be made to extend greater support for KM and research to preserve knowledge at risk of being lost, through collection and documentation of knowledge, practices and experiences of *Nuad Thai* masters, and to encourage more research initiatives to study the therapeutic effects of *Nuad Thai*. Other proposed measures include seminars and conferences on *Nuad Thai* to be held on a regular basis minimally annually to provide forums for research and knowledge exchange; development of best standards and benchmarks with which are domestically and internationally concurred; and creation of an information system to provide accurate and reliable information about *Nuad Thai* which is user-friendly, and accessible to the public.

**2. Human Resource Development** Today *Nuad Thai* education and training have become more available at community and institutional levels, and there have been continuous efforts to upgrade the competencies and standards of practitioners at all levels. Priority should also be given to the capacity development of practitioner groups and NGOs that have provided stewardship of *Nuad Thai* in order to strengthen its surveillance against derogatory activities tarnishing its reputation. Increased recognition should be accorded to *Nuad Thai* masters and practitioners who demonstrate exemplary professional conduct so as to promote and preserve the tradition of respecting teachers. New proposed measures include the introduction of training on traditional healers' ethics as part of the annual gratitude ceremony, the introduction of an oath-taking ceremony for new professional practitioners, and a campaign to educate youths on *Nuad Thai* and encourage their participation in carrying on the tradition in their own communities. At the global level, Department of Thai Traditional and Alternative Medicine (DTAM) in collaboration with WHO to develop "WHO Benchmark for training in *Nuad Thai*" to set up the international standard of professional *Nuad Thai* curriculum, continuous joint efforts will be made in 2016-2018 to develop "WHO Benchmark for practice in *Nuad Thai*".

**3. Policy and Regulations** Thailand already has a well-developed national strategic plan for traditional knowledge development and integration in the health service system, but its success hinges on actual implementation and active participation of all parties concerned. In response to the health service needs of an aging society, Ministry of Public Health will continuously promote the use of *Nuad Thai* for home healthcare service particularly aimed at palliative care of the elderly and the disabled. In addition, a number of established laws and regulations already in place, e.g. Protection and Promotion of Thai Traditional Medical Knowledge Act B.E.2542 (1999), will be utilized for future regulatory measures to (i) promote *Nuad Thai* that needs to be taken full advantage of in order to push forward plans to protect traditional knowledge of *Nuad Thai* inscribed in local texts and manuscripts; (ii) and to develop standards for establishments offering *Nuad Thai* to maximize its health benefits and minimize the risk.



However, regulations should also be reviewed and amended in response to the changing situation with inputs from all parties concerned.

**4. Budget Allocation** The development of traditional Thai medical knowledge including *Nuad Thai* has gained greater recognition in recent years. However, most of the budget has been channeled to state agencies rather than to people directly responsible. It is important that a greater proportion of resources be designated to support professional, community and civil society organizations in due course.

**5. Implementing Mechanisms** Even though promoting and safeguarding mechanisms exist from the national level down to the communities, there is a fragmentation of responsibilities and a lack of coordination among them, almost all of which are in the state sector. Some of the measures proposed to improve this situation are (i) to strengthen professional, private and non-governmental organizations, and (ii) to facilitate coordination and collaboration of all mechanisms in building a nationwide safeguarding network, especially through the network of National Health Assembly.

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

*Not fewer than 150 or more than 250 words*

State health organizations, e.g., DTAM and Department of Health Service Support of the Ministry of Public Health and other concerned agencies have planned and been committed to effective implementation of the following safeguarding measures and initiatives :1) to create coordinating mechanisms in the central administration and all regions to coordinate planning by all sectors concerned, oversee, follow up the implementation of proposed actions continuously, and provide support for less developed sectors 2) to bring problems and challenges regarding *Nuad Thai* to the attention of the government to push for policy decisions or regulations necessary for effective protection of *Nuad Thai* in response to the changing situation 3) to decentralize implementation authorities to local administrative organizations and people's organizations to strengthen local safeguarding mechanisms 4) to seek help particularly from the state media to step up public messages on the promotion and safeguarding of *Nuad Thai* 5) to provide research funding in needy areas such as textbook development and studies on the efficacy and effectiveness of *Nuad Thai* in treating various diseases and symptoms 6) to broaden insurance coverage for *Nuad Thai* under the Universal Health Coverage Scheme and expand services at community and local levels 7) to develop international collaboration on promotion and protection of *Nuad Thai*. DTAM, will financially support the implementation of the proposed safeguarding measures from "Thai Traditional Medical Knowledge Fund".

