



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

ICH-02 – Form

Reçu CLT / CIH / ITH

Le 27 MARS 2018

N° 0124

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.

Syria

B. Name of the element

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

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

Not to exceed 200 characters

The Practices and Craftsmanship associated with the Damask Rose in Al-Marah

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

الممارسات والحرف المرتبطة بالوردة الشامية في قرية المراح

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.

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 main group concerned with the element are the farmers and families in Al-Marah village, in Rural Damascus, who possess expert knowledge on producing essential oils and traditional medicine (apothecary) from the Damask Rose, amongst other things, as well as the village community and families who organise the Damask Rose festival each year.

Food experts are concerned with the production of rose jam, rose syrup and pastries. Practitioners, beauty experts and laboratory technicians work on producing cosmetic products from the rose.

Others include those who grow the rose for personal and domestic consumption, medical researchers and alternative medicine practitioners, as well as NGOs and local associations (Friends of the Environment, Civil Syria, Sayidat of Syria Alkheer) working to empower rural women while combating desertification and supporting environmental sustainability. Poets and Zajal performers (folk poets) use the rose in their poetry and folk songs.

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 craftsmanship related to the Damask Rose is mainly present in Al-Marah village which is located in the Qalamoun Mountains, in the countryside of Damascus, 60 kilometers east of the city. The farming of the Damask Rose began in this particular village and eventually spread to other villages in Aleppo and its countryside, as well as other parts of Syria such as the western countryside of Homs, Al-Ghab Plains, Quneitra countryside and Sweida, in addition to a number of coastal villages. The practices associated with the Damask Rose (medical, nutritional and cosmetic) have widespread use amongst the majority of Syrian communities.

Rose farming and its accompanying practices and applications can also be found in countries such as: Turkey, Iran, Kuwait, Ukraine and Spain.

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.): Mr

Family name: KALLAS

Given name: Fares

Institution/position: Syria Trust for Development / Secretary General

Address: Alexandria st- East Mazzeh – Damascus

Telephone number: +963116125026 / +963944666633

Email address: f.kallas@syriatrust.sy

Other relevant
information:

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

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

1. Identification and definition of the element

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

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

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

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

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

The Committee should receive sufficient information to determine:

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

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

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

Not fewer than 150 or more than 250 words

The seeds/saplings are planted in the early Autumn of October, and attentively nurtured until harvest. Named after Syria's time-honoured Damascus, the ancient crossroads of the orient and the occident, the Damask Rose starts to bloom in the countryside in May when the picking commences and its annual festival kicks off.

Farmers and their families, including women and children, head to the fields in the early morning, to handpick the roses. They return home by afternoon where the whole family helps in sorting the rose buds that will be dried for making tea. Whereas, other rose petals are stored and prepared for distillation.

To extract the essential oils, the petals are put into the distillation apparatus (Karaka) and steamed until the oil floats to the surface separating from the water. Another oil-extraction method is called 'Rose Otta' which involves having the oil pressed from the rose petals. The oil is used in soaps, medicines and cosmetic products.

The women of the village help each other in making rose syrup, jam and pastries as they sing along to local tunes. Apothecaries sell the dried Damask Rose for its numerous medicinal benefits. The festival attracts people from many surrounding villages who come to take part in activities and enjoy the atmosphere; ministerial representatives attend the festival, paying respect to the bearers. Rose-infused dishes are presented by the women and a collection of folk songs and incantations celebrating the Rose are sung by all.

- (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

- **Farmers and their families:** While the men plant, irrigate and weed the rose beds, the women harvest the roses. Women play an important role in the process of separating and picking the rose petals for jam and syrup making. The more experienced women take care of setting the jam, while the younger girls help with the stirring and canning. Children also participate in picking and sorting the rose petals.
- **Distillation Supervisor:** Responsible for controlling the water quantity in the Karaka and its inside temperature. Its important that the rose petals are kept within the Karaka for just the right time.
- **Distillation Assistant:** Assists with the distillation, bottling and preparing the rose water for sale.
- **Apothecaries:** Possess deep knowledge of traditional medicine and the numerous uses of essential oils and herbs (from the dried roses).
- **Medical doctors and researchers:** Use the rose oil and water in medical and cosmetic products.
- **Poets and zajal (traditional poetry) performers:** Find an eternal source of inspiration in the Damask Rose for their poetry, zajal, incantations and proverbs.
- **NGOs:** Agencies that work in rural development, women's rights & development, environmental protection, and land reclamation. The Damask Rose festival is sponsored by a number of NGOs.
- **Festival management team and participants:** Organise and participate in the set up, food, entertainment and formalities.

