

Representative List

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N° 0214



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.

Republic of Korea

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

Yeondeunghoe: Lantern Lighting Festival in the Republic of Korea

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

연등회

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.

Lotus Lantern Festival, Buddhist Lantern Festival

.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

Yeondeunghoe, or the Lantern Lighting Festival, is an annual ritual and festival that takes place across the Republic of Korea around Buddha's Birthday (eighth day of the fourth lunar month). Buddhists, who number about 7.6 million nationwide, celebrate Shakyamuni Buddha's birth through their respective local temples.

Non-Buddhists also form an integral part of the festival by participating in lantern lighting events organized by "local celebration committees." A committee is formed for each area of the country to oversee the local festival. Each committee is annually comprised of diverse individuals and groups who unite under the banner of celebrating Shakyamuni's birth. Semi-permanent committees exist for areas including Seoul, Busan, Ulsan, Daegu, and Gwangju. The Yeondeunghoe Safeguarding Association supports the transmission of the celebratory tradition both in Seoul and nationwide.

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 festival takes place throughout the Republic Korea. The organizer of the celebratory events and the specific forms of the lanterns and parades vary, but Buddha's Birthday is observed nationwide. Streets are hung with colorful lotus lanterns and crowds holding hand-made lanterns in various shapes gather for a celebratory parade. It is commemorated with lanterns in North Korea as well.

Ethnic Koreans living in countries like the United States, Australia, Mexico, and Germany also hold lantern festivals around Buddha's Birthday. The scale and enthusiasm involved is undiminished. Lantern-lighting events overseas can take a creative form by assimilating local cultural influences. Similar Buddha's Birthday celebrations occur in other countries that have adopted Buddhism, such as India, Sri Lanka, China, and Japan. Shakyamuni's birth is generally commemorated either by lighting lanterns or holding a procession. Yeondeunghoe, however, integrates the two.

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.): Ms.

Family name: Jeong

Given name: Eunseon

Institution/position: Cultural Heritage Administration/ Programme Coordinator

Address: 189, Cheongsu-ro, Seo-gu, Daejeon(35208)

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Other relevant information: N/A

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

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

N/A

1. Identification and definition of the element

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

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

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

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

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

The Committee should receive sufficient information to determine:

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

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

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

As the eighth day of the fourth lunar month (Buddha's Birthday) approaches, the entire country, from otherwise tranquil Buddhist temples to bustling city centers, lights up with colorful lanterns. A rite to celebrate Shakyamuni's birth is observed nationwide and public processions of people holding lanterns are held. Yeondeunghoe, or the Buddhist Lantern Festival, is a traditional ceremony recorded as far back as the 9th-century history *Samguksagi (History of the Three Kingdoms)*. The practice also features a wide range of public events. Originally a religious ritual to celebrate Shakyamuni's birth, Yeondeunghoe has become a definitive national spring festival open to all.

The lantern characterizes Yeondeunghoe as a public festival of Buddhist origin. The practice of lighting lanterns symbolizes the act of expelling human ignorance through the light of the Buddha's wisdom. Made of a bamboo frame covered by traditional paper, the lanterns decorating Buddhist temples and public spaces are crafted by traditional artisans who share their knowledge and skills with lay participants. Members of the public can participate in the festival carrying lanterns they made themselves to deliver good wishes not only for themselves and their families, but for their neighborhoods and the entire nation. The lighting lanterns also symbolizes enlightening the minds of the individuals, the communities, and the whole society through Buddha's wisdom. The primary element of the annual festival starts with bathing an image of the baby Buddha as a ritual celebrating Shakyamuni's birth. This sacred ritual is followed by a public procession of lantern-bearing participants. They parade in a joyful environment while upholding lofty aspirations for a world without discrimination. After completing the procession, participants gather for recreational events. The spirit of unity culminates in collective games as all social boundaries are erased.