(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*

In all four regions, meetings were organized and attended by people's organizations, *Nuad Thai* practitioner groups and committed individuals to discuss and propose safeguarding measures. Most participants were of the opinion that existing government regulatory measures on *Nuad Thai* services were inconsistent with real practices, and that responsible agencies still had problems of harmonizing actions among themselves. It was also pointed out that nationally abided and internationally recognized standards for *Nuad Thai* had yet to be established. These problems were attributed to inadequate knowledge and understanding of *Nuad Thai*, poor efficiency in management at the national level, insufficient participation of diverse parties involved in management of traditional knowledge. There was a general approval, however, of the attempts to regulate health promotion establishments under the Health Promotion Establishments Act B.E. 2559, which took effect on September 27, 2016, requiring those practicing in such facilities to be registered with Department of Health Service Support or Provincial Public Health offices. It is hoped that the measures will be an effective tool to combat the gross exploitation of the so-called '*Nuad Thai*' hiding behind disreputable commercial motives. In addition, it was proposed that a Network for Protection of *Nuad Thai* be created with participation of all parties concerned to push the agenda forward.

### 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: Department of Cultural Promotion

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#### 4. Community participation and consent in the nomination process

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

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

*Describe how the community, group or, if applicable, individuals concerned have participated actively in preparing and elaborating the nomination at all stages, including the role of gender.*

*States Parties are encouraged to prepare nominations with the participation of a wide variety of all 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 elaboration of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.*

*Not fewer than 300 or more than 500 words*

In 2012, seventy-two organizations together with Department of Thai Traditional and Alternative Medicine, Ministry of Public Health convened a meeting to make Strategic Plan on Elevating *Nuad Thai* to ICH by means of a framework and guidelines for promoting the recognition of *Nuad Thai* at the national and international levels .

In 2016, the nomination of *Nuad Thai* for inscription was undertaken by a group of academics and NGOs that have played an important role in its revival and development. The ad hoc committee on the nomination first reviewed and gathered information on all aspects of *Nuad Thai*, i.e., its history, restoration, health benefits and cultural values, the compilation and systematic organization of *Nuad Thai* knowledge; the development of education systems for practitioners; and the establishment of relevant regulations.

Keen efforts were then made to engage community organizations, practitioner groups, professional organizations, private business organizations, concerned government agencies, and key individuals in the nomination process through formal and informal meetings. Participants at these meetings freely and extensively expressed their views verbally as well as in writing. Five regional meetings in all were held and attended by a total of 325 people, representing a broad spectrum including men, women, the visually impaired, Buddhists, Christians, Muslims, government officials, business operators. The participants voiced overwhelming support for the safeguarding of *Nuad Thai* and gave their consent for its nomination .

On October 21, 2016 Department of Cultural Promotion, Ministry of Culture, invited state agencies responsible for various aspects of *Nuad Thai* - regulation/standard forming, professional licensing, education, service delivery, care for the visually impaired - to a meeting to express their views on the nomination and discuss their respective roles in the promotion and safeguarding of *Nuad Thai*. The meeting unanimously resolved to approve the nomination.

The nomination proposal was also submitted for discussion before being approved at the four regional meetings of the Alliance of Thai Traditional Medicine Practitioners and Folk Healers. In

addition, it was put forward to three different national-level committees concerning *Nuad Thai*, which have given their solid approval .