All who consume or produce any of the Damask Rose products are considered bearers of the element.

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

Not fewer than 150 or more than 250 words

Knowledge and skills associated with the element are passed down from fathers to their sons and mothers to their daughters. Mothers teach their daughters how to make rose jam and syrup and how to dry the rose buds. Fathers teach their sons how to farm the rose, the amount of water it needs, the pests and diseases to which it is susceptible and how these can be treated. The children develop their experience and knowledge by closely observing their parents and participating in the processes of harvesting the rose and developing its products. The strong oral traditions associated with the element strengthen the transmission of knowledge from one generation to another, through listening and learning about the element and the importance of its continuity.

The skills of distillation and extraction of the rose oil and water are passed down within families, but taught in chemistry labs as well.

The General Union of Syrian Women and civil society organisations play a significant role in developing the capacity and skills of rural women in using the Rose to develop their craftsmanship and help their socioeconomic development while simultaneously transmitting this knowledge to new groups and generations.

The Ministry of Agriculture and the General Farmers Union organise induction and guidance workshops for farmers.

Public school curricula teach students the agricultural and cultural aspects of the Damask Rose, and the General Union of Syrian Artisans is actively involved in training programmes open to the public for crafts associated with the element.

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

Not fewer than 150 or more than 250 words

Social value: The element brings the community together by them sharing different jobs and responsibilities. Children help their parents, and neighbours help each other. The festival maintains a regular connection between the rural families and city residents, who all meet at the same time every year.

The element plays a role in regulating the lives of local communities. This is because farming the rose is seasonal and each step in the life of a bearer is carried out at a specific time and place. Moreover, the rose is a driving force of social development and a key opportunity for the economic security of communities. Almost every Syrian household has sufficient stocks of Damask Rose products such as soaps, jams, essential oils and perfumes.

Cultural Significance: The element is considered a large cultural symbol for the Syrian people in general- it is deeply ingrained within their identity and reflected in their everyday lives. Bearers have practiced the element their entire lives and consider it integral to their existence. The annual festival happens at every harvest and symbolises life, hope and growth, in anticipation for a good harvest in the next year. The element plays a role in encouraging responsibility towards the environment and the need for respectful coexistence with it, and has a big influence on artistic creations and expressions. The Syrian Ministry of Tourism's official emblem is the Damask Rose, and the largest children's development centre in Damascus based its architectural design on

the rose and is called the 'Massar Rose'.

- (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

There are no parts of the element or of its associated practices that are not compatible with existing human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development.

Bearers of the element are from the practicing community and have strong cultural and historical connections to the element. The element strengthens their sense of cultural belonging and determination to carry on with the farming of the Damask Rose, and taking part in its associated rituals and practices. Mutual respect exists among those who engage with the element in Al-Marah, irrespective of their status, age, gender or religion; as well as among all other practitioners and festival goers in general. The festival and the element's practices encourage environmental conservation and sustainable development especially represented by its sponsorship by environmental groups and development organisations.

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

On the local level, the inscription will encourage the continuity of the element, by giving its communities favourable recognition and connecting them to a large cultural network. It will increase their awareness on ICH and in return, strengthen their safeguarding of this element, and others. It will also encourage them to attach greater significance to the fact that these practices are part of humanity's ICH, and they are jointly responsible to ensure the transmission of ICH for the benefit of humanity. This will reinforce the concept of cultural heritage belonging to humanity as a whole, and subsequently their connection and awareness of other ICH around them. It will increase society's awareness about its natural resources and enhance their healthy interactions with their environment as part of their cultural heritage.

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

Not fewer than 100 or more than 150 words

On the national level, the inscription of the element will help promote the importance of

safeguarding intangible cultural heritage and encourage more tangible State efforts in safeguarding Syrian intangible cultural heritage and greater investments in the national cultural sector. The inscription of this element will promote the concept of ICH itself, the background of the nomination lists and the 2003 Convention. This will encourage better awareness and visibility for ICH, create a sense of responsibility for the Syrian people to ensure the continuity of their ICH, and the importance of their investment in other ICH elements that link Syrian communities to their cultural identity and environment.