- (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

Yeondeunghoe as a festival is open to believers and non-believers alike. Anyone who takes part becomes a practitioner of the nominated element. They often join in by forming a group based on a Buddhist temple they frequent, sect they prefer, or community to which they belong. At the Yeondeunghoe festival in Seoul in 2017, roughly 300 groups took part. Yeondeunghoe is practiced on a grand scale, but also in unique forms in each area of the country, raising the need for organizing efforts. The critical role of managing these various large-scale celebrations is undertaken by local celebration committees and the Yeondeunghoe Safeguarding Association. Local celebration committees are loosely-knit, *ad hoc* organizations of diverse groups annually established to conduct the Yeondeunghoe festival, mostly at the city level. In some areas the celebration committees function as semi-permanent organizations, including the Yeondeunghoe Safeguarding Association of Seoul, Busan Yeondeung Festival Organization Committee, Dalgubeol Lantern Festival of Daegu, Taehwagang Yeondeung Festival of Ulsan, and Celebration Committee for

Lantern Lighting in the Light Town of Gwangju. Celebratory committees provide a local hub for the practice and transmission of the Yeondeunghoe tradition. They allow individual practitioners to prepare and practice Yeondeunghoe while naturally acquiring pertinent knowledge and experience on the Buddhist tradition. The Yeondeunghoe Safeguarding Association, the celebration committee for Seoul, merits special mention. Although the center of its activities is Seoul, it functions as a nationwide disseminator of knowledge and skills pertinent to the practice of Yeondeunghoe. They distribute around the country successful ideas and skills that originated in particular areas. They also play a critical role in the transmission of Yeondeunghoe through efforts such as investigating and crafting traditional lanterns, compiling the history of Yeondeunghoe, and sharing knowledge and expertise.

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

Not fewer than 150 or more than 250 words

The knowledge and skills pertinent to Yeondeunghoe are mainly transmitted through Buddhist temples and communities. The immense volume of knowledge and skills involved in, for example, conducting the Buddha-bathing ritual and public processions and crafting countless lanterns and other decorations is naturally transmitted across generations through the repeated annual practice of Yeondeunghoe. This creates an informal transmission in which the relevant knowledge and skills are passed on in everyday life through experience, mostly from more to less experienced members of the community.

Expert groups such as the Research Institute for Yeondeunghoe Ornamentation, the Association for Buddhist Lanterns and Flowers, and the Paramita Youth Association also play a role in the public transmission of Yeondeunghoe through exhibitions and lecture/training programs. They have hosted training sessions on lantern crafting for diverse groups nationwide, paper-flower making programs for both Buddhists and non-believers, lantern making competitions, and exhibitions of lanterns and other Buddhist decorations, contributing to improving the appreciation and transmission of Yeondeunghoe among a wider public. Transmission also takes place at school through extra-curricular and special training programs. Education programs offered by the Yeondeunghoe Safeguarding Association also play an important role in transmission.

Designated as official transmitter of National Intangible Cultural Heritage No. 122, the Association runs both popular and expert education programs in which they not only convey the cultural and historical significance of Yeondeunghoe, but also provide practical knowledge on lantern making. The Association provides two types of programs: 1) Education courses for the beginners are held for the popularization of the craftsmanship of making lanterns. Such courses were held 21 times over the seven-month period preceding the Festival Day in 2017; and 2) Expert-level programs have been offered for those who desire to acquire higher-level knowledge and skills for the last 18 years

annually. The first phase of the expert-level program consists of two days of intensive training on crafting parade lanterns. Those who complete it can continue to receive three days of training on making more elaborate lanterns. Graduates of this program gain expertise in the actual execution of rituals and lantern making.

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

Not fewer than 150 or more than 250 words

Yeondeunghoe serves as an occasion for promoting spiritual unity among members of the communities. Individual participants in the Lantern-lighting festivals come to feel that they are spiritually one with other participants as they pass together through the solemn sacred process of the Buddhist ritual. Their feeling of spiritual harmony is redoubled as they leisurely parade with lanterns. This sense of togetherness, the definitive spirit of Yeondeunghoe, culminates in collective games after the parade. People can transcend differences in nationality, ethnicity, age, or religion to mingle harmoniously at the Yeondeunghoe festival.

Yeondeunghoe is a festival at which individuals participate as equal members of society regardless of gender or age. The active participation of women and children is particularly noticeable at the lantern festival. Patriarchal culture has long held sway in Korean society, but Yeondeunghoe is a particularly uplifting occasion for women and children. Traditionally, it has provided an effective outlet for the young to express their creativity by experimenting with the shape and color of their lanterns. Yeondeunghoe provides living heritage with especially great vitality for women, children, and young people.

Yeondeunghoe contributes to social integration. The lantern festival is generally an arena for sharing pleasure and happiness, but in times of social difficulties it plays a role in integrating society and helping people overcome the troubles of the day. For example, during a financial crisis in 1998, Yeondeunghoe was held under the slogan "Stand up again" to give people heart and soothe their frustrations. When a tragic incident involving a capsized ferry shocked and saddened the whole nation in 2014, the previous plans for Yeondeunghoe were scrapped and a new theme was announced: "Sharing sadness and collecting hope." This shows that Yeondeunghoe is always practiced in close connection with the society's concerns and sentiments of the time.

