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CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

**Thirteenth session
Port Louis, Republic of Mauritius
26 November to 1 December 2018**

Item 7.a of the Provisional Agenda:

**Examination of the reports of States Parties on the implementation of the Convention
and on the current status of elements inscribed on the Representative List
of the Intangible Cultural Heritage of Humanity**

Summary

This document concerns the periodic reports of States Parties submitted for the 2018 reporting cycle on the implementation of the Convention and on the current status of elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity. The annex of this document contains an overview of thirty-two such periodic reports as well as an abstract for each of them. The reports submitted by the States Parties are available online on the website of the Convention. At the request of the Committee, the overview provides a cumulative focus on the measures taken by States Parties to raise awareness about the importance of intangible cultural heritage.

Decision required: paragraph 5

1. Article 29 of the Convention provides that States Parties 'shall submit to the Committee, observing the forms and periodicity to be defined by the Committee, reports on the legislative, regulatory and other measures taken for the implementation of this Convention'. Article 7 (f) stipulates that the Committee's duties shall include to 'examine [...] the reports submitted by States Parties, and to summarize them for the General Assembly'. Based in part on those reports, the Committee then submits its own report to the General Assembly in compliance with Article 30 of the Convention.
2. The relevant guidelines for the submission of such periodic reports are laid out in Chapter V.1 of the Operational Directives for the Implementation of the Convention (paragraphs 151-159), while Chapter V.3 (paragraphs 165-167) describes their receipt and processing. Notably, the Secretariat, in conformity with paragraph 166, is to provide the Committee with an overview of all the reports received within a cycle. This overview, which can also serve as the summary to be submitted by the Committee to the General Assembly, is included in the annex of this document together with the abstracts of all the reports submitted during the current cycle. The complete reports are available in English or French, as submitted by the States Parties concerned, on the [website of the Convention](#)¹.
3. The current session of the Committee is tasked with examining the periodic reports covering two different cycles: for those States that ratified the Convention in 2004 and 2005, this was the second report, whereas for States that ratified in 2011, this was the first submission. At its twelfth session, the Committee decided to examine, at its current session, the periodic reports on the implementation of the Convention submitted by the deadline of 15 December 2017 as the last batch under the system that has existed so far ([Decision 12.COM 10](#)). The Committee also recommended that the General Assembly approve a set of amendments to the Operational Directives to move towards a regional cycle of reporting on the implementation of the Convention (Form ICH-10). The revisions were approved at the seventh session of the General Assembly in June 2018 ([Resolution 7.GA 10](#)).
4. A transition period necessary for reforming the periodic reporting mechanism has started and will last until the States in the first region submit their reports by 15 December 2020, for examination by the Committee at its sixteenth session in 2021. This means that the statutory obligation for States Parties to submit their periodic reports on the implementation of the Convention and on elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity (hereinafter, 'the Representative List') for the deadlines of 15 December 2018 and 2019 is suspended. A detailed update on the reform will be discussed under item 8 of the present session on the basis of working document [ITH/18/13.COM 8](#).
5. The Committee may wish to adopt the following decision:

DRAFT DECISION 13.COM 7.a

The Committee,

1. Having examined document ITH/18/13.COM/7.a,
2. Recalling Articles 7, 29 and 30 of the Convention concerning reports by States Parties and Chapter V of the Operational Directives, as well as its Decisions [12.COM 8.b](#) and [12.COM 10](#),
3. Expresses its sincere appreciation to the thirty-two States Parties that duly submitted their periodic reports for the 2018 reporting cycle;
4. Recalls that due to the ongoing reform of the periodic reporting mechanism, this is the last reporting cycle under the system that has existed so far and underlines that the 2018 and 2019 deadlines for submitting a report on the implementation of the Convention have been suspended to facilitate the transition towards a regional cycle of reporting;
5. Welcomes the overview and summaries of the 2018 reports as presented in the annex of document ITH/18/13.COM/7.a and takes note of the different approaches and

1. <https://ich.unesco.org/en/7a-periodic-reporting-00994>

methodologies adopted by States Parties to implement the 2003 Convention and safeguard their intangible cultural heritage, including their elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity;

6. Appreciates the cumulative focus on measures taken by States Parties to raise awareness of the importance of intangible cultural heritage included in the Overview and encourages States Parties to disseminate at all levels the lessons learned and current practices related to the implementation of the Convention with regard to this as well as other aspects covered by the Overview;
7. Decides to submit to the eighth session of the General Assembly the 'Overview and summaries of the 2018 reports of States Parties on the implementation of the Convention and on the current status of elements inscribed on the Representative List'.

ANNEX

Overview and summaries of the 2018 reports of States Parties on the implementation of the Convention and on the current status of elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity

I. Introduction

1. The periodic reporting mechanism offers a key means to assess the implementation and impact of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage at the national level, to examine and learn about the different experiences of States Parties in safeguarding their intangible cultural heritage, and to study the current status of elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity (hereinafter, 'the Representative List') and the possible impact of inscription on their viability. It further facilitates the exchange of information on different topics. This exercise is also an important opportunity for States Parties to individually assess the implementation of the 2003 Convention at the national level, identify any gaps and needs, and adopt measures to improve their actions to further enhance their capacities to safeguard the intangible cultural heritage. Its importance has already been underlined in the debates and decisions of both the General Assembly and the Intergovernmental Committee, especially through the decisions of the latter on this topic ([Decision 6.COM 6](#) in 2011; [Decision 7.COM 6](#) in 2012; [Decision 8.COM 6.a](#) in 2013; [Decision 9.COM 5.a](#) in 2014; [Decision 10.COM 6.a](#) in 2015; [Decision 11.COM 9.a](#) in 2016; and [Decision 12.COM 8.b](#) in 2017).
2. The Overview of the 2018 reports is composed of five parts. Part I is an introduction that illustrates the working methods and provides an overview of the submitted reports, while Part II summarizes the content of the reports on the implementation of the Convention at the national level. Part III presents an in-depth study: this year, the Committee requested that a focus be placed on the measures taken by States Parties to raise awareness about the importance of intangible cultural heritage. As in the past four years, the study covers not only the reports submitted for this reporting cycle but also the information submitted for previous cycles. Part IV includes an overview of the status of elements inscribed on the Representative List, whereas Part V presents the thirty-two abstracts provided by the reporting States in their respective reports, which are to be published in the country profile of each State Party, accessible on the website of the Convention.

Working methods and overview of the 2018 periodic reports

3. In March 2017, the Secretariat informed the States Parties that had ratified the Convention in 2005 and 2011 of the deadline of 15 December 2017 for the submission of their periodic reports. To these States, it is necessary to add the other States that, for different reasons, did not submit their reports due in previous cycles. Of the total seventy States Parties expected to submit their periodic reports for examination during the 2018 cycle, thirty-two submitted a report.
4. The Secretariat registered these reports and acknowledged their receipt. In accordance with paragraph 165 of the Operational Directives, the Secretariat contacted those States Parties whose reports were incomplete and advised them on how to finalize their reports. In a few cases, the Secretariat was able to correct minor technical problems without asking the State concerned to revise and resubmit its report, and at the end all thirty-two reports submitted before the deadline were considered as complete. A summary of the reports tabled for examination by the present session of the Committee is presented in Table 1 below, indicating the year in which the report was expected to be examined.

Table 1

State Party	Cycle Report Due
Algeria	2017
Bangladesh	2016
Belarus	2018
Bhutan	2018
China	2017
Croatia	2018
Djibouti	2014
India	2018
Jamaica	2017
Kazakhstan	2018
Latvia	2018
Lebanon	2014
Lithuania	2018
Malawi	2017
Mali	2018
Mauritania	2013
Mexico	2018
Mongolia	2018
Montenegro	2016
Nigeria	2018
Oman	2018
Pakistan	2018
Palestine	2018
Poland	2018
Republic of Korea	2018
Serbia	2017
Sweden	2018
Syrian Arab Republic	2018
Tonga	2017
Turkmenistan	2018
Uganda	2016
United Arab Emirates	2018

5. Table 2 below illustrates the overall situation of the States Parties whose reports were not submitted in the current cycle. Bearing in mind that this is the last cycle of reports examined under the current system and given the ongoing reform of the periodic reporting mechanism, these reports will not be due on 15 December 2018 as the deadline for submission is suspended, pending the establishment by the Committee of the first regional cycle of reporting (document [ITH/18/13.COM/8](#)).