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

Not fewer than 100 or more than 150 words

On the International level, by shedding light on similar environmental heritage and practices, as well as on natural and alternative medicine, which communities around the world hold strong cultural connections to. Moreover, it would highlight ICH elements that reinforce the relationship between man and nature, and the rituals and practices that strengthen environmental sustainability. It will also reinforce the concept of cultural heritage being a tool for sustainable development and the extent to which it can be included in the social behaviour and daily lives of communities everywhere. This can lead to cultural exchanges and dialogue to promote and advance cooperation in safeguarding ICH.

(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 continuity element depends on the exchange of experiences and dialogue that happens between bearers. Climate challenges, for example, affect the region as a whole- by highlighting the element, the inscription will help in establishing effective channels of communication between different cultures. These channels can support greater understanding and awareness on how to address any challenges threatening the sustainability of intangible cultural heritage. Communities, internationally and nationally, will be provided with an insight to different cultural knowledge and practices that they can be inspired from and associate to their own. Inscription will initiate and encourage to connect with other communities, exchange experiences and share research practices and studies.

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

Not fewer than 100 or more than 150 words

The inscription will bring awareness to an intangible cultural heritage element that is a community initiative celebrating families, farmers, villages and visitors in from different religious and ethnic backgrounds, in all their history, culture and diversity. Inscription will display the creativity, knowledge and skills of the Syrian people from the farmers and their families, to the lab technicians, medical and cosmetic research centres and the public. It will promote respect for their creativity and familiarize more people with the practices associated with this element. It will establish a reference for enriching the experience of other cultural practices concerned with the environment and nature.

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 viability and sustainability of the element is being ensured by the bearers and communities, simply by their continued practice and their focus on the transmission of their knowledge to younger generations through informal means of education and family/community gatherings. In recognition of the Damask Rose as a shared cultural symbol, and despite harsh weather conditions including droughts over the years, Al-Marah residents have planted more of the rose and increased their farming areas thanks to their active knowledge sharing and joint planning with surrounding towns and villages. A number of Al-Marah farmers, in collaboration with the Farmers Union, jointly founded the Damask Rose Multipurpose Society dedicated for the development of the element. In 2010, with support from local communities, the Damask Rose Revival and Development Association was established as the official civil society organisation responsible for organising the annual festival. The biggest challenge that communities and groups have had to face and overcome during the past six years has been their perseverance to continue holding the annual festival despite the ongoing war and the deterioration of economic conditions.

The festival is a testament to the element's unfading cultural importance to its bearers, and their commitment towards safeguarding this element as part of their cultural identity, considering the dire conditions that their country is passing through.

'Syrian Handicrafts', a social enterprise focusing on the safeguarding and promotion of Syrian intangible cultural heritage, also sponsors the Damask Rose festival and features Damask Rose product lines for sale to the public.

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

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

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

Not fewer than 150 or more than 250 words

The Ministry of Agriculture has provided support to farmers by helping them with land reclamation and providing drip irrigation systems, providing tractor, water tankers and

drilling water wells to combat the drought.

In 2016, the Syria Trust for Development in cooperation with the State Planning Commission funded the installation of more drip irrigation systems for Al-Marah farmers, further assisting the sustainability of the element.

The Ministry of Culture has exerted efforts in documentation initiatives including identifying and registering the element on the national inventory for ICH.

The Ministry of Tourism plays a crucial role in promoting the rose and its practices as significant elements of Syria's intangible cultural heritage through national and international tourism campaigns and promotions.

The Governorate of Rural Damascus provided logistical support by building roads and trails to improve access to the rose fields; and allocating a part of its annual budget to fund the Damask Rose festival each year.

The Ministry of Education integrates the element in school curricula through field trips to agricultural areas for students.

The Ministry of Information, with all state-run and private television channels, focus on broadcasting promotional shows and documentaries, hosting specialists, agricultural engineers, and farmers of the Damask Rose including festival organisers. Despite the above, and due to the war and the deteriorating economic situation, there is still a lack of funding available from the State.