(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

Although of Buddhist origin, Yeondeunghoe does not obstruct the participation of anyone on any condition such as nationality, ethnicity, or religion. For example, people from various countries including Thailand, Sri Lanka, Mongolia, Japan, and India all take part in the festival and use it as a chance to share their own Buddhist cultures. This illustrates the free nature of Yeondeunghoe as an

open event in which anyone can participate at will.

Yeondeunghoe also allows participation by people with reduced physical capacity. The generally long route of the parade does not prevent them from becoming part of the festival. Less-able participants are provided a favorable position in the parade and others slow their pace so that all can proceed together. These examples demonstrate that Yeondeunghoe aspires to a world without discrimination where all are treated equally. The Buddha was born to show us that all human beings share equally valuable, and Yeondeunghoe is a practical exercise of this teaching.

Groups with diverse sizes of membership and financial resources participate in Yeondeunghoe. Large groups with abundant financing do not flaunt it at the festival by, for example, exhibiting grander or more flamboyant lanterns. Instead, they share with smaller groups. This spirit of sharing is also evident in inter-city relations. Big cities like Seoul impart their experience and knowledge to smaller cities and towns. Yeondeunghoe is not an individual playground, but an arena for all to enjoy without excessive competition in the spirit of unity and mutual care. After the festival, the lanterns are kept for reuse the next year, infusing sustainability into the Yeondeunghoe practice.

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

The inscription of Yeondeunghoe will enhance local public awareness of the role of annual commemorative events as intangible heritage. Members of the local communities will realize the what they have been doing annually as part of their community life is meaningful enough to be globally recognized as intangible cultural heritage. This will broaden and deepen their understanding of intangible cultural heritage and heighten their appreciation of their everyday life including communal commemorative rituals. This will help direct further attention to the value of other annual events. The significance of what had been considered simply customary, ordinary, or everyday will be more widely appreciated and contribute to safeguarding. (107 자)

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

Not fewer than 100 or more than 150 words

As part of its ongoing efforts toward an effective safeguarding of intangible cultural heritage, the government of Republic of Korea has recently revamped the legal and administrative safeguarding mechanism to allow creative ways of safeguarding intangible cultural heritage over time. The inscription of Yeondeunghoe, an intangible cultural heritage element that has been adapted to the changes that have occurred in Korean culture and society over the long course of its history, will provide supporting evidence for such shift. Within the frame work of new legal provision since 2015, the Cultural Heritage Administration financially supports, and monitors the state of transmission every five years to safeguard and promote the element.

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

Not fewer than 100 or more than 150 words

The inscription of Yeondeunghoe has international implications as well. It will encourage Buddhist states to reflect on their cultures and encourage comparisons with an inter-cultural perspective. Celebratory events for Buddha's Birthday that have been practiced and transmitted in diverse countries while incorporating factors from the local socio-cultural environment will receive greater attention. This will illuminate both human cultural creativity and human beings' ability to be flexibly adapting to local conditions in diverse ways. For countries where Buddhist traditions are not one of major religious traditions, the inscription of Yeondeunghoe will inspire them to examine their own commemorative events as significant intangible heritage that can celebrate the community's solidarity. The inscription of Yeondeunghoe will also serve as a useful occasion in which various countries can explore and compare effective ways to popularize the craftsmanship among the general public while safeguarding more elaborate skills and associated knowledge among the expert practitioners

(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

Yeondeunghoe's inscription will mean that the element has transcended religious boundaries to become recognized as part of overall intangible heritage. The over coming by Yeondeunghoe of religious exclusivity has long been taking place based upon its openness, but its inscription will accelerate this process. Public participation unlimited by religious orientation and a free dialogue among participants will be enhanced

The inscription of Yeondeunghoe will provide a positive occasion for dialogue among festival participants nationwide. Communication between different temples, orders of Korean Buddhism, and regions will be promoted. A great deal of dialogue already takes place over the organization of Yeondeunghoe, but its inscription will further foster interchange.