Facts and opinions were additionally collected by means of questionnaire distributed through three channels :1) to groups, organizations and agencies concerned 2) posting on the Internet 3) to participants and visitors to the 13<sup>th</sup> National Herb Expo, held from August 31 to September 4, 2016. A total of 1,061 copies of the questionnaire were returned. The respondents consist of *Nuad Thai* practitioners and teachers (36.57%), *Nuad Thai* clients (34.77%), government officials (12.25 %), *Nuad Thai* business operators (11.23 %) , and academics (5.28 %) The results are 88.41 % agree with the nomination, 6.13 % are undecided, and 5.47 % disagree.

Some state agencies helped publicize through the news media the preparation of the nomination and the outcome of what to be gained from UNESCO inscription. The production of the accompanying video was made possible by the generous cooperation of community organizations promoting *Nuad Thai* as a healthcare option for local patients.

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

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

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

*Not fewer than 150 or more than 250 words*

Free, prior and informed consent for this nomination has been obtained by the following means:

- 1) State officials, *Nuad Thai* practitioners, academics and NGO representatives were invited to five regional meetings to hear and discuss the nomination proposal, as stipulated in the Convention for the Safeguarding of the Intangible Cultural Heritage. The total attendance was 325 – 114 men, 221 women. Twenty five of them were visually impaired persons. Following a free and extensive discussion of the pros and cons of the nomination, consent forms were distributed to the participants to sign freely and willingly if they agreed with the proposal.
- 2) The proposal was put forward to two different national-level committees concerning *Nuad Thai*, which resolved to approve it and provided consent forms signed by their respective chairpersons.
- 3) The ad hoc committee visited 10 communities known for their vibrant *Nuad Thai* practices and activities to discuss the nomination and safeguarding measures, and secured their consent.
- 4) Various *Nuad Thai* practitioner groups voluntarily held meetings in their communities to discuss the nomination among their members and residents and obtain signed informed consent forms .

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

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

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

Not fewer than 50 or more than 250 words

*Nuad Thai* is highly inclusive as a healthcare method as well as an occupation. Everyone, irrespective of religion, race, gender, education and physical abilities, can access or practice it. In contrast to most jobs and professions, *Nuad Thai* poses few barriers to practices by visually and hearing impaired persons and other disadvantaged people.

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

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

- a. Name of the entity
- b. Name and title of the contact person
- c. Address
- d. Telephone number
- e. E-mail
- f. Other relevant information

##### Steering Committees

Name of the entity: Protection and Promotion of Thai Traditional Medicine Committee

Name and title of the contact person: Dr. Sopon Mekthon, Permanent Secretary President

Address: Ministry of Public Health ,Tiwanon Rd., Talad Khwan,Mueang,Nontaburi 11000,Thailand

Telephone number: tel. +6625917007

E-Mail:

Name of the entity: National Commission of Traditional Wisdom Development for Health

Name and title of the contact person: Dr. Vichai Chokevivat, Chairman

Address: National Health Building 88/39 Tiwanon 14 Rd., Mu 4, Talat Khwan, Mueang Nonthaburi, Nonthaburi 11000, Thailand

Telephone number: +66818117586

E-Mail: [vichaichok@yahoo.com](mailto:vichaichok@yahoo.com)

##### Associations

Name of the entity: Folk Medicine and Thai Health Network Association (FTN)

Name and title of the contact person: Mrs. Usa Klinhom , President

Address: 520/1-2 soi 16 Thetsabarn Rangraknua Rd., Ladyao Chatuchak , Bangkok 10900, Thailand

Telephone number: +66818721075  
E-Mail: [klinhomusa@gmail.com](mailto:klinhomusa@gmail.com)  
Name of the entity: Union Association of the Blind in Chiang Mai, Thailand  
Name and title of the contact person: Mr. Taphat Laecha, President  
Address: 147 Moo 8 Sob Perng, Maetaeng, Chiang Mai, Thailand

Telephone number: +66844629152  
Name of the entity: Udonthani Association of the blind  
Name and title of the contact person: Mr.Kannaphob Aonkaew, President  
Address: 53/10 Makkhaeng, Meuang Udonthani, Udonthani, Thailand