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 local community of Al Marah proposed a set of initiatives to raise awareness of the element and ensure its sustainability and safeguarding against potential threats. These initiatives were drawn in collaboration with the Syria Trust for Development, as well as different governmental authorities, ministries and institutions. The overall strategy included all aspects of safeguarding in addition to a timeframe and the costs associated with each stage:

1. Systematic cooperation with the element bearers, reflected through comprehensive government programmes focusing on the protection of the bearers as individuals and as families each according to their backgrounds and needs.
2. Increasing the frequency of the Damask Rose being featured in exhibitions locally,

regionally and internationally.

3. Supporting and activating the role of Syrian youth in the safeguarding of their intangible cultural heritage by engaging with the Faculty of Fine Arts at Damascus University. This will pave way for greater innovation and creativity in Damask Rose products, as well as information campaigns that can transmit knowledge of the element to the general public, inside Syria and overseas.

4. Organising workshops, training sessions and educational activities in cooperation with the Ministry of Education to enhance the role of Syrian youth in safeguarding the element, on the local, regional and international levels by ensuring its transmission to future generations, and deepening their understanding on the 2003 Convention and the importance of cultural heritage for humanity and the value in creating economic alternatives through the safeguarding of cultural heritage.

5. Consolidating efforts with the Ministry of Agriculture in terms of land reclamation, increasing the farming areas of the Damask Rose, and drilling more wells to counter reduced rainfall which has negatively impacted the yield.

6. Developing a more effective media plan to increase public awareness of the element and introduce public programmes in cooperation with concerned organisations and groups, along with promoting the Damask Rose festival through social media channels which are typically popular amongst younger generations.

7. Stepping up cooperation with local and civil society institutions such as Civil Syria Association, the Environment Friends Society and Sayidat Syria Alkheer to roll out more socially interactive events for local communities and improving initiatives focusing on family and social organisation. This will directly contribute to improving the social and cultural environment for bearers within the Al Marah community and beyond.

8. Conducting further medical research on the Damask Rose in order to develop more advanced formulas for the cosmetic and medicinal products of the rose, and creating new techniques for the production of nutritional products.

9. Joining efforts with food production companies to find creative marketing ideas for Damask Rose products as natural and nutritional local produce, to be presented nationally and internationally, thereby assisting in guaranteeing sustainable economic returns for the bearers.

10. Developing joint work strategies between local and civil society organisations, UNESCO and INGOs. The strategies will include programmes specific to the element, as well as publications and safeguarding plans pertaining to the Damask Rose.

11. Promoting and inspiring greater respect for the Damask Rose and its practices by disseminating information and developing an awards scheme to recognize and honour the accomplishments and innovations of Damask Rose bearers that carry aesthetic and cultural characteristics essential to the enrichment of the cultural identity of the local community.

12. Supporting the creative industries sector through formal and non-formal educational programmes, and capitalizing on the reach of the media through newspapers, radio, TV and the internet.

13. Implementing an organised schedule of social events and activities both in the local Damask Rose community, and in other Syrian governorates, focusing on increasing the participation of children and youth and the transmission of the element.

14. Supporting cultural development projects through international and national exchanges, as well as securing funding opportunities through micro-financing programmes.

15. Increasing public training workshops on the element with the aim of boosting the production, marketing and development processes while capitalizing on the creativity and experience of youth to drive social development.

There are no risks associated with inscribing the element on the Representative List: The inscription was initiated by the bearers themselves, and due to the natural connection that the element has with bearers, increased exposure is likely to benefit their cultural identity and the sustainability of the element and not the opposite.

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

Not fewer than 150 or more than 250 words

1. The Ministry of Local Administration in partnership with the Syria Trust for Development will expand its collaboration in the rural micro-financing project 'Mashrouie' to extend grants to bearers and encourage more development projects that will ensure the safeguarding of the element.
2. The Ministry of Education will further support the integration of the element in its public school curricula to transmit valuable cultural heritage knowledge to younger generations, as well as to instil a cultural belonging in children and deepen their commitment towards its safeguarding.
3. The Ministries of Tourism & Information have committed to promoting the Damask Rose through their official channels in international and national exhibitions. This will open channels for cross-cultural interactions.
4. Through the Ministry of Tourism and local tourism companies, the Syrian government will increase its promotional efforts focusing on the Damask Rose being a symbol of the social and cultural collective memory to Al Marah residents and to Syrians in general. This will attract outside interest and support the continued revitalization of the element.
5. The Ministry of Culture will work with bearers to feature the element in its available print and online platforms, in addition to featuring bearers in its social initiatives inside and outside of Syria.
6. The Ministries of Agriculture and Higher Education will provide a platform for researchers to conduct more medical studies on the Damask Rose in order to pave way for more medical discoveries associated with the rose that could return benefits for communities beyond Syria.