International dialogue will be encouraged as well. The inscription of Yeondeunghoe will promote comparative studies and discussions regarding Korea's lantern-lighting tradition and lantern festivals

in other parts of the world, such as India's Diwali, China's *deng hui*, Japan's Nebuta Matsuri, and Sri Lanka's Vesak. This in turn will enable more active dialogue among pertinent communities based on the compiled knowledge.

(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

Participants in Yeondeunghoe parade while holding lanterns suspended from a pole. The shape of the pole has recently transformed from a single tipped rod to a T-shaped one to accommodate two lanterns. This allows each participant to carry two lanterns and doubles the light at the parade. It is noteworthy the invention of T-shaped structure was made by participants themselves. Like this, Yeondeunghoe encourages creativity. Yeondeunghoe is a cultural element produced in Korea through an adaptation of the universal Buddhist tradition of celebrating Shakyamuni's birth to the local socio cultural context. In this sense, Yeondeunghoe provides eloquent testimony to cultural diversity in its own right. Its inscription will lend international recognition to the creativity and cultural diversity embedded in the practice.

Yeondeunghoe events take different forms in respective areas of the country, but they share the initial purpose of celebrating Buddha's Birthday and the structural elements of lantern parades. The forms of the parade lanterns hand-crafted by participants vary widely from individual to individual and between regions. This demonstrates that Yeondeunghoe accommodates creativity and cultural flexibility, which will be further enhanced with its inscription. Yeondeunghoe has been creatively transformed among Koreans from a simple religious ritual to a community festival. Its development over the course of history is a telling example of cultural diversity and human inventiveness. Increased visibility and other positive effects brought about by its inscription will further stimulate the spirit of human creativity and cultural diversity embodied by the element.

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

Buddhist temples nationwide that participate in local celebration committees conduct education through lantern-making programs. Widely popular among the public, these programs have played a critical role in revitalizing the tradition of lantern making. Education is systematically provided by the Yeondeunghoe Safeguarding Association, which mainly offers programs on the crafting of lanterns and paper flowers. The Association distributes *The Photo Book on Lantern Making* free of charge to

temples and believers beyond the reach of its education service.

The Association and local celebration committees have undertaken research and documentation activities as well. The results are manifested in such publications as *100 Years of Buddha's Birthday Events with a Focus on the Yeondeung Festival* (2008), *Report on Ornamentation for Yeondeunghoe* (2010), and *Report on the Current Status of Buddhist Paper Flowers and Lotus Lanterns* (2012).

They are also making strenuous efforts at the promotion of Yeondeunghoe. They hold annual traditional lantern exhibitions and lantern-making competitions during the Yeondeunghoe festival period in order to further the dissemination and appreciation of the pertinent skills. They also produce and distribute videos on the festival annually.

Performing restorations and recreations based on historical records is also their concern. Thanks to their efforts since 1996, a diverse range of forms for traditional lanterns has been revitalized. Other Buddhist communities are also active in this regard. As a result, 24 varieties of illuminated parade floats have been made, including in the shape of a phoenix, watermelon, and carp.

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 Cultural Heritage Administration designated Yeondeunghoe as National Intangible Cultural Heritage in 2012, contributing to establishing a favorable environment for its stable and systematic transmission. Within the framework of Yeondeunghoe's national designation, the CHA offers monthly subsidies for its safeguarding and transmission and partly finance sits performance. In addition, it carries out regular monitoring of transmission and education activities and reflects the results in the preparation of further safeguarding measures. The Ministry of Culture, Sports and Tourism provides an annual financial allowance for exhibition, education, and management activities. On the part of the Ministry of Education, Yeondeunghoe's transmission is supported through such education programs as a training school, extra-curricular education, and teaching staff training.

The National Intangible Heritage Center, an affiliated agency of the CHA, carried out a documenting of Yeondeunghoe in 2016. The results include a book and audiovisual recording. The publication and video provide detailed information on the historical transmission and current practice of Yeondeunghoe. The video can be freely accessed on the Center's digital archive (<http://www.ihc.go.kr>) for extensive public use.