Telephone number: +66819891268  
E-Mail: [knphandsome@gmail.com](mailto:knphandsome@gmail.com)  
Name of the entity: The Wat Po Thai Traditional Medical and Ayuravate Association  
Name and title of the contact person: Mr. Preeda Tangtrongchitr, President  
Address: 2 sanamchaid., Prabarommaharajawang,Pranakorn, Bangkok 10200, Thailand

Telephone number: +6626223533, +6626223551, +66863175560, +66863175562  
E-Mail: [Watpo.ttm@gmail.com](mailto:Watpo.ttm@gmail.com)  
Name of the entity: Andaman Phuket Thai Scheme Medical Association  
Name and title of the contact person: Mr.Sunun Sabpayasan, President  
Address: 36 Moo 2 Phun Phon Road, Talat Nueag, Meuang Phuket, Phuket, Thailand

Telephone number: +66993166152  
Name of the entity: Thai Spa Operators Association  
Name and title of the contact person: Mr. NoppornVisuttisakchai, Chairman  
Address: 1 48Soi Pattanakan30 , Pattanakan Rd., Suanluang, Bangkok10250 , Thailand

Telephone number: +6629398167, +66816162520  
E-Mail: [jes.nopporn@gmail.com](mailto:jes.nopporn@gmail.com)  
Name of the entity: Medical Association of Thailand Sukhothai era. Club network healers, Club Massage Thailand Sukhothai Province.  
Name and title of the contact person: Miss Panee Nimnum, President  
Address: 89 Moo 3 Wangmaikhon, Sawankholok, Sukhothai,64110, Thailand

Telephone number: +66899579133  
Name of the entity: Saket Thai Traditional Medicine Association (STA)  
Name and title of the contact person: Mr.Pong-Chaloei Ploywilert, President  
Address: 40/2 robmeuang road, Naimeuang, Meuang Roied, Roied, 45000, Thailand

Telephone number: +66866305505  
E-Mail: [pongchal@hotmail.com](mailto:pongchal@hotmail.com)  
Name of the entity: Watpo Thai Traditional Medicine Association, Khon Kaen

Name and title of the contact person: Mrs.Sahachai Radarkhet, President  
Address: 171 Moo 2 Nai Meuang, Meuang Khon Kaen, Khon Kaen,40000, Thailand  
Telephone number: +66894196110  
E-Mail: [sahachailada@gmail.com](mailto:sahachailada@gmail.com)

Name of the entity: Phangnga Thai Massage for the Blind Association  
Name and title of the contact person: Mr. Patinya Chaethong, Vice President  
Address: 407/5 Soi Tham Ta Pan 1, Thai Chang, Muaeng Phangnga, Phangnga 82000, Thailand  
Telephone number: +6676413812

### **Federations**

Name of the entity: Federation of Traditional Thai Medicine of Thailand  
Name and title of the contact person: Dr .Prapoj Petrakard, Chairman  
Address: 403 Soi 7, Thetsabannimitai Rd., Latyao, Chatuchak, Bangkok 10900, Thailand  
Telephone number: +66811744159  
E-Mail: [prapoj1951@gmail.com](mailto:prapoj1951@gmail.com)

Name of the entity: Federation of Traditional Thai Medicine of Southern Region  
Name and title of the contact person: Mrs.Jidapa Preechanupak, Chairman  
Address: 136 Wat Tai Samphao, Tai Samphao ,Phra Phrom, Nakhonsithammarat, Thailand  
Telephone number: +66835093477

Name of the entity: Tai Yai Medicine Federation  
Name and title of the contact person: Mr. Praderm Sangsen, Chairman  
Address: 123 Mu 17, Mae Na Wang, Mae Ai, Chiang Mai 50280, Thailand  
Telephone number: +66848089699

### **Foundations**

Name of the entity: Health & Development Foundation (H&DF)  
Name and title of the contact person: Asst.Prof. Sumlee Jaidee, Chairperson  
Address: 695 Jaransanitwong 12 Road, BangkokYai, Bangkok 10600, Thailand  
Telephone number: +6624123507-8  
E-Mail: [hdf2553@gmail.com](mailto:hdf2553@gmail.com)