Table 2

State Party	Cycle Report Due	Additional Notes
Afghanistan	2016	Three years overdue
Barbados	2015	Four years overdue
Brunei Darussalam	2018	One year overdue
Central African Republic	2017	Two years overdue
Chad	2015	Four years overdue
Democratic Republic of the Congo	2017	Two years overdue
Dominica	2012	Seven years overdue
Egypt	2018	One year overdue
Equatorial Guinea	2017	Two years overdue
Eritrea	2017	Two years overdue
Fiji	2017	Two years overdue
Gambia	2018	One year overdue
Grenada	2016	Three years overdue
Guinea	2015	Four years overdue
Iceland	2018	One year overdue
Iraq	2017	Two years overdue
Lao People's Democratic Republic	2016	Three years overdue
Lesotho	2015	Four years overdue
Nepal	2017	Two years overdue
Niger	2014	Five years overdue
Palau	2018	One year overdue
Papua New Guinea	2015	Four years overdue
Peru	2018	One year overdue
Qatar	2015	Four years overdue
Republic of Moldova	2013	Six years overdue
Saint Lucia	2014	Five years overdue
Saint Vincent and the Grenadines	2016	Three years overdue
Sao Tome and Principe	2013	Six years overdue
Saudi Arabia	2015	Four years overdue
Seychelles	2018	One year overdue
Sudan	2015	Four years overdue
Tajikistan	2017	Two years overdue
Togo	2016	Three years overdue
Trinidad and Tobago	2017	Two years overdue
United Republic of Tanzania	2018	One year overdue
Vanuatu	2017	Two years overdue
Viet Nam	2018	One year overdue
Yemen	2014	Five years overdue

6. This is the eighth cycle of periodic reporting on the implementation of the Convention and on the status of elements inscribed on the Representative List. The thirty-two reports submitted for the current cycle accounted for one hundred and forty-eight elements inscribed on the Representative List, of which sixteen are multinational inscriptions. Three State Parties, however, did not provide information on four of the elements inscribed on the Representative List, namely: Bhutan for 'Mask dance of the drums from Drametse', originally proclaimed in 2005 and incorporated in 2008; the People's Republic of China for 'The Twenty-Four Solar Terms, knowledge in China of time and practices developed through observation of the sun's annual motion', inscribed in 2016; and India on two elements: 'Nawrouz, Novruz, Nowrouz, Nowrouz, Nawrouz, Nauryz, Nooruz, Nowruz, Navruz, Nevruz, Nowruz, Navruz', inscribed as a multinational element in 2009 and extended to other countries in 2016, as well as 'Yoga', inscribed in 2016. Three of the reporting States had programmes selected for the Register of Good Safeguarding Practices (China, Croatia and Mexico).

II. Overview of the framework for safeguarding and the measures taken to implement the Convention during the 2018 reporting cycle

A. Institutional framework for safeguarding intangible cultural heritage

7. The **competent bodies** for safeguarding intangible cultural heritage designated or established by reporting States are mostly ministries responsible for the field of culture, with respective designated departments. Some countries have reported on the involvement of several ministries. For example, in Kazakhstan both the Ministry of Culture and Sports and the Ministry of Education and Science are involved; in Uganda the Ministry of Gender, Labour and Social Development and the Ministry of Tourism, Wildlife and Antiquities are equally involved; Oman has the Ministry of Heritage and Culture and the Ministry of Education as major competent bodies, while the Ministries of Information, of Social Development and of Sports Affairs are also involved in the inventorying of intangible cultural heritage. In addition to the responsibilities of the Ministry of Culture and Ministry of Education and Science, Lithuania has reported on the role of the Ministry of Environment (its subordinate State Service for Protected Areas deals with intangible cultural heritage manifested in national and regional parks) and the Ministry of Agriculture; and China has established an Inter-Ministerial Joint Conference for the Safeguarding of Intangible Cultural Heritage under the coordination of the Ministry of Culture.
8. As for governmental **administrative institutions**, the overall tendency is to integrate intangible cultural heritage safeguarding into existing heritage institutions, establishing respective departments or sections. Exceptions to this include, for example, Pakistan, whose Federal Government has established two entities for intangible cultural heritage safeguarding, involved in training, capacity building and promotion: the National Institute of Folk and Traditional Heritage and the Pakistan National Council of the Arts. Latvia and Lithuania have National Centers for Culture that are primarily authorized to implement national policies of intangible cultural heritage safeguarding and to develop national inventories. Moreover, Sweden has assigned an Institute for Language and Folklore to develop working methods on the Convention and coordinate its implementation.
9. Several countries have reported on the importance of the **regional and local level** within the State's overall institutional framework for intangible cultural heritage safeguarding. For instance: Poland and Serbia have networks of regional coordinators responsible for the identification of intangible cultural heritage, facilitating cooperation and raising awareness; Algeria and Turkmenistan have outlined the role of cultural departments or directorates of administrations at the regional, district and local municipality levels; and Uganda has highlighted the need to continually strengthen the role of District Local Governments and has emphasized the importance of district officials and community coordinators trained in inventorying. Tonga has cultural committees in various islands of the State, carrying out intangible cultural heritage-related training programs. India, lastly, has reported that special centers (*kendras*) have been established for the elements inscribed on the Lists of the 2003 Convention.

10. Consultative bodies are often established either directly by the respective ministries, or by other competent bodies, involving **civil society** and **non-governmental institutions** in the work of governmental institutions. For instance, in Mauritania, the National Commission for Intangible Cultural Heritage has a consultative role and comprises community representatives, researchers and civil society representatives, and functionaries of central administration, and Poland has established an advisory council of intangible cultural heritage, which includes representatives of governmental institutions, as well as individual experts, representatives of academia and non-governmental organizations. Mexico has reported that independent experts on issues of intangible cultural heritage participate in an advisory council focused on the development of indigenous people and the use of knowledge about biodiversity. Sweden has developed an organization which includes a central coordinating authority and four “nodes” for different areas (oral traditions and rituals, handicrafts, music and performances, and nature), and each of these has a broad network of different organizations, associations and non-profit organizations that participate. Lastly, Mali has reported that cultural and pedagogical associations play an important role and are consulted in relation to the management and promotion of intangible heritage in their respective localities, and some associations are directly linked to inscribed elements.
11. States have reported on diverse **institutions for training** in intangible cultural heritage management. The competent bodies for safeguarding intangible cultural heritage and other governmental institutions directly undertake training functions, as is practised, for example, in Palestine, where the Ministry of Culture organized training primarily for its staff, or in Latvia, where various partners are involved, including the National Library, which has developed methodological materials for public libraries to foster local research and the transmission of intangible cultural heritage. Serbia has mentioned museums – national, as well as provincial and regional – which cooperate with the local community and have intensified their educational and promotional role. Non-governmental organizations are also active in training, for instance in Belarus youth associations contribute to non-formal education, providing courses for the younger generation. Moreover, in Djibouti cultural associations are active in providing training for young artists in the field of intangible cultural heritage.
12. Some countries have reported that no institutions specially dedicated to training in intangible cultural heritage management have been created, fostered or strengthened by the State, but universities have taken on the role of training in this field, as is the case, for instance, in Lithuania and Uganda. Almost all the thirty-two reporting States have indicated the role of **tertiary educational institutions** (universities, academies, institutes and others) in the safeguarding of intangible cultural heritage, particularly for training and research. The integration of intangible cultural heritage safeguarding into tertiary education programs mostly takes place in existing courses either in heritage and museum studies, as reported by the United Arab Emirates, or in applied anthropology, as stated by Mexico. Particular attention is paid to intangible cultural heritage at the Department of Intangible Heritage established within the Korean National University of Cultural Heritage. Malawi, in turn, has reported on the establishment of the Bingu School of Culture and Heritage at the Malawi University of Science and Technology, and since 2016 students have been enrolled on new courses on indigenous knowledge systems and practices. In addition, Latvia has reported on the role of a UNESCO Chair established in the field of intangible cultural heritage safeguarding, contributing to both research and training. Tertiary educational institutions involved may encompass both public and private universities, as reported by Lebanon.
13. **Documentation institutions**, as reported by States, mainly encompass research institutes, non-governmental organizations, and memory institutions (archives, libraries and museums). In addition, Mauritania has mentioned national as well as private radio and television channels. In Turkmenistan, numerous memory institutions, as well as several research institutes, are involved in documentation, including the Institute of Biology and Medicinal Plants, which organizes regular field expeditions and carries out, inter alia, research on traditional healing methods and the production of dyes using local plants. In Mexico, special attention is paid to indigenous cultures and languages in documentation. As for non-governmental organizations, Mongolia has indicated in its report fifty non-governmental organizations in the State that document intangible cultural heritage on their own initiative. Some countries have also

mentioned connections with the UNESCO Memory of the World programme on documentary heritage: in Lithuania, an ethnographic archive is inscribed on the National Memory of the World Register, and in Sweden the competent body for intangible cultural heritage safeguarding – the Institute for Language and Folklore – is also a member of the national committee for the Memory of the World programme.