Since Yeondeunghoe takes place throughout Korea, the pertinent local governments provide administrative support for its practice in areas under their jurisdiction. This support comes in diverse forms, for example by allowing the use of required facilities, setting up installations for spectators along the parade route, revamping roads, and rerouting traffic. Some provide financial assistance ranging from millions to hundreds of millions of KRW

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 inscription of Yeondeunghoe will elevate its visibility and heritage status as a religious ceremony, seasonal custom, and especially as a community festival. Since Yeondeunghoe has secured a high level of stable public participation as Korea's definitive spring festival and is currently within the heritage protection system as National Intangible Cultural Heritage, the enhanced visibility and public attention brought about by its inscription are unlikely to impact its viability. Another factor is that primary components of the concerned communities are believers in Buddhism, a religion that highlights the practice of virtues such as non-possessiveness, compassion, and sharing. However, it is always good to prepare preventive measures against any negative effects of inscription, however slight the chance may be. These risks include a disproportionate emphasis on particular aspects of Yeondeunghoe, standardization of the forms of local practice and inter-area competition, and overlooking the importance of the traditional craft skills necessary for the practice of Yeondeunghoe.

Safeguarding measures are required to address the possibility of particular aspects of the element attracting disproportionate popularity after inscription. Yeondeunghoe is not a one-day event: it spans a full year including the preparations. It is a multi-faceted celebration comprised of diverse components including are religious ritual, parade, collective recreation, and traditional craft skills. After inscription, however, the most flamboyant elements—parading and recreation—that occur for only a few days could potentially monopolize public attention. Lopsided attention to particular aspects of the element could be attributable to a misunderstanding of the meaning and purpose of Yeondeunghoe.

In this regard, it can be prevented through efforts to articulate its significance and objective within the national safeguarding system for intangible heritage and by disseminating such awareness among Yeondeunghoe participants and a wider public. The government will take measures through the framework of intangible cultural heritage safeguarding to securely maintain the festival's meaning and objectives, and will monitor the festival at least once a year for unintended consequences of an inscription. The communities concerned will establish respective plans for sharing Yeondeunghoe's value and significance. To this end, efforts will also be made to conduct public education and dissemination of the festival's meaning, set up a transmission system enabling regular and multi-phased training, and conduct academic research on the history and value of Yeondeunghoe.

Inscription could also possibly standardize the diverse forms of practice in different areas into a monolithic form and drive areas toward competition in expanding the scale of their events. This would weaken the volunteerism and creativity embodied in Yeondeunghoe and strangle its spirit of compassion and sharing. To prevent this, following inscription the government will strive to further clarify the aims of Yeondeunghoe and make them known among a wider public. The government will also seek measures to provide customized transmission support to each community or area in reflection of its special characteristics, which would be possible only after thorough monitoring and investigation of Yeondeunghoe events taking place throughout the country. In addition to efforts to disseminate the meaning and value of Yeondeunghoe, the communities concerned will work to form an exchange and cooperation network between pertinent areas and communities through which they can maintain their independence as individual practitioners while also sharing information on examples of Yeondeunghoe practice.

Inscription might also contribute to weakening the transmission base for the necessary traditional craft skills, which require considerable time to master. Heightened visibility after inscription could easily attract public attention to the most visible aspects of Yeondeunghoe, as explained before, while highly significant, yet less conspicuous aspects of the event—such as traditional craft skills—could be shortchanged, undermining their popular base for transmission. Before this threat can materialize, a systematic transmission mechanism needs to be established to provide professional training in the crafts skills and performing arts necessary for the practice of Yeondeunghoe. The government will undertake measures to set up a transmission system for Yeondeunghoe and offer a designated space for professional training by preparing facilities such as a Yeondeunghoe Culture Center and Yeondeunghoe Transmission Center. The communities concerned will make efforts to secure a sustainable pool of transmitters and allow a favorable environment for transmission. Professional training in such skills as making lanterns and paper flowers already takes place at, for example, the Research Institute for Yeondeunghoe Ornamentation. With a Yeondeunghoe Culture Center and Yeondeunghoe Transmission Center in place, relevant training and education could occur in a more systematic and scheduled fashion.

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

Not fewer than 150 or more than 250 words

The government will actively support the implementation of the proposed measures through national policies and institutions for the safeguarding of intangible cultural heritage. The nominated element is eligible for these policies since it is designated as National Intangible Cultural Heritage. The government will also go beyond the existing policies and assist in the execution of the proposed measures, such as maintaining the meaning and significance of Yeondeunghoe, performing research on its history and significance, providing customized support for transmission in each locality while respecting its unique conditions, establishing a network of relevant groups for exchange and cooperation, monitoring the status of the diverse local forms of Yeondeunghoe, setting up a transmission system for the required craft skills, and establishing a Yeondeunghoe Culture Center or Yeondeunghoe Transmission Center. Government support will be provided in three interconnected directions.