Name of the entity: Development of Traditional Thai Medicine Foundation (DTMF)  
Name and title of the contact person: Asst.Prof. Sumlee jaidee, Chairperson  
Address: 695 Jaransanitwong 12 Road, BangkokYai, Bangkok 10600, Thailand  
Telephone number: +6624123507-8  
E-Mail: [sumlee2@gmail.com](mailto:sumlee2@gmail.com)

Name of the entity: Thai Holistic Health Foundation  
Name and title of the contact person: Mr. Weerapong Kriengsinyos, Secretary General

Address: 520/1-2 soi 16 Thetsabarn Rangraknua Rd., Ladyao, Chatuchak ,  
Bangkok 10900, Thailand

Telephone number: +66863304968, +6625894243

E-Mail: [gagarok@gmail.com](mailto:gagarok@gmail.com)

Name of the entity: Chao Phya Abhaibhubejhr Hospital Foundation Under The Royal Patronage  
Of H.R.H. Princess Bejaratanarajsuda

Name and title of  
the contact person: Dr.Charun Boonyarithikan, Chairman

Address: 32/7 Moo 12 Prachin-Anusorn, Amphur Muang, Prachinburi 2500,Thailand

Telephone number: +66880882078

E-Mail: [webmaster@abhaiherb.com](mailto:webmaster@abhaiherb.com)

Name of the entity: Dr.Thara Onchomchant Foundation

Name and title of  
the contact person: Dr.Daranee Onchomchant, Chairman

Address: 447 Moo 9 Bandu, Meuang, Chiangrai, 57100, Thailand

Telephone number: +66818123409

E-Mail: [daraneeo@gmail.com](mailto:daraneeo@gmail.com)

### **Non-Governmental Organisations**

Name of the entity: Thai Traditional Medicine Society of Samut Songkhram

Name and title of  
the contact person: Miss Samorn Buranaosot, Chairman

Address: 75/45-46 Bang chakreng soi 1, Rachayadraksa Rd.,Mae Klong,  
Meuang Samut Songkhram, Samut Songkhram, 75000, Thailand

Telephone number: +668 1293 4876

Name of the entity: Chiang Rai Lanna Folk Healers Council

Name and title of  
the contact person: Mr. Sanan Netsuwan, Chairman

Address: 62 Mu 15, Rop Wiang, Muaeng Chiang Rai, Chiang Rai 57000, Thailand

Telephone number: +66898515425

Name of the entity: Folk Medicine Network of Patumrachwongsa

Name and title of  
the contact person: Mr.Suwan Khajadmonthin, Chairman

Address: 163 Moo 9 Nongkha , Patumrachwongsa, Amnat Charuen, Thailand

Telephone number: +66828711829

Name of the entity: Tambon Sakae Health Promotion Center

Name and title of  
the contact person: Mr.Prakasit Ampaipish, Chairman

Address: 7 Sakae village, Sakae, Satuk, Buriram, Thailand

Telephone number: +66833644309

Name of the entity: Folk Medicine Network of khon San, Chaiyaphum

Name and title of  
the contact person: Mr.Suphan Saengphomma, Chairman

Address: 203 Moo 13 Huai Yang, Khon San,Chaiyaphum, Thailand

Telephone number: +66962147259

Name of the entity: Folk Healers Alliance of Sung Men



Name and title of the contact person: Mr.Prasan Suvannagat, Chairman

Address: 118 Moo 6 Don Mun, Sung Men, Phrae, Thailand

Telephone number: +66897577331, +66897511331

Name of the entity: Folk Healers Alliance of khao Chaison

Name and title of the contact person: Mr.Somboon Thipnui, President

Address: 190 Moo 1 KhounKhanun, Khowchaison, Phatthalung,93130, Thailand

Telephone number: +66815431860

Name of the entity: Thai Traditional Medicine Society of Tambon nawa

Name and title of the contact person: Mrs.Oatchara Buala, Chairman

Address: 20 Moo 4 Nawa, Pathumratchawongsa, Amnat Charuen,37110, Thailand

Telephone number: +66860554291, +66860554251

Name of the entity: Lanna Chiangrai Folk Healers Organization

Name and title of the contact person: Mr.Sanan Nedsuwan, Chairman

Address: 62 Moo 15 Robwiang, Meuang Chiangrai, Chiangrai, Thailand

Telephone number: +66898515425

Name of the entity: Lampang Society for Preservation of Thai Traditional Medicine