(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

Bearers and communities attended, and continue to attend, routine meetings that resulted in the proposed safeguarding measures mentioned in 3(i), as individuals and represented by the Damask Rose Revival & Development Association. The bearers played a crucial role by evaluating the current state of the element and providing their experience and feedback regarding any changes to the craftsmanship due to natural or man-made influences.

These findings formed the base of the safeguarding plan. As well as environmental challenges, bearers expressed a greater need for cooperation with government and non-government entities, as well as with scientific researchers and experts to ensure sustainability, which was also reflected in the plan. The structure and phrasing of the safeguarding measures were finalised to be included in this nomination file.

The bearers have already assumed their roles in the implementation of these measures, for example, Al Marah farmers have already organised a workshop in collaboration with cosmetic companies to identify tools for improving the quality of Damask Rose extracts used in cosmetic products, in line with local, national and international market demands, and they will maintain local committees made up of local community members for managing micro-financing fund pools for element development projects.

The bearers and communities will work in close cooperation with the Ministry of Social Affairs to frame their coordination with government entities and NGOs in carrying out the safeguarding measures. There are no gender specific roles in this plan, the safeguarding of the element is a collective responsibility for all involved.

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: Ministry of Culture, Syria

Name and title of the contact person: Deputy Minister of Culture Mr. Ali Mobaied

Address: Al Mohajreen– Damascus

Telephone number: +963113347541 - +963933335354

Email address: Engalimobaied@gmail.com

Other relevant information:

Name of the body: Ministry of Agriculture and Agrarian Reform

Name and title of the contact person: Agr.Eng Ahmad Fateh Al-Kadri

Address: Baramka- Al-Jamarek- Damascus

Telephone number: +963112217535- +963112251937

E-mail address: tt_agri@yahoo.com

Name of the body: Ministry of Tourism

Name and title of the contact person: Minister Eng Bisher Riyadh Yazgi

Address: Halboun (National Museum), Damascus, Syria

Telephone number: +963112270049 / +963933636100

E-mail address: www.syriatourism.org (email N/A)

Name of the body: Ministry of Social Affairs & Labour

Name and title of the contact person: Minister Rima Mohammad Alkaderi

Address: Thawra St, Damascus

Telephone number: +963112325387- +963112325384

E-mail address: info@mosal.gov.sy

Name of the body: Ministry of Culture

Name and title of the contact person: Minister of Culture Mohammad Alahmad

Address: Al-Rawda Damascus

Telephone number: +963113331556- +963113338600

E-mail address: info@moc.gov.sy

Name of the body: Ministry of Water Resources

Name and title of the contact person: Minister Eng Nabil Al-Hasan

Address: Al Koussour- Damascus
Telephone number: +963115318968
E-mail address: ministry@irrigation.gov.sy

Name of the body: Governorate of Rural Damascus
Name and title of the contact person: Eng. Alaa Munir Ibrahim
Address: Alhijaz-Damascus
Telephone number: +963115318968
E-mail: N/A

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 of inscribing the element to UNESCO's Representative List was proposed by the element bearers themselves who were acquainted with the inscription methods through activities launched in 2014 with the aim of inventorying intangible cultural heritage elements in Syria, especially knowledge and practices concerning nature, oral traditions and expressions, and craftsmanship.

Several information seminars and lectures were organised by agricultural engineers and cultural experts to introduce and teach innovative methods to achieve sustainable production, make use of alternative energy resources and how to best safeguard the element. During these seminars, Intangible Cultural Heritage experts from the Cultural Support Unit discussed with participants the 2003 Convention, the importance of safeguarding ICH and the inscription.