First, the government plans to support to stabilize the transmission environment. This category of support includes, from among the above-mentioned measures, customized support, center building, and network set-up. The government will go beyond institutional support to offer administrative and financial assistance and secure an environment in which the craft skills and performing arts related to Yeondeunghoe are stably transmitted and where each locality can practice the element with its distinctive characteristics intact.

Second, the government will strive to offer systematic education and training for transmission. The government is already providing financial assistance for the transmission of Yeondeunghoe as National Intangible Cultural Heritage. It will make further efforts in this regard by establishing a transmission system that provides regular and multi-phased education and training in close cooperation with the communities concerned. With this transmission in place, the necessary craft skills and performing arts for Yeondeunghoe will be passed down successfully to future generations.

Third, the government will endeavor to clarify, maintain, and disseminate the meaning and purpose of Yeondeunghoe. As part of the related efforts, the government is already carrying out documentation and monitoring. It is planning to direct efforts to maintain the element's significance and support research on its history and value. Nationwide monitoring of the state of diverse local forms of Yeondeunghoe will also be conducted in close collaboration with the concerned communities. These concerted efforts will improve the understanding of the various local expressions of the element and reduce the chances of its standardization or excessive emphasis being placed on particular aspects.

(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

Ever since Yeondeunghoe was registered on the National Intangible Cultural Heritage List in 2012, the relevant communities have been actively communicating with various government bodies to contribute their ideas to establishing and implementing effective and locally appropriate safeguarding measures for Festival. The Yeondeunghoe Safeguarding Association, as one of the significant communities, has been organizing academic conferences to explore its history and socio-cultural aspects. In these conferences various stakeholders, including the experts, policymakers, and community representatives have exchanged their views. The outcomes of these conferences have been incorporated in planning and implementing safeguarding mechanism for Yeondeunghoe.

The communities are fully aware of their role in preventing any potential impacts that might work against the safeguarding of Yeondeunghoe with its inscription on the UNESCO List. Through close consultations with experts, they have already identified several directions for the future of Yeondeunghoe. They include: voluntary and dynamic participation by the communities, enlightening the world through meticulous and sincere preparation for the Festival, avoiding ostentation and competition, sharing responsibilities with the youth, exerting environmental considerations in the use of resources for the Festival, and enhanced communication and cooperation with overseas or other local festivals in Korea.

Both women and men have been eager participants in Yeondeunghoe. Even when Korean society and culture had male-centrality during Joseon Dynasty (1392-1910), Yeondeunghoe served as an arena where women played important roles in crafting the lanterns and parading in processions. This tradition continues in today's Yondeunghoe, where the women make at least 60 percent of the participants. (249 words)

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: The Cultural Heritage Administration

Name and title of the contact person: Administrator

Address: 189, Cheongsa-ro, Seo-gu, Daejeon

Telephone number: +82(0)42-481-3186

Email address: ajeong@korea.kr

Other relevant information: 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

Throughout the entire process, the nomination of Yeondeunghoe has involved participation by the involved communities and a wide range of other stakeholders. The distinctive role of the Yeondeunghoe Safeguarding Association is especially notable. The Association served as a key player in presenting the significance of Yeondeunghoe for its registration on the State Inventory of Intangible Cultural Heritage in 2011 and the subsequent designation in 2012 as National Intangible Cultural Heritage. The Association also played an active role in the process of selecting Yeondeunghoe as a candidate for nomination for inscription on the Representative List in 2017.

Participation of local celebration committees has been active as well, particularly those with semi-permanent organizations in major cities. These include the Yeondeunghoe Safeguarding Association of Seoul, Busan Yeondeung Festival Organization Committee, Dalgubeol Lantern Festival of Daegu, Taehwagang Yeondeung Festival of Ulsan, and Celebratory Committee for Lantern Lighting in the Light Town of Gwangju. These local committees have worked hard to present the diversity of local Yeondeunghoe practices and their significance. They submitted reference documents for the preparation of a nomination file and participated in a video appended to the file. The supporting documents they offered include planning and results reports on their respective Yeondeunghoe events, and publications such as *100 Years of Buddha's Birthday Events with a Focus on the Yeondeung Festival* (2008), *Report on Ornamentation for Yeondeunghoe* (2010), *White Paper on Foreigners' Participation in Yeondeunghoe* (2010), *Yeondeung Festival Satisfying the Five Senses* (2009), and *Yeondeunghoe: A Light Not Extinguished for 1,000 Years* (2015). These documents and publications were actively reflected in the preparation of this nomination file.