Name and title of the contact person: Mrs.Sachi Yusamran, Chairman

Address: 342/2 Phaholyothin Rd., Hua Wiang, Meuang Lampang, Lampang, 52000, Thailand

Telephone number: +66819611326

Name of the entity: Lanna Folk Healers of Li River Society

Name and title of the contact person: Mr.Insom Sitthitan, Chairman

Address: 52 Moo 3 Ban Hong, Ban Hong, Lamphun, Thailand

Telephone number: +6653951263, +66895523934

Name of the entity: Thai Traditional Medicine Society of Udon Thani

Name and title of the contact person: Mr.Korkiad Phonsang, Chairman

Address: 109/2 Moo 7 Nong Bua, Meuang Udon Thani, Udon Thani,41000, Thailand

Telephone number: +66844284096

E-Mail: [Anundee12345@gmail.com](mailto:Anundee12345@gmail.com)

Name of the entity: Thai Traditional Medicine Development Center Agape Chiang Mai

Name and title of the contact person: Mr.Manasseh Kawinyangyuen, Director

Address: 43 Moo 7 Banluang, Chomthong, Chiang Mai 50160, Thailand

Telephone number: +6653286781, +66613488702, +66612844821

Name of the entity: Sakon Nakhon Thai Traditional Medicine Hospital Luang Pu Fab Supattho

Name and title of the contact person: Mr.Wiwat Sriwichar, Director

Address: 163 Moo 13 Pla Lo, Waritchaphum, Sakon Nakhon, 47150, Thailand

Telephone number: +66849125623

E-Mail: [Wiwat.joe@gmail.com](mailto:Wiwat.joe@gmail.com)

Name of the entity: Jongrak Thai Massage School

Name and title of  
the contact person: Mr.Jarus Jarassoponwong, Director

Address: 128/15 Moo 3 Padad, Meuang Chiang Mai, Chiang Mai, 50100, Thailand

Telephone number: +6653812659, +6686922227

Name of the entity: School of Professional Carrier Extension and Thai Cultural Spa

Name and title of  
the contact person: Mrs.Pornsiri Issarapakdee, Licensee

Address: 89 Ruamchit Road., Nai Meuang, Meuang Khon Kaen, Khon Kaen,40000,  
Thailand

Telephone number: +6643235424

E-Mail: [thaispacom@gmail.com](mailto:thaispacom@gmail.com)

Name of the entity: Phuket Traditional Thai Massage School

Name and title of  
the contact person: Miss Pheangchit Limin, Licensee

Address: 47 Nimit 1, Chanacharoen Road., Taladyai, Meuang Phuket, Phuket,  
83000, Thailand

Telephone number: +6676354251

Name of the entity: Chantanee Thai Traditional Medical School

Name and title of  
the contact person: Mr.Niwat Ounhanant, Director

Address: 393/30 Ngammeuang Road., Wiang, Meuang, Chaingrai,57000,Thailand

Telephone number: +6653716152

E-Mail: [niwatoun@gmail.com](mailto:niwatoun@gmail.com)

Name of the entity: Learning Center of Lanna Folk Medicine and Thai Herbal Medicine

Name and title of  
the contact person: Mrs.Chanchai Khetsit, Chairman

Address: 75 Moo 6 San Pu Loei, Doi Saket, Chiang Mai,50220, Thailand

Telephone number: +66861877987

Name of the entity: Tambon Chiang Rak Noi Folk Healers Learning Center

Name and title of  
the contact person: Mr. Chanwut Phansaisri, Chairman

Address: 15/3 Mu 8, Chiang Rak Noi, Bang Pa-In, Phra Nakhon Si Ayutthaya 13160,  
Thailand

Telephone number: +66891329079

Name of the entity: Folk Medicine Learning Center of Ang Thong

Name and title of  
the contact person: Mrs. Ratanavadi Intharathawon, Chairwoman