14. According to the reports, **memory institutions** involved in documentation are predominantly museums, and in several cases also archives and libraries. For example, in Serbia institutions for documenting intangible cultural heritage were operating well before the Convention, and the Centre for Intangible Cultural Heritage, as the central competent body for its implementation, was constituted within the Ethnographic Museum. In the United Arab Emirates, an e-archive of documents collected through fieldwork has been established and made accessible, and National Archives are also mentioned among the documentation institutions for intangible cultural heritage. Malawi has indicated the National Library Service as one of the major institutions for documenting intangible cultural heritage; and in Bhutan the National Library and Archives is the central documentation institution for intangible cultural heritage. In Jamaica, the library of the central competent body – the African Caribbean Institute of Jamaica/Jamaica Memory Bank – is an important source of information and assists communities in establishing databases relevant to their own local situations, while a locally established Moore Town Cultural Centre houses a museum and archive, and also serves as a meeting and performance space. Montenegro has emphasized the importance of national and local museums in its report (which are also considered among the competent bodies for safeguarding intangible cultural heritage), as well as archives and libraries for the documentation of intangible cultural heritage. In the Republic of Korea, lastly, both the National Folk Museum and the National Archives of Arts, in addition to other institutions, are involved in systematically recording and collecting intangible cultural heritage, and the information produced is made available online and in a public library. Overall, memory institutions often play an important role within national institutional structures, not only by contributing to documentation, but also by serving as community centers and spaces for the transmission of intangible cultural heritage.

B. Inventory-making

15. Regarding general **structuring** principles of inventory-making, reporting States have diverging approaches, organizing inventory-making according to: (i) territorial divisions within the State; (ii) the framework of the heritage field and the identification of intangible cultural heritage domains; as well as (iii) the subjects concerned, for instance establishing separate inventories for certain minorities and indigenous communities. Concerning **territorial** structuring, for instance, Mali initially undertook pilot inventorying in several regions, followed by inventories prepared by different townships and cultural spaces, or on concrete elements, and established a general inventory afterwards. Similarly, Nigeria carried out pilot inventorying in three communities, thus having three community-based inventories in addition to a national inventory, and six other community-based inventories are planned. Tonga is carrying out inventorying on Tongatapu and 'Eua islands, before continuing with the rest of the State. Some countries have encouraged local inventorying, in addition to a national inventory. For example, Lithuania has begun establishing local inventories, which is carried out in about half of its municipalities; also, Jamaica has assisted communities in establishing and updating local inventories. Surveys on intangible cultural heritage have been carried out at the regional or district level in Bangladesh, Bhutan and Kazakhstan; and in Mongolia national lists are established based on materials received from *aimags* (provinces) and cities. In Montenegro, elements are inscribed according to their territorial importance (national or local), and inventorying in China and Republic of Korea encompasses both the provincial and national levels.
16. In the **heritage field**, States mostly have separate inventories for intangible cultural heritage; whilst in Croatia, Mauritania, Mongolia and Montenegro, for example, intangible cultural heritage is incorporated into a general inventory of cultural heritage, the same approach was initially also adapted by Uganda, but was followed by the establishment of a second more comprehensive inventory on intangible cultural heritage. In Mongolia, several databases of

intangible cultural heritage are established on the basis of the national law; India has reported on separate inventories of elements of intangible cultural heritage, such as Vedic Chanting, Chhau Dance or others; and in Djibouti, instead of specially established inventories, various directories exist, for instance collected by radio and television. As for intangible cultural heritage **domains**, several States – for instance, Lebanon, Lithuania, Mexico, Nigeria, Serbia, Syrian Arab Republic, Tonga, Turkmenistan, and the United Arab Emirates – have followed the division of domains as provided in the Convention. Some other States have identified domains which relate to the Convention, while also diverging from it. For example, foodways related to domains of intangible cultural heritage are part of inventories in Belarus (regional cuisine), Oman (public recipes) and Sweden (food traditions); other additional domains have been defined, for example by China (i.e. traditional sports), Malawi (i.e. traditional games) and the Republic of Korea (i.e. architecture). In addition to inventorying intangible cultural heritage elements, the Swedish inventory encompasses a separate domain for methodological examples, and a Register of Good Practices was established at the national level in Poland in 2017. India has envisaged drafting a national list of bearers of intangible cultural heritage with a high level of skill; and a Register of the Products of the National Heritage, Craftsmen and Certified Masters has been developed in Lithuania since 2011.

17. Concerning the different **subjects** of separate inventories, Malawi has reported that among several inventories structured according to intangible cultural heritage domains, there is an inventory focusing on the Lhomwe community; and Uganda plans to have inventories for each indigenous community in its territory. Sweden, on the other hand, has defined subjects who cannot submit a proposal (representatives of commercial interests and political organizations), and has also set criteria for the exclusion, for instance, of elements which are merely practised for touristic or economic purposes, while giving special consideration to underrepresented groups, for example children.
18. Among the inventorying criteria, States consider the **viability** of intangible cultural heritage. For instance, revived traditions are not inscribed in the national list of Sweden. Similarly, Malawi has set viability as a criterion for inclusion, requesting evidence of continued practice. In Lithuania, applicants to the inventory are requested to indicate whether the element is living, revitalized, endangered or in need of urgent safeguarding, and respective action plans are also requested; in addition to viability criteria, Belarus also demands a detailed safeguarding plan. A separate urgent safeguarding inventory is established in Mali, and the viability of each element is described, also with the objective of better identifying potential safeguarding and promotion projects. As reported by Nigeria and Pakistan, estimating the viability of elements also makes it possible to determine nominations for submission to respective international lists. Uganda has included the changing cultural function of elements among the criteria used for inventorying, also taking into consideration the types of threats and modes of transmission that characterize the viability of each element. When assessing viability, Turkmenistan also pays attention to the availability of associated tangible elements and resources.
19. Countries have applied diverse **methods** for the identification and documentation of intangible cultural heritage for inventorying purposes, and the level of **participation** in inventorying varies. In Mali, information and awareness-raising missions are initially organized to meet local administrative, communal and customary authorities, in order to minimize potential difficulties that could be encountered during inventorying field-work. Moreover, in Mauritania a national workshop was initially organized on participatory inventory-making, followed by the involvement of non-governmental organizations. Initial training sessions and workshops were also carried out in Bangladesh, Lebanon and Oman. In Belarus, a practical guide for inventorying is published; and in Algeria the inventorying process is continuously accompanied by training. Uganda has also organized training for community coordinators and district officials on inventorying, as information on elements is collected by the coordinators and collaborators, while non-governmental organizations are involved in mobilizing elders for the identification of elements. Community-based inventorying has been practised in Malawi, Nigeria and Uganda, where heritage associations and youth are both involved as well.
20. There are different approaches applied to the frequency of the **updating** of inventories. States have reported on monitoring elements already inventoried and updating information, respectively, as well as updating inventories in terms of new elements to be inventoried. As for

monitoring, India produces detailed monthly reports on activities related to inventoried elements submitted to the Ministry of Culture, leading to the subsequent publication of an annual report. Moreover, Belarus monitors inventoried elements of intangible cultural heritage on a yearly basis, publishing the results on the website of the inventory. In Lithuania, Malawi and Mongolia, monitoring takes place every three years, whilst Poland has decided upon a five-year period, when periodic reports are expected from applicants on the respective inventoried elements; the same period is also applied by the Republic of Korea. In Mauritania, the frequency is variable, with intervals of between four and six years. In Algeria and Croatia, inventories are updated depending on the specificity of the inventoried elements, while in Mali it depends on the level of existing threats. As for the periodicity of new elements to be inventoried, Latvia and Mongolia, for instance, have envisaged yearly updating of their national lists. Overall updates of inventories regarding both elements inventoried and new elements to be added take place every two years in the Syrian Arab Republic, for instance. In Pakistan, Sweden and the United Arab Emirates, inventories are updated continuously.