The Seoul Metropolitan Government, one of the major regions known for its active transmission of the element, made important contributions. The Seoul government has selected Yeondeunghoe as one of the city's definitive festivals, proactively disseminating and promoting its value and meaning. Seoul endorsed the nomination of Yeondeunghoe to the Representative List as a priority in the 2014 publication *From Heritage of Seoul to Heritage of the World*, and ever since has promoted the global heritage value of the Yeondeunghoe festival in Seoul and around the nation.

Academics and experts studying Yeondeunghoe also contributed to the nomination process through

active participation in conferences exploring the element's significance and nomination procedures. Academic gatherings were organized every year from 2012–17, with the exception of 2014, mainly under the umbrella of the Yeondeunghoe Safeguarding Association and the relevant academic group the Buddhist Folklore Society. Methods for the advancement of Yeondeunghoe were discussed at the conference in 2012, a comprehensive investigation of Yeondeunghoe was presented in 2013, and the current state of the transmission of the respective Yeondeunghoe components was the theme in 2015 and 2016. In 2017, an international symposium was held at which in-depth discussion on the nomination of Yeondeunghoe on the Representative List took place.

From 2011–17 the concerned communities and Yeondeunghoe experts have met on repeated occasions to exchange opinions on issues related to its nomination, such as the meaning of inscription, the element's significance as intangible heritage and its social and cultural functions, and the current status of transmission. Through this process, individual and group practitioners of Yeondeunghoe have gained a clearer understanding of the implications of inscription and their role in the process; they also came to develop a strong sense pride over the nomination of their intangible heritage. Throughout the entire process, a wide range of practitioners and other stakeholders have actively and freely participated without any discrimination based on, for example, gender or religion.

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

A spectrum of practicing individuals and groups exist, and they have voluntarily taken part in the nomination process. Among them are 74 groups and communities who made active contributions to the nomination process and expressed their consent for the nomination by preparing, signing, and submitting a certificate of consent. They have confirmed that the objective of the Representative List program is in line with the path forward for Yeondeunghoe and expressed their wholehearted consent to its nomination. This expression of consent came, of course, from both genders. Evidence of this is attached.

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

While of a Buddhist character, Yeondeunghoe does not obstruct the participation of any particular individual or group for any reason. There is no secret knowledge or skills with regard to the practice of Yeondeunghoe. Any willing individual or group can voluntarily take part in the practice of the element and access the pertinent knowledge and skills. Buddhist believers, those from other religions, or those from abroad can openly join in the practice. Clearly, there is no customary practice restricting access.

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.

Name of the entity : Yeondeunghoe Safeguarding Association

Name and title of the contact person: Park. Sanghee

Address :#55 Ujeongguk-ro, Jongro-gu, Seoul

Telephone Number: +82-(0)22011-1748

Email address :psh96@buddhism.or.kr

5. Inclusion of the element in an inventory

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

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

Provide the following information:

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

National Intangible Cultural Heritage List (in accordance with the Act on the Safeguarding and Promotion of Intangible Cultural Heritage)

- (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:

Cultural Heritage Administration

- (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).

According to the recent Act on the Safeguarding and Promotion of Intangible Cultural Heritage established in 2015, the National Intangible Cultural Heritage list now incorporates new intangible heritage domains into the scope of elements that can be designated. The adoption of

the new law was mainly pursued in order to reflect within the national safeguarding system the principles and spirit of the 2003 Convention.

The National Intangible Cultural Heritage list is regularly updated based on deliberations by the Intangible Cultural Heritage Committee. For example, the number of elements on the list has been continuously augmented, totaling 601 in 2011, 670 in 2012, 690 in 2013, 739 in 2014, 748 in 2015, 780 in 2016, and 793 in 2017. The list is also subject to regular monitoring according to the law: elements registered on the list are re-investigated every five years by the Cultural Heritage Administration to determine their status and reflect the monitoring results in improved heritage policies.

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

National Intangible Cultural Heritage No. 122

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

Yeondeunghoe was designated on the state-designated list of National Intangible Cultural Heritage on April 6, 2012.