Address: 37 Mu 6, Chai Yo, Chai Yo, Ang Thong 14140, Thailand

Telephone number: +6687369 4606

Name of the entity: Udon Thani Thai Traditional Massage & Health Promotion School

Name and title of  
the contact person: Ms .Salinlada Khuhathong, Director

Address: 177/1 Si Chomchuen Rd., Mak Khaeng, Mueang Udon Thani, Udon Thani  
41000, Thailand

Telephone number: +66878669090,+6642244919

E-Mail: [ud\\_massage@live.com](mailto:ud_massage@live.com)

Name of the entity: Phuket Traditional Thai Massage School

Name and title of  
the contact person: Ms. Pheangchit Lim-in, Director

Address: 47 Soi Nimit 1, Chanacharoen Rd., Talatyai, Mueang Phuket, Phuket  
83000, Thailand

Telephone number: +6676354251

### **Groups**

Name of the entity: Nuad Thai Group Under Rayally initiated Little House in the Big Woods  
Project

Name and title of  
the contact person: Mrs.Khingkan Paewlaung, Chairman

Address: 134/17 Bung Kha, Luang Nuk Tha , Yasothon, Thailand

Telephone number: +66828688663 , +66935628649

Name of the entity: Wat Amarin Tharam Nuad Thai Group

Name and title of  
the contact person: Mrs.Sariya Yaidang, Chairman

Address: Wat Amarin Tharam, Ta Bao, Prasat, Surin

Telephone number: +66852047366

Name of the entity: Khon Nathawee Mai Thod Thing Kan Group

Name and title of  
the contact person: Mr.Leekwen Hemnui, Chairman

Address: 20 Moo 1 Nathawee - Prakob Rd., Nathawee, Nathawee, Songkhla 90160,  
Thailand

Telephone number: +66902320468

Name of the entity: Ban Pa Puey Nuad Thai for Health Group

Name and title of  
the contact person: Mrs.Fongkaew Maneethong, Chairman

Address: 283 Moo 3 Ban Hong, Ban Hong, Lamphun, Thailand

Telephone number: +66863016098

Name of the entity: Nong Prajak Nuad Thai Operators Group

Name and title of  
the contact person: Mrs.Seewilai Thangpho, Chairman

Address: 30 Moo 2 Nong Khon Kwang, Mueang Udonthani, Udonthani, Thailand

Telephone number: +66857562723

Name of the entity: Krabi Nuad Thai Group

Name and title of  
the contact person: Mrs. Sopha Dokmaihom

Address: 69/7 Naphacharat Rd., Paknam, Mueang Krabi, Krabi 81000, Thailand

Telephone number: +6675612870

## 5. Inclusion of the element in an inventory

For **Criterion R.5**, the 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 nominated element's inclusion in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, 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 on an inventory-in-progress.

Provide the following information:

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

The Inventory of Intangible Cultural Heritage in Thailand

(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:

Department of Cultural Promotion, Ministry of Culture

(iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating 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).

Ministry of Culture registered 318 elements during 2009-2015 . Nominations initially came from suggestions of various sources, particularly committed individuals, communities, cultural education institutions, Provincial Cultural Offices all over the country. The shortlist was finalized by means of judicious scrutiny of experts from communities and concerned offices in each domain. Additionally research works with community participation on each element was carried out to ensure its cultural value. The Promotion and Preservation of ICH Act enacted in B.E . 2559, placed, and imperatively to update in every three year cycle, the select elements in the Inventory of ICH on a legal basis .

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

In the Inventory of Intangible Cultural Heritage in Thailand, *Nuad Thai* is listed on 2.2 item, i.e., the domain of Knowledge and Practices Concerning Nature and the Universe.

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

The official registration of *Nuad Thai* (2011) in the Inventory of Intangible Cultural Heritage gained the legal status in accordance with the notification published in Royal Thai Government Gazette since March 1, 2016.