C. Safeguarding measures at the national level

21. Almost all reporting States have a **general policy** developed or in the process of being prepared on intangible cultural heritage safeguarding, either integrated into the broader cultural policy framework or as a separate policy. The majority of the States have reported on the respective **legislative measures** adopted or in the process of being drafted. Separate laws on safeguarding intangible cultural heritage were adopted, for example, by China in 2011, the Republic of Korea in 2015, Turkmenistan in 2015 and Latvia in 2016; and Bhutan, Lebanon, Oman, Serbia, the Syrian Arab Republic and Tonga, for instance, have reported that drafting laws on intangible cultural heritage or integrating relevant provisions into heritage legislation is in progress. States have reported on diverse policy measures adopted at the national as well as the regional and local levels, including for fostering studies with a view to effective safeguarding, and facilitating access to information. Among the diverse issues raised regarding policies and safeguarding measures adopted by States, several could be outlined in particular, namely: education, language, gender roles, health, economic development and intellectual property, ethical concerns related to intangible cultural heritage safeguarding, as well as policies developed for minorities, indigenous groups and the diaspora. In several respects, national policies on these various issues relate to intangible cultural heritage safeguarding and sustainable development.
22. Although the non-formal transmission of intangible cultural heritage in communities is reported to be dominant, for instance in Bangladesh and Malawi where non-formal modes of transmission are prevalent in local communities, a large part of the reporting States accord substantial importance to **education** in their national policies on intangible cultural heritage safeguarding. This is particularly the case for raising awareness among the younger generation, while also developing life-long learning opportunities for the general public of any age. Educational activities take place in diverse forms and under diverging social and political conditions. As for approaches to developing **non-formal education**, the Republic of Korea, for example, has established social education courses for the general public, developing experience-oriented education, with the objectives of ensuring the full enjoyment of intangible cultural heritage, stimulating people's interest in it and deepening their understanding of it. Sweden has reported on adult education related to intangible cultural heritage in folk high schools, which are not bound by any centrally-established curriculum; in Bangladesh, annual summer schools are organized to provide training in intangible cultural heritage management. Jamaica has reported on engaging elder tradition bearers in the transmission of intangible cultural heritage to children and youth, thus promoting intergenerational communication and respect. Mongolia has recognized that non-formal modes of education play an important role in transmitting intangible cultural heritage, especially to younger generations, enlisting methods such as non-formal apprenticeship training, courses, clubs, handicraft groups, cooperatives, studios and others. In Kazakhstan, private workshops have been created for transmitting knowledge and skills related to jewellery, felt, sewing and others. Moreover, several countries have reported on the role of museums in providing educational activities, including courses on intangible cultural heritage: for example, Turkmenistan has reported that the traditional art of carpet making is transmitted through educational courses organized by

museums. Workshops and consultations are provided by museums in Poland, while Latvia has reported on craftspersons (blacksmiths, basket weavers, potters, knitters, traditional shoe makers, etc.) working at the Ethnographic Open-Air Museum and showing their knowledge, thus allowing for the transmission of traditional craftsmanship. Regarding the integration of intangible cultural heritage into **arts education**, which may be both formal and non-formal, China hosted the China-Japan-Republic of Korea Art Education Forum on intangible cultural heritage transmission and education, and intangible cultural heritage has been integrated, for instance, into secondary music schools in Serbia.

23. In addition to tertiary education, which is seen, above all, as having the role of providing training in intangible cultural heritage management, as described earlier in this overview, States report on both early and advanced efforts to integrate intangible cultural heritage into **formal education** at the primary and secondary levels. Mauritania has acknowledged that intangible cultural heritage is not yet sufficiently integrated into school curricula, but awareness-raising activities are put in place to compensate for this. With similar concerns, Lebanon has initiated a pilot project to introduce Al-Zajal poetry in some schools, while in Pakistan intangible cultural heritage-related teaching modules have been integrated into several schools and, as reported, children's interest surpassed expectations and further national guidelines were developed. Latvia has recognized an overall increasing cultural component in education. Overall, for primary and secondary schools, attention has predominantly been paid to: (i) adapting school curricula at the national as well as local levels, for example in China, Croatia, Lithuania, Oman, Turkmenistan and the United Arab Emirates, as well as in Jamaica where intangible cultural heritage-related information is integrated into the examination system; (ii) developing education materials, for instance in Djibouti, Lithuania and Turkmenistan; (iii) training teachers, for example in Croatia, the Republic of Korea and the Syrian Arab Republic; as well as (iv) developing partnerships between schools and other institutions, for instance by taking local children and young people to museums in Belarus and Sweden, or organizing study tours in China, such as by taking school children to performing arts institutions in the Macao Special Administrative Region in China. Also, as reported by Palestine, intangible cultural heritage can be used as a learning method: namely, storytelling has been used for creating an interactive learning environment in the classroom. In the Syrian Arab Republic, interactive activities and non-formal learning techniques have been used in schools, as well as at displacement shelters, encouraging children to actively interact with their intangible cultural heritage.
24. About half of the reporting States have mentioned some issues related to **language** in their reports, either as part of the policy on intangible cultural heritage, including inventorying, in relation to safeguarding activities carried out by non-governmental organizations, or in other ways. According to the definition of intangible cultural heritage adopted at the national level in Croatia, languages, dialects, idioms and toponyms, as well as all types of oral literature form a separate domain. The Inventory of Intangible Cultural Heritage of Malawi includes volumes on proverbs and folktales in local languages, as well as folktales from different linguistic groups. In the National Inventory of the Intangible Cultural Heritage of Mexico, to identify a practice, its name is requested in Spanish as well as in the indigenous language, where relevant. In the Syrian Arab Republic, the language associated with the element is one of the characteristics to be included in its description within the national inventory. Moreover, Uganda has used autography as an inventorying method in order to allow community members to document intangible cultural heritage in their language, and recognizes the importance of publishing research results in local languages. Regarding awareness-raising initiatives, Djibouti pays particular attention to safeguarding the oral heritage of mother tongues which are threatened, and amply celebrates International Mother Language Day, also involving the diaspora. In Nigeria, local languages are used in schools as vehicles for transmitting such cultural expressions as dances, arts and crafts, music, folklore, societal norms, culinary culture, couture, body adornments and others. In Serbia, special activities are organized for pupils to introduce them to the role of languages as a vehicle of intangible cultural heritage, and to oral traditions and expressions. In Latvia, the Livonian Culture Centre organizes activities to popularize the Livonian language, while in Sweden the digital Map of Folk Legends will be further developed to include dialect recordings.