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

As with the other elements registered on the National Intangible Cultural Heritage list, the designation of Yeondeunghoe was initiated by its practicing community (in this case, the Yeondeunghoe Safeguarding Committee as the representative of the practicing groups and individuals) by submitting a request to the head of the Cultural Heritage Administration. Upon receiving their request in 2010, the CHA commissioned related experts to investigate the Yeondeunghoe practice in 2011. Following field investigations and three meetings of the Intangible Cultural Heritage Sub-committee (part of the Cultural Heritage Committee at the time) in 2011, the CHA held further discussions with pertinent experts and practicing communities. Yeondeunghoe's designation was announced by the Cultural Heritage Committee in 2012, which confirmed at the time that it is a public festival which elicits participation from Buddhists, but also from those of any other or even no religion, and that its historical roots trace to the Unified Silla period.

(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:

<http://english.cha.go.kr/chaen/search/selectGeneralSearchDetail.do?sCcebKdcd=17&ccebAsno=01220000&sCcebCtcd=11>

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.

Samguksagi(History of the Three Kingdoms)

Jogye Order of Korean Buddhism. 2008. *100 Years of Buddha's Birthday Events with a Focus on the Yeondeung Festival.*

Jogye Order of Korean Buddhism. 2009. *Yeondeung Festival Satisfying the Five Senses.* Bulkwang Printing Company.

Research Institute for Yeondeunghoe Ornamentation. 2010. *Report on Ornamentation for Yeondeunghoe.*

Jogye Order of Korean Buddhism. 2010. *White Paper on Foreigners' Participation in Yeondeunghoe.*

Yeondeunghoe Safeguarding Association. 2009. *Lantern Lighting and Traditional Lanterns* (exhibition book).

Yeondeunghoe Safeguarding Association. 2010. "Ornamentationfor Yeondeunghoe" (pamphlet for an exhibition).

- Yeondeunghoe Safeguarding Association. 2012. *Designation of Yeondeunghoe as National Heritage and its Future Development*.
- Yeondeunghoe Safeguarding Association. 2012. *Report on the Current Status of Buddhist Paper Flowers and Lotus Lanterns*.
- Yeondeunghoe Safeguarding Association. 2015. *Yeondeunghoe: A Light Not Extinguished for 1,000 Years*.
- Yeondeunghoe Safeguarding Association. 2017. *Results on Monitoring of Yeondeunghoe*.
- Yeondeunghoe Safeguarding Association. 2017. *International Symposium on Yeondeunghoe*.
- Jeon, Gyeong-uk. 2004. "Traditional Performing Arts in Yeondeunghoe." *Traditional Performing Arts of Korea*. Hakgojae.
- Pyeon, Mu-yeong. 2002. *Folkloric Study on the Eight Day of the Fourth Lunar Month*. Minsokwon.
- Buddhist Folklore Society and Yeondeunghoe Safeguarding Association. 2013. *Comprehensive Study on Yeondeunghoe*. Minsokwon.
- Lee, Yun-su. 2014. *Historical and Cultural Content of Yeondeunghoe*. Minsokwon.
- National Intangible Heritage Center. 2014. *Yeondeunghoe*. Minsokwon.
- Jin, Cheol-seung. 2002. "On the Formation of the Buddha's Birthday Festival as a Folk Custom." *Historical Folk life Studies* no. 15. Korean Society for Historical Folk life Studies.
- Jeon, Gyeong-uk. 2008. "Tradition of Yeondeunghoe and Measures for its Development as a Modern Festival." *Namdo Folklore Studies* no. 17. Korean Society for Namdo Folklore Studies.
- Park, Jin-tae. 2012. "Transmission and Transformation of Yeondeunghoe." *Performing Arts Studies* no. 24. Korean Society for Performing Arts Studies.
- Gu, Mi-rae. 2013. "Symbolism of the Lotus Lantern and its Assimilation into Korean Folklore." *Buddhist Newspaper* no. 66. Buddhist Culture Research Institute of Dongguk University.
- Jeong, Hyeong-ho. 2013. "Performing Arts and Traditional Games in Yeondeunghoe." *Korean Language and Literature Education* no. 47. Korean Society for Korean Language and Literature Education.
- Kim, Yong-deok. 2014. "Status of Yeondeunghoe as Intangible Heritage of Humanity." *From Heritage of Seoul to Heritage of the World*. Seoul Metropolitan Government.
- Choi, Yeon-ju, "Transformation of the Lantern Lighting as a Medieval Buddhist Event." *Studies of Culture and Material* no. 30. Academic Foundation for the Studies of Culture and Material of East Asia.
- Webpage of Yeondeunghoe (<http://www.LLF.or.kr/>)

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: KIM Jong-jin

Title: Administrator

Date: March 30, 2018

Signature: 

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