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

The preparation of this nomination recognized the diversity of individuals, groups, and communities involved. Therefore, all activities were conducted using a participatory approach and the following methods to gather opinions and build consensus towards the nomination and proposed safeguard measures: 1) documentary research to explore and understand the history, socio-cultural context and manifested values of *Nuad Thai* so as to categorize groups,

communities and organizations that are the bearers and practitioners of *Nuad Thai* and define it accordingly 2) case studies on two communities of *Nuad Thai* practitioners selected for their strong, vital practices, customs, rules and rituals grounded in a traditional value system; over ten years of experience in offering *Nuad Thai* treatment; and collaborative actions with various sectors 3) focus group discussions held in all the regions 4) in-depth interviews with key informants 5) survey research to collect opinions from individuals, communities, organizations and state agencies concerned around the country.

*(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. 4 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:*

Documentation on the registration of the Inventory of Intangible Cultural Heritage of the year 2011, compiled by Department of Cultural Promotion, Ministry of Culture.

## 6. Documentation

### 6.a. Appended documentation (mandatory)

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

- documentary evidence of the consent of communities, along with a translation into English or French if the language of concerned community is other than English or French
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language if different
- 10 recent photographs in high definition
- cession(s) of rights corresponding to the photos (Form ICH-07-photo)
- edited video (from 5 to 10 minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French
- cession(s) of rights corresponding to the video recording (Form ICH-07-video)

## 6.b. Principal published references (optional)

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

Not to exceed one standard page.

### Publications in English

1. Vitsarut Butttagat, Wichai Eungpinichpong, Uraiwon Chatchawan .(2012). Therapeutic effects of traditional Thai massage on pain, muscle tension and anxiety in patients with scapulothoracic syndrome :A randomized single-blinded pilot study .*Journal of Bodywork & Movement Therapies*, 16(1) :57-63 .

Available :[http://www.bodyworkmovementtherapies.com/article/S1360-8592\(11\)00070-2/pdf](http://www.bodyworkmovementtherapies.com/article/S1360-8592(11)00070-2/pdf)

2.Thanitta Thanakiatpinyo, Supakij Suwannatrai, Ueamphon Suwannatrai, Phanitanong Khumkaew, et al .(2014) .The efficacy of traditional Thai massage in decreasing spasticity in elderly stroke patients .*Journal of Clinical Interventions in Aging*, 2014(9) :1311-1319 . Available :<https://www.dovepress.com/the-efficacy-of-traditional-thai-massage-in-decreasing-spasticity-in-e-peer-reviewed-fulltext-article-CIA>

3. Rutchanee Chantraket and Monnipa Sungsakda. (2014) .Situation and Development of Thai Massage. In Somchai Nichapanit et al. (editor). *Thai Traditional and Alternative Health Profile : Thai Traditional Medicine, Indigenous Medicine and Alternative Medicine 2011-2013*, p. -213 217. Nonthaburi: Department for Development of Thai Traditional and Alternative Medicine, Ministry of Public Health.

Available : <http://oie.dtam.moph.go.th/images/health%20profile/2011-2013eng/Chapter-5-Health-Profile-G-RC-Fixed-20Oct14-p143-218.pdf>

### Publications in Thai

1.Makorn Limudomporn, Pakakrong Kwankhao, Boontam Kitniyom, Yongsak Tantipidoke, et al . (2012) .Study on the examination, diagnosis and treatment based on the theories of 10 main energy lines (*sen prathan sib*) and elements (*dhatu*) of Thai massage therapists . *Journal of Thai Traditional & Alternative Medicine*, 10(1) : 23-42 .Available :

<http://thailand.digitaljournals.org/index.php/JTTAM/article/download/19013/18337>

2. Prapoj Petrakard. (2012). The Origin of *Sen Prathan Sib*. *Journal of Thai Traditional & Alternative Medicine*, 10(1): 4-10. Available:

<http://thailand.digitaljournals.org/index.php/JTTAM/article/download/19013/18337>

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

The nomination should conclude with the signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

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

Name: Ms. Pimrawee Wathanavarangkul

Title: Director-General of Department of Cultural Promotion

Date: March 28, 2017

Signature:



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

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