25. **Gender** roles in the safeguarding of intangible cultural heritage are addressed in about half of the periodic reports received. States report on general concerns regarding gender – including in inventorying and education, capacity-building and transmission initiatives – mostly in the form of training sessions, as well as on promotional activities implemented. Lebanon has reported that, during inventorying, particular attention was paid to the gender balance among interviewers, regarding access to certain communities. Concerning education, as stated by India, if teaching the aspects of an inscribed element does not allow for the participation of a particular gender then this customary practice is not altered or tampered with at any level of governance or through any state-sponsored exercise. Safeguarding measures that highlight gender concerns predominantly relate to traditional handicrafts. For instance, as for capacity building and transmission, Kazakhstan has organized training sessions for women in rural areas – including unemployed women and handicraft teachers – on the traditional manufacture of felt products, to acquire practical skills using local raw materials. Moreover, a felt shop was created and some trainees became trainers in schools in the region to teach people with disabilities. Capacity-building initiatives and training workshops for women were also organized by the following States: Mali, to contribute to the safeguarding of Imzad music played by women of the Tuareg communities; Palestine, to transmit storytelling skills; and the Syrian Arab Republic and Uganda on traditional handicrafts to empower women economically. In China, the Women's Federation of Sichuan encouraged women to practise embroidery as a mode of flexible employment, helping to generate incomes and increase standards of living. In Pakistan, several activities were implemented to empower women through crafts, including a project on the hand-embellished fabric value chain, increasing the incomes of women embellishers and contributing to their monetary, as well as social and cultural empowerment. Regarding promotional activities, in the United Arab Emirates the General Women's Union was involved in organizing exhibitions for the promotion of handicrafts and their products; and in Palestine, special exhibitions were organized to market cultural products produced by women, to encourage them to work in traditional crafts and to promote small enterprises. During the reporting period, Algeria implemented several gender-related festivals, relating to feminine music and songs, feminine poetry, and others.
26. The issue of **health** in relation to the safeguarding of intangible cultural heritage was raised in about one third of the reports received. In China, the State Administration of Traditional Chinese Medicine is part of the Inter-Ministerial Joint Conference for the Safeguarding of Intangible Cultural Heritage, and traditional medicine is also one of the ten categories for the national inventory. Similarly, medical knowledge is part of the domains of intangible cultural heritage, as stipulated by the Act on the Intangible Cultural Heritage adopted by the Republic of Korea. The United Arab Emirates has also established specialized inventories, including the Inventory of Traditional Medicine. Mali has recognized that competences and knowledge based on intangible cultural heritage include traditional medicine and pharmacopoeia, as well as traumatology, and this field has been recognized in the framework of proclaiming living human treasures, as a measure for enhancing the transmission and sustainability of the respective knowledge. The Ministry of Heritage and Culture in Oman has undertaken the collection of Omani oral history, including narratives related to health, while Uganda has carried out a technical study on indigenous knowledge and herbal medicine. Malawi has reported on the integration of the issues of health and dietary systems into an undergraduate study program on indigenous knowledge systems and practices, which can be further applied to developing herbal drugs and diets. Similarly, Turkmenistan has reported that the Turkmen Medicine University offers higher education courses on traditional medicine and its combination with modern medicine, including the study of sustainable ways of utilizing natural resources. And in Jamaica, the Action Plan for the Safeguarding and Revitalization of the Oral and Intangible Heritage of the Moore Town Maroons, adopted after its inscription on the Representative List, included workshops to transmit information on traditional healing practices using herbal remedies and the establishment of a herbal garden to be used as the basis for educating community members, particularly youth, on the plants and their uses in traditional medicinal practice. In relation to traditional skills in medicinal practices, Tonga has reported that non-formal means of transmitting knowledge and skills are more widespread than formal ones. As reported by Serbia, a sub-regional debate on intangible cultural heritage, intellectual property and traditional medicine has also taken place in South-Eastern Europe.

27. Regarding policies related to **economic development**, several countries have reported on the integration of intangible cultural heritage safeguarding into development policies at various levels. For instance, Mauritania has recognized the contribution of culture to reducing poverty, and Belarus has reported that local authorities include intangible cultural heritage safeguarding in their regional sustainable development plans. In China, the Intangible Cultural Heritage Law stipulates that governments above the county level shall incorporate the safeguarding of intangible cultural heritage into local economic and social development plans, and, as reported, studies have also been implemented on productivity-oriented safeguarding. Croatia has adopted a strategy on the safeguarding, protection and sustainable commercial use of cultural heritage. In Bangladesh, one of the main objectives of the cultural policy is to integrate cultural activities into economic development, and special governmental support is provided for strengthening the rural economy, while government-sponsored traditional craft fairs are organized throughout the year. Similarly, in Pakistan, a craft bazar has been established where crafts from different regions of the country are exhibited and sold, thus increasing the livelihood of the communities concerned. Developing traditional crafts and promoting their products is one of the widespread approaches for stimulating economic development in relation to intangible cultural heritage safeguarding. For instance, Kazakhstan has carried out a program on the revival of folk-art crafts, with one goal being to increase the competitiveness of local artisans' products in domestic and international markets. Moreover, Lithuania has adopted a governmental program for safeguarding national heritage products and developing traditional crafts. In Oman, there is a national policy for empowering craftspeople, and developing frameworks and systems for the preservation of the Omani handicrafts. In the Syrian Arab Republic, the Ministry of Culture has allocated funds for studies on the reduction of taxes and customs fees for raw materials used by heritage bearers and craftsmen, and a special program has been implemented to support small- and medium-sized enterprises, with a particular focus on women's handicrafts related to intangible cultural heritage. Similarly, the promotion of small enterprises is supported in Palestine where traditional industries are seen as drivers in providing jobs and revenues and creating sustainable development growth. Supporting the development of micro-enterprises based on local culture and creative industries in the countryside is also stipulated by the cultural policy adopted in Latvia. Promoting cultural and creative industries has also been witnessed, for instance, by Uganda and Nigeria. In this regard, India has emphasized a need for partnerships among communities as well as the culture and tourism sectors. Regarding the livelihood of heritage bearers and related social aspects, Djibouti has reported that government funding on a monthly basis is provided to older bearers of traditional knowledge, and all artists in the country benefit from free medical care.
28. Several countries have manifested an interest in **intellectual property** rights, as well as concerns for their protection and have therefore adopted respective policy approaches. In China, the revitalization of traditional crafts has been among the policy priorities in the field of intangible cultural heritage and, in that regard, intellectual property rights protection has been considered as a policy measure. The Republic of Korea has supported academic research on intellectual property rights concerning intangible cultural heritage, while in India the Copyright Act protects against the misappropriation of any aspect of customary practice related to inscribed elements of intangible cultural heritage and against unwanted attempts to undermine the role of its bearers and communities. In Oman, the Omani Cultural Heritage Law includes legal provisions that limit the abuse and distortion of Omani intangible cultural heritage. In the Syrian Arab Republic, the Law for the Protection of Copyrights and Related Rights issued in 2013 declares the responsibility of the State to protect popular heritage, disallow its distortion, and declares abuse against it as a punishable misdemeanour. In Lebanon, a draft law proposal on intangible cultural heritage safeguarding also incorporates intellectual property rights. Malawi has reported that its Copyright Act of 2015, which still uses the term "folklore", now includes the protection of intangible cultural heritage, largely allowing for the free use of expressions of folklore. Uganda has developed a number of intellectual property-related laws relevant to intangible cultural heritage (for instance, the Copyright and Neighbouring Rights Act of 2006 provides protection for handicrafts and works in the field of traditional folklore and knowledge, while the Geographical Indications Act of 2013 protects the attribution of geographic origin to goods, and the Industrial Property Act of 2014 protects inventions, even those derived from intangible cultural heritage). It has also established a program, coordinated

by its Registration Services Bureau, for facilitating research in intangible cultural heritage to build the capacities of the State to own products derived from its cultural heritage.