The lectures and seminars went beyond the local community of Al Marah to reach the wider segments of Syrian society. The Ministries of Culture, Tourism, Water Resources, Social Affairs and Local Administration, as well as the Governorate of Rural Damascus and all concerned authorities provided the necessary support and encouragement. Damascus University, represented by the Faculty of Agricultural Engineering, took great interest in the subject and launched awareness campaigns to educate students on the importance of safeguarding intangible cultural heritage and the nomination to UNESCO's Representative List of Intangible Cultural Heritage. Later, representatives from the Ministry of Culture, the Syria Trust for Development and the Intangible Cultural Heritage Support Unit prepared official letters of mutual intent to begin the nomination process.

The Ministry of Culture in collaboration with the Cultural Project at the Syria Trust for Development organised a week-long workshop in early May 2016, which included a number of facilitators experienced in the 2003 Convention and ICH inventorying. The importance of inscribing the element on the Representative List was explained, especially the positive effect it

will have on encouraging other cultures to develop and benefit from their own natural treasures. Consequently, members of the practicing local community provided information pertaining to the element's inventorying process, how it is practiced in the community, their proposed safeguarding measures, their oral traditions and expressions associated with the element, and the attached cultural meanings, in addition to describing the way Al Marah's community interacts with the wider Syrian society during the production process. The Al Marah Damask Rose Revival and Development Association provided a list of the joint projects and activities conducted between the local community and the concerned government authorities within the framework of safeguarding and sustaining the element, as well as audio-visual records of past workshops, some of which were broadcasted by both government and private outlets as part of the media coverage of the annual Damask Rose festival. Information regarding the application process was also disseminated through social media platforms and a wide range of online, audio-visual and printed media outlets.

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

In 2014, the Syria Trust for Development in collaboration with the Syrian Intangible Heritage Protection Unit and representatives from the Ministries of Culture, Tourism, Water Resources, Local Administration and Environment, as well as a number of local and civil society organisations, launched efforts for the nomination of the element to UNESCO's Representative List.

In a set of meetings, the team of experts explained to local practitioners and individuals directly involved with the element the nomination process and that every step in the nomination must respect the local community's rights and opinions. Therefore, the community's prior approval to inscribe the element on the Representative List was free and well-informed. Community members provided their approvals out of their free will and in a conscious manner via hand-written letters of non-uniform layout, in addition to a separate sheet of paper that had the signatures of a number of bearers as indicated by the documents attached to this nomination file. The signatories are:

- Bearers: Signatures of members from the Al Bitar, Al Hafez, Abbas, Bakir families
- Experts and facilitators: A total of 12 facilitators whose names are mentioned in the attached documents
- NGOs: Civil Syria Association, the Environment Friends Society and Sayidat Syria Alkheer
- Traditional Chemists/ apothecaries: Tareq Mohammad Al Awf, Mohammad Saeed Al Bizreh, Khalid Baroudi, Abdul Munem Bitar and Mohammad Nader Darkal
- Government representatives: Ministries of Culture, Tourism, Agriculture, Water Resources and Social Affairs, and Rural Damascus Governorate

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 preventing access to the element neither to the Damask Rose's cultivation, its associated practices, nor to participating in the festival, cultivation, harvest or promotional activities. The element is open for practice to everyone interested regardless of gender or age. Moreover, there are no restrictions in terms of practicing or having access to the element with the aim of benefiting from this experience and enhancing living and social conditions of the practicing communities on neither the Syrian nor international levels. The Syrian cultural heritage strategy openly seeks to safeguard, support and develop all Syrian intangible cultural heritage elements by means of prior, free-willed and well-informed approvals from the element bearers and practitioners themselves and by documenting all details related to safeguarding and promoting the element.

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

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

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

- a. Name of the entity: Syria Trust for Development
- b. Name and title of the contact person: Fares Kallas, Secretary General, Syria Trust for Development
- c. Address: Alexandria st- East Mazzeh – Damascus
- d. Telephone number: +963116125026 - +963944666633
- e. E-mail: f.kallas@syriatrust.sy
- f. Other relevant information.

- a. Name of the entity: Syrian Handicrafts
- b. Name and title of the contact person: Eng Fadi Farah
- c. Address: Tkiyyeh Sleimaniya, Damascus
- d. Telephone number: +963112229698
- e. E-mail:
- f. Other relevant information.

- a. Name of the entity: Environmental Protection and Sustainable Development Association
- b. Name and title of the contact person: Dr. Yehya Aweida

- c. Address: Maysat Square, Damascus
- d. Telephone number: +963114461221
- e. E-mail: env-pro@scs-net.org
- f. Other relevant information.