29. **Ethical concerns** about the safeguarding of intangible cultural heritage have been raised in several periodic reports, in particular with regard to the issues of the media, tourism, access to information and research. As reported by Mongolia, a capacity-building workshop was organized with the support of the International Training Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (CRIHAP), with the aim of increasing the role and the involvement of the media in the safeguarding of intangible cultural heritage. Ethical principles were also discussed on that occasion. In Belarus, ethical concerns have been highlighted in seminars organized for tourism organizations, particularly for developing agro-tourism. According to the periodic report of Lithuania, ethical principles are respected when deciding on publishing information from the national intangible cultural heritage inventory, while in Uganda all State-funded research projects regarding intangible cultural heritage are expected to provide for how ethical issues will be addressed in the study. In 2015, an international colloquium under the title 'Building our common future: for an ethical management of Intangible Cultural Heritage' was organized to further discuss these issues in Mexico, in cooperation with the UNESCO Regional Bureau for Culture in Latin America and the Caribbean, with several participating countries from the region and beyond.
30. Regarding policy subjects, certain countries have paid particular attention to safeguarding the intangible cultural heritage of **minorities**, **indigenous** groups and the **diaspora**. A baseline study on identifying and documenting the intangible cultural heritage of minorities in the Eastern regions of Mongolia was conducted in order to enrich the national inventory. The Institute of Ethnology in Serbia has carried out research on intangible cultural heritage in relation to multi-ethnicity. This includes a project on the multi-ethnic communities of the region of Banat, for instance, and representatives of national minorities are involved in government-organized seminars, workshops, roundtables and conferences on intangible cultural heritage. In Djibouti, radio and television channels have been established in the Somali, Afar and Arabic languages to promote mother tongues spoken by different groups. In Poland, part of the annual Folk and Traditional Heritage program, established by the Ministry of Culture and National Heritage, also supports the safeguarding of the intangible cultural heritage of minorities. Moreover, in Croatia financial support is also provided to minorities to develop safeguarding measures. In Sweden, various organizations and associations safeguard the intangible cultural heritage of minorities, making it more visible in society. Also, regarding inventory-making, special consideration is given to underrepresented groups, such as minorities; an inventorying project was thus carried out to increase knowledge about the Roma cultural heritage, for instance. In turn, Sami as indigenous people have a different standing compared to other minorities in the State. In Mexico, the development of indigenous people is dealt with by a government-established advisory council, as well as several national institutions. Regarding national policies developed for the diaspora, governmental programs are put in place by Lithuania to support intangible cultural heritage among Lithuanian emigrants. Moreover, Latvia has reported that cooperation with and various forms of support to the Latvian diaspora have been highlighted in several cultural policy documents, and special attention is paid to involving diaspora groups in the Nationwide Song and Dance Celebration. Uganda has reported that an online platform on the Empaako tradition was created for educational purposes and addresses tradition bearers in the country as well as in the diaspora; and in Nigeria, a government agency safeguards, preserves and promotes African arts among Nigerians, Africans and Africans in the diaspora.

D. Bilateral, subregional, regional and international cooperation

31. Several States have reported on **bilateral cooperation** on intangible cultural heritage safeguarding, outlining, in particular, cooperation with neighbouring countries as well as countries in the same subregion or region. For example, Djibouti has emphasized that special bilateral programs are developed with neighbouring countries Ethiopia and Somalia regarding the transboundary use of Somali, Afar and Arabic languages as a vehicle of intangible cultural heritage, and cultural agreements have also been signed with these countries. India has signed Cultural Exchange Programs and has opened Culture Centers in neighbouring

countries. Intangible cultural heritage safeguarding has also been reflected in cultural cooperation agreements signed by Turkmenistan with countries from the same subregion and exchanges have been carried out in the form of Culture Weeks. Uganda has bilaterally shared documentation on inventorying experiences, namely with other African countries. Bilateral cooperation has also been carried out beyond regions. For instance, China has reported on the Sino-Mongolian Joint Cooperation Mechanism for the Safeguarding of Intangible Cultural Heritage, established on the basis of a bilateral interministerial cooperation agreement. It has also conducted bilateral exchanges with countries in different regions of the world, in particular highlighting cross-regional cooperation for sharing experiences with countries in Africa and Eastern Europe. Croatia has reported that efforts to safeguard natural and cultural heritage are stipulated in almost all bilateral and multilateral agreements with other countries.

32. According to the reporting States, **multinational nominations** significantly contribute to international cooperation both at the stage of initiative and after inscription. For instance, Belarus and Poland undertook a joint study of intangible cultural heritage and its documentation while preparing a joint nomination. Bilateral cooperation has also been undertaken between Nigeria and Brazil to work on common intangible cultural heritage elements. Similarly, Oman has reported on regional cooperation approved by the ministers responsible for culture in Arab countries to prepare a joint nomination, and the preparatory process deals with cultural aspects as well as the economic importance of intangible cultural heritage for local communities. As for already inscribed elements, for example, the United Arab Emirates has witnessed the preparation of a significant number of multi-national nominations as a result of many joint meetings. Latvia and Lithuania have reported on collaborative and comparative monitoring mechanisms established by the Baltic States for safeguarding a common intangible cultural heritage element, as a consequence of inscription. Malawi has reported that a joint inscription together with Mozambique and Zambia has led to holding joint activities and regular events for the practitioners from the three countries. Such cooperation on multinational nominations is frequently, although not exclusively, developed at the subregional level.
33. **Regional and subregional cooperation** in the field of intangible cultural heritage safeguarding, as witnessed by the reports, is often related to the work of subregional and regional cooperation organizations. For instance, organizations such as the South Asian Association for Regional Cooperation (SAARC) and the Association of Southeast Asian Nations (ASEAN), as well as the Cooperation Council for the Arab States of the Gulf (Gulf Cooperation Council) have been highlighted in various reports by countries from the respective regions. Reports have also highlighted the importance of cross-regional organizations, such as the Arab League Educational Cultural and Scientific Organization (ALECSO) and the Islamic Educational, Scientific and Cultural Organization (ISESCO). Numerous reports also mention the role of UNESCO field offices, as well as UNESCO category 2 centers. As for specific issues concerning regional cooperation, for instance, Uganda highlighted the matter of intellectual property protection, having organized activities in cooperation with the African Regional Intellectual Property Organization (ARIPO) to sensitize stakeholders from the cultural industry about the protection of traditional knowledge and expressions of folklore. Subregional cooperation also takes place in the Nordic countries in Europe. As reported by Sweden, the Nordic Council of Ministers provides a platform for enhanced cooperation on intangible cultural heritage issues, enriched by networking and the exchange of experiences among governmental institutions, researchers, as well as civil society. Special attention is also paid to the work of the Sami parliament within the cross-border cultural region of *Sápmi*. The reports of Croatia, Montenegro and Serbia highlight cooperation among the countries of Southern and Eastern Europe, in particular regarding capacity-building activities, regional exhibitions and joint museum projects on elements of intangible cultural heritage. Tonga has reported on reinforcing capacities and cooperation among governmental representatives of the Pacific States.
34. **International cooperation** regarding intangible cultural heritage safeguarding has been carried out on diverging aspects and issues. For instance, the Syrian Arab Republic has reported on submitting nominations for the Creative Cities Network in the fields of crafts and music and having established cross-regional partnerships for learning experiences from

countries participating in the network. Through the organization of exhibitions and performances of intangible cultural heritage elements, the Republic of Korea is enhancing networking between communities. Research cooperation has been reported by several countries, including on such issues as legislation; for instance, Bhutan reported on the role of international expertise for developing its national legal framework for heritage.

35. Several countries have reported on their experiences in **interregional and development cooperation**. Malawi and Uganda have reported on benefitting from the financial assistance provided by Flanders, Belgium; Bangladesh has indicated the importance of the funds provided by Azerbaijan; Mongolia has highlighted the funds received from Switzerland; and Uganda has underscored the funds received from the Republic of Korea. The financial contribution and cooperation of Norway has been reported by Jamaica, Kazakhstan and Uganda; and financial assistance provided by Japan is reported to have contributed to intangible cultural heritage safeguarding in Bhutan, Jamaica, Mongolia, Nigeria, Tonga and Uganda. As for interregional cooperation, Malawi has reported that subregional cooperation among seven countries in Southern Africa and the establishment of the Southern Africa intangible cultural heritage database and platform have led to further ties with other regional platforms such as the Asia-Pacific intangible cultural heritage platform, for exchanging information and finding common grounds for cooperation.

III. Measures taken by reporting States to raise awareness about the importance of intangible cultural heritage: an in-depth study

36. Raising awareness about the importance of intangible cultural heritage, as reported by States, is a preoccupation of diverse **stakeholders** involved in safeguarding – competent bodies designated for the implementation of the Convention, research and documentation centers, memory institutions (archives, libraries, museums), educational institutions, non-governmental organizations, community centers and associations, and others, either implementing separate activities or establishing partnerships. Regarding the connections with UNESCO-related networks of organizations, Kazakhstan, Mauritania and the former Yugoslav Republic of Macedonia, for example, have reported on the involvement of UNESCO clubs in awareness-raising activities, whilst Austria and Slovenia have reported on the activities of the UNESCO Associated Schools Project Network on themes related to intangible cultural heritage.
37. Concerning measures developed to raise the awareness of the **general public**, several countries have recognized the primary role of inventories of intangible cultural heritage and their creation in serving as an awareness-raising tool. For example, Algeria considers that the public availability of the inventory contributes to raising the awareness of the general public, while Sweden has stated in its report that inventorying is a constantly evolving process, which is faced with the major pedagogical challenge of disseminating knowledge to a broad audience, and the United Arab Emirates promotes inventories in order to raise awareness at the local and national levels. Uganda considers that the inventory provides a reference point for further research and safeguarding, and Belarus has recognized that the national inventory facilitates the exchange of knowledge and is an excellent educational resource for pupils and students. In addition to inventory-making and education, both having been a subject of previous in-depth studies in the framework of the examination of periodic reports, States have reported on diverse other means to raise awareness about the importance of intangible cultural heritage. In particular, the following types of measures could be explored on account of their frequent presence in the reports: (i) heritage days, weeks and years; (ii) festivals and competitions; (iii) the public recognition of heritage bearers, including Living Human Treasures; and (iv) the communication and engagement of the media, especially radio and television. Other measures have also been adapted, in particular to address specific target groups.
38. The proclamation of **heritage days, weeks and years** has been recognized by several countries as an effective means of raising awareness about intangible cultural heritage, both within the State concerned as well as abroad. For example, in some European countries, such as Croatia, France, Hungary, Montenegro and Serbia, European Heritage Days have been used as an occasion for raising awareness about intangible cultural heritage. Switzerland has reported on the activities related to the European Artistic Crafts Days, organized at the regional

level within the country and appreciated by the general public. Bangladesh, Slovakia and Serbia have reported on the opportunities to promote intangible cultural heritage at Mother Language Day; and every year a Cultural Heritage Day is celebrated in the Dominican Republic by honouring heritage bearers, while in China activities particularly directed at youth are organized. The celebration of existing National Days may also serve to promote intangible cultural heritage within the country, as stated, for instance, by China, Lithuania, Tonga and the United Arab Emirates. Some other countries have introduced national days, especially for raising awareness about cultural heritage, for example in Argentina (the National Day of the Afro-Argentine and Afro Culture), Guatemala (national days of the Garifuna people and Garifuna woman), Turkmenistan (carpet makers day, the day of specialists of culture and arts, the day of textile workers, the harvest celebration, and others) and Uruguay (the National Day of Candombe, Afro-Uruguayan Culture and Racial Equity). Mali has established a National Week of Cultural Heritage, which is an opportunity to organize conferences, discuss cultural heritage safeguarding, foster the knowledge of younger generations, and engage the public media, and Algeria has developed cultural weeks in each *wilaya* (province), where cultural associations from different provinces visit one another, thus developing intercultural dialogue. As for yearlong special awareness-raising activities, Lithuania has reported that the proclamation of thematic years by the Parliament serves as an effective awareness-raising tool (for example, the years of dialects, ethnographic regions, communities, and others). Regarding similar activities abroad, Oman, for instance, organizes Omani cultural weeks and days, and India has reported on awareness-raising activities carried out in neighbouring countries on the occasion, for instance, of the International Day of Yoga.

39. Continuing existing **festivals** and initiating new ones is a widespread awareness-raising approach. Intangible cultural heritage-related festivals have been mentioned by almost all States who have submitted their reports so far. Organizing **competitions** is also an important means of raising awareness, and several States have reported on contests as an efficient measure for addressing children and youth. In the former Yugoslav Republic of Macedonia, small design competitions or exhibitions of children's paintings inspired by intangible cultural heritage elements are used to attract preschool children. In Zimbabwe, an annual dance competition program is organized for primary schools. Georgia has introduced annual competitions on intangible cultural heritage for secondary schools across the country, with a high level of participation. As recognized by Belgium, new initiatives, such as a competition for the best float design, ensure greater involvement from schools and the constant participation of young people. Latvia has reported on competitions as part of interest-related education for children and youth; and Bulgaria organizes a television competition for children performers of traditional music. According to Serbia's report, competitions have derived from the interest of local communities and are an important factor for raising awareness, particularly to attract youth; and in the United Arab Emirates, competitions for youth are organized in particular to ensure the transmission of knowledge about children's games and performing arts. Competitions are sometimes part of the intangible cultural heritage element itself. As described by Kyrgyzstan, public competitions of *akyns*-improvisers of *aitysh* (a song duel between *akyns*, one of the traditional forms of the oral Kyrgyz folk song poetry) are held during national festive events. On other occasions, competitions may serve revitalization purposes. A competition of storytellers from different regions was organized as a television program in Morocco, demonstrating their skills and expertise, and encouraging bearers and the younger generation to become more interested and ensure transmission. Annual competitions of epic tellers are held also in Uzbekistan while in Turkey story-telling competitions are held in elementary schools. Competitions as a measure for the revival of storytelling have also been reported by a State non-Party to the Convention, the Russian Federation, when reporting on its two inscribed elements. In Spain, in the province of Valencia, international competitions of contemporary music are organized for composers, in order to raise awareness about traditional instruments: the *dolçaina* and the *tabal*.
40. As for the modes of **public recognition** of heritage bearers – private skilful persons experienced in intangible cultural heritage safeguarding – in several States such recognition is expressed on the occasion of various events. For instance, in Bangladesh, competitions of traditional performing arts are organized, and prizes are given to the best performers. An award granted to commendable performers in traditional music in Norway and Sweden, as well as

the 'Young Master of Folk Art' title in Hungary, are long-lasting approaches that were established several decades ago, before the adoption of the Convention, and still ensure public recognition. Some States have established systems of honouring and awarding heritage bearers, sometimes also providing social benefits. For example, in Djibouti there is an honorary distinction established as a prestigious recognition for contributions to the safeguarding and development of culture. In India, national awards in the field of performing arts are also applied to intangible cultural heritage, while in Kazakhstan several awards are given on a yearly basis to creative heritage bearers, which is complemented by additional funds and social benefits.

41. Systems inspired by the former UNESCO program '**Living Human Treasures**' have been established in countries of diverse regions. Turkey has integrated such a system into its national inventory; the criteria include excellence in the practical application of related knowledge, and a person or group's dedication to their specialized area. Respective titles are attributed to bearers that have a well-recognized track record in the field of craft production in Argentina; practitioners who are legends in their craftsmanship in Nigeria; private and legal persons famous for their knowledge and skills in various fields of intangible cultural heritage in Mali; and people and communities who safeguard meaningful manifestations of intangible cultural heritage, including cultural expressions in danger of disappearing, in Chile. In addition to possible financial assistance for transmission, respective titles are followed by specially developed awareness-raising activities, for instance in the form of publications and workshops. As recognized by the Republic of Korea, such title serves as an encouragement to hand down respective skills; and according to Romania, this type of program constitutes an excellent opportunity to underline the creative role of several exceptional performers. Comparable systems of recognition have also been adopted in Bulgaria, Czechia and Estonia – in the latter case for those who significantly contribute to safeguarding local culture and language; and similar systems have also been drafted in Côte d'Ivoire, the Dominican Republic and Morocco, in order to promote bearers and practitioners.
42. The role of **communication** and engagement of the **media**, especially radio and television, have been emphasized by several reporting countries. For example, Bangladesh, Botswana, Nigeria and Uganda have reported that both print media and electronic media have played an important role in raising awareness. As reported by Bosnia and Herzegovina, such media are addressed and used directly by local communities to promote their intangible cultural heritage; and Croatia, Honduras and Japan, for instance, have mentioned the role of local newspapers, among other media. Overall, the contribution of print media is less visible in the reports, whereas States give priority to radio and television, and online communication tools are also widespread, particularly for the inventories. For example, Kazakhstan has developed a Cultural Heritage portal, providing a variety of audio, video recordings and photographic materials. Social networks are mentioned in the reports, but to a significantly lesser extent. Djibouti and Uganda have highlighted the overarching importance of the use of local languages for communication concerning intangible cultural heritage safeguarding.
43. In several cases, special attention is paid to **radio** and **television**, and heritage-related programs and channels are being established. For example, a weekly radio program on intangible cultural heritage and the 2003 Convention has been developed in Uganda, and private radios are involved in the documentation and dissemination of intangible cultural heritage in Mauritania. Algeria, Burundi, Mali, Mexico and Spain have highlighted the importance of community and local radios, and Latvia has given the example of an online folk music radio station. As for television, in Oman a series of radio and television programs introduce arts, poetry and folk songs to a wide audience, and the Oman Cultural Channel was launched to highlight Omani heritage, both tangible and intangible. Similarly, the Cultural Heritage Channel has been established in the Republic of Korea, and special television programs are also broadcasted, for example in Bangladesh, Cuba, Ethiopia, Panama and the Central African Republic, which has radio and television programs on themes related to indigenous and minority populations. In its report, Mongolia underlined that its national inventory has been broadly promoted through radio and television, and, as recalled, for instance, by Poland and Turkmenistan, radio and television archives are a valuable and growing source of recordings of customs and celebrations and of documentaries related to

different aspects of intangible cultural heritage. However, Lebanon raised concerns about the availability of such archives, either of public or private radio and television channels.

44. In addition to awareness-raising measures directed at the general public, States have also reported on targeting **different groups** and adapting awareness-raising measures accordingly. To enhance the transmission of cultural heritage, intergenerational dialogue has been strengthened. For instance, Belarus and Jamaica have emphasized the involvement of youth in the documentation of intangible cultural heritage, thus raising respect for elders; and the Syrian Arab Republic has organized debate competitions to engage youth in public discussions on the safeguarding of intangible cultural heritage. To create favourable conditions for safeguarding intangible cultural heritage, the capacities of decision-makers are being built at various levels. For example, Mauritania and the Republic of Korea have emphasized the importance of addressing politicians, government officials and other leaders. Poland has emphasized regional workshops and Uganda has stressed the importance of raising awareness and strengthening the role of local governments in particular. Mali and Tonga have reported on regional awareness-raising programs with the participation of district officers, while Lithuania underlined the importance of raising the awareness of specialists working in protected natural areas, which are also important for safeguarding intangible cultural heritage.
45. In addition to the aforementioned measures, some States have emphasized that awareness-raising initiatives also contribute to **social cohesion**. Mali has recognized the role of intangible cultural heritage for mediation in conflict situations and for building social cohesion in post-conflict situations and has underlined the importance of overcoming misinterpretations of traditional practices in relation to religions. The latter aspect was also reported, for instance, by Bangladesh. Greece has highlighted the contribution of intangible cultural heritage to social cohesion, especially rural communities that are rapidly depopulated; and intangible cultural heritage has also been used to communicate about socially important health issues, such as HIV and AIDS in Uganda. Some States have underlined the contribution of concrete elements of intangible cultural heritage to building social cohesion. Croatia recognized that the Procession Za Krizen ('following the cross') on the island of Hvar serves as a link between the Hvar people living on the island and those who have emigrated; in Ecuador, the traditional weaving of the Ecuadorian toquilla straw hat has a symbolic characteristic that encourages social cohesion between the groups who are custodians of this art, becoming an element of identity and cultural continuity. Uruguay has recognized that Candombe and its socio-cultural space have helped strengthen the coexistence of citizens through musical and choreographic practice. Malawi has reported on the Lohmwe people strengthening connections among themselves and with other community groups through intangible cultural heritage, while Lithuania recognized the contribution of the Baltic Song and Dance Celebration to consolidating community ties.

IV. Status of elements inscribed on the Representative List

A. Consequences of inscription

46. States have reported on the diverse consequences of inscriptions on the Representative List. Inscriptions have influenced the number of bearers, as well as the **scale or scope of elements**. For instance, Croatia has observed that, in the case of Bećarac singing and playing from Eastern Croatia, the element has spread in geographic and social areas other than the ones at the time of inscription; and similarly, in the Syrian Arab Republic after inscription Falconry gained more popularity and spread in areas where it was not practised before. Serbia has pointed out that the importance of the inscription of Slava, celebration of family saint patron's day is confirmed by the fact that numerous Serbs abroad have continued practising this custom, thus reasserting their belonging to the community and preserving their identity. Some aspects of inscribed elements have been revitalized, for instance Kazakhstan has reported that after inscription efforts were also made to attract women to Kuresi, a wrestling style, in which women's participation has recently been renewed and enhanced. China has reported that Guqin and its music, for example, has changed from the amateur hobby of a small number of people to a popular art form practised and transmitted by thousands of people.

47. Moreover, as Algeria has recognized, inscriptions have contributed to the **recognition of the value** of different elements inscribed, especially among younger generations. This may help strengthen the position and integration of certain communities in society, as Bangladesh reported in relation to the community of Bauls regarding the inscription of Baul Songs. Moreover, Malawi has underlined the importance of inscription to clarify certain misconceptions, as in the case of the ritual dance Gule Wa Mkulu practised by Chewa communities, which used to presumably be associated with people that were not academically educated. In this case, inscription has contributed greatly to convincing those that had distanced themselves from the element due to their educational background to join and become associated with it. Inscriptions have also contributed to the sense of self-confidence among practitioners, and to boosting their enthusiasm, as recognized by China in relation to the Dragon Boat festival. China has also emphasized that inscription may contribute to bonding different ethnic groups, as reported in relation to UrtiinDuu, traditional folk long song, a traditional Mongolian musical genre practised in both China and Mongolia. Inscriptions are also seen as establishing links between diverse cultural practices; for instance, Malawi reported that the inscription of Vimbuza Healing Dance has led to a greater acceptance of this healing practice by people and institutions, and people no longer feel ashamed to visit traditional *vimbuza* healers as long as they are referred there by a competent medical doctor. China has also observed, in relation to the inscription of acupuncture and moxibustion of traditional Chinese medicine, that an increasing number of people have accepted this as an alternative medicine for health maintenance purposes.
48. In numerous cases, inscriptions have attracted media attention, thus contributing to **raising awareness** among the general public, as was reported, among others, by the United Arab Emirates regarding the inscription of Arabic coffee. Such media coverage has also been partly sustained after inscriptions. Awareness raising has been carried out by diverse organizations and institutions. For instance, Lithuania has recognized that in the case of Cross-crafting and its symbolism, museums in particular have greatly contributed to raising the visibility of the element, and inscription has also reinforced the reparation of the oldest monuments of cross-crafting, thus also contributing to raising awareness about the related **tangible heritage**. Mali has reported that the inscription of the Manden Charter, proclaimed in Kurukan Fuga, has led to the classification of the site concerned as a national cultural heritage. Moreover, Mexico has reported that the inscription of Places of memory and living traditions of the Otomí-Chichimecas people of Toluimán: the Peña de Bernal, guardian of a sacred territory, has motivated the intention to protect the **natural heritage** linked with the associated cultural expression; and regarding the overall perception of heritage, Mexico has indicated that its first inscription on the Representative List, namely the Indigenous festivity dedicated to the dead, has helped disseminate the concept of intangible cultural heritage in the country. The same observation was also made by Oman regarding the inscription of Al 'azi, elegy, processional march and poetry.
49. Inscriptions have also attracted **interest in researching** the elements inscribed and new documentation and research initiatives have been launched, new institutions established, and special grants attributed. The inscription of Ramman, religious festival and ritual theatre of the Garhwal Himalayas, has served as an encouragement in India to revitalize the collection of the respective texts and performances, and to strengthen the archival repositories and databases. In Mongolia, the digital registration of knuckle-bone shooters and practitioners was undertaken after the inscription of Mongolian Knuckle-Bone Shooting. The government of the Republic of Korea launched a very wide study on Nongak, community band music, dance and rituals, after its inscription, while Nigeria has reported that the inscription of Ijele masquerade has raised curiosity about both domestic and international researchers. Latvia reported on a research-based monitoring being created for the Baltic song and dance celebrations, while Mali has recognized that, due to security issues, Practices and knowledge linked to the Imzad of the Tuareg communities cannot be appreciated in terms of conducting research, as well as tourism.
50. Regarding **tourism** development, Mexico has witnessed an increasing attendance of visitors at festivities linked to inscribed elements, as with Places of memory and living traditions of the Otomí-Chichimecas people of Toluimán: the Peña de Bernal, guardian of a sacred territory.

There has also been an increase in internal tourism within the country, as explained by Algeria regarding Ahellil of Gourara. Mongolia has observed that the number of foreign tourists has increased in recent years, as an outcome of the inscription of Naadam, Mongolian traditional festival. The tourism marketing approach has also raised concerns and disagreements in communities and among researchers, as acknowledged by Mexico regarding the consequences of the inscription of Pirekua, traditional song of the P'urhépecha. Also, India has recognized that following the inscription of Buddhist