- a. Name of the entity: Syrian Civil Society
- b. Name and title of the contact person: Dr. Ruba Merzeh
- c. Address: May 29 Street, Damascus
- d. Telephone number: +96311 933 66 5258
- e. E-mail: souriamadania@gmail.com
- f. Other relevant information.

- a. Name of the entity: Syrian Nursery Association
- b. Name and title of the contact person: Eng. Mohammad Shabaani
- c. Address: Hijaz, Damascus
- d. Telephone number: +963 933338064
- e. E-mail:
- f. Other relevant information.

- a. Name of the entity: Sulhi al-Wadi Music College
- b. Name and title of the contact person: Fadi Attiyeh
- c. Address: Nouri Bashsa, Al-Afif, Damascus
- d. Telephone number: +963 933940626
- e. E-mail: fadoopera@hotmail.com
- f. Other relevant information

- a. Name of the entity : Damask Rose Revival & Development Association
- b. Name and title of the contact person: Modin Bitar
- c. Address: Al-Marah, Damascus
- d. Telephone number: +963 933338064
- e. E-mail: rosadamask@hotmail.com
- f. Other relevant information.

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 National Inventory for Intangible Cultural Heritage Elements

(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:

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(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 inventory was officially released on 6th March, 2017, and will be updated by the Syrian Cultural Heritage Support & Development Unit at the Ministry of Culture every 2 years. The Unit will work closely alongside the 'Rawafed' Cultural Project at the Syria Trust for Development, and local communities, in order to sought new information on existing elements, expand the inventory to include new elements, and to properly manage and maintain in accordance with Articles 11 and 12 of the 2003 Convention.

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

Reference Number: 5.2

Name of Element: The Practices and Craftsmanship associated with the Damask Rose in Al-Marah (Arabic: الممارسات والحرف المرتبطة بالوردة الشامية في قرية المراح)

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

The element was included in the inventory on 6th March, 2017

(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).

The Cultural Heritage Support & Development Unit and the Directorate General of Antiquities & Museums at the Ministry of Culture carried out this project in collaboration with the Syria Trust for Development, the Syrian Association for Culture & Knowledge and bearers. A committee of over 40 cultural experts, researchers and representatives from different academic, cultural, gender and personal backgrounds were involved in the process of including the element to the national inventory. The information concerning the element was collected in accordance with the inventorying guidelines adopted by UNESCO. The element was included in the domain of 'Traditional Craftsmanship', and a sufficient description of the element was provided through the data that was gathered from the bearers themselves, and various government and non-government organisations. Before its final publication, the element's inclusion was reviewed and approved unanimously by the committee.

The inventory in Arabic has been uploaded to the Syrian Intangible Cultural Heritage website.

www.ich-syr.org

(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:

Attached is a copy of the element as included in the national inventory for ICH.

PLEASE NOTE:

This nomination has been updated according to the updated ICH-02 form. Please retrieve all supporting documentation from the nomination submitted in March 2017, as per the attached correspondence from ICH Nominations.

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.

<http://www.ich-syr.org/>

http://www.ich-syr.org/?page=category&category_id=2&prId=12&lang=ar

<http://sana.sy/?p=381772>

http://emediatc.com/?page=Details&category_id=10&id=34939

<http://breakingnews.sy/ar/article/73099.html>

http://www.prsyria.com/ar/?page=view_news_social&id=40463

<http://syrianexpert.net/?p=12403>

<http://sinmarnews.com/article/start/modules.php?name=News&file=article&sid=4980>

http://www.damas-times.com/?page=8&page_id=16954

<http://www.jpnews-sy.com/ar/news.php?id=103117>

<http://www.yjc-news.com/?p=40023>

<http://furat.alwehda.gov.sy/node/185114>

http://thawra.sy/_view_news2.asp?FileName=8174538620160515225632

<http://www.tishreen.news.sy/tishreen/public/read/361360>

<http://albaath.news.sy/?p=79039>

<https://www.youtube.com/watch?v=cxbqimKSBkw>

www.ich-syr.org

<http://arabic.people.com.cn/31662/7374929.html>

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: Ali Mobaied

Title: Deputy Minister of culture Mr. Ali Mobaied

Date: 20/03/2018

Signature: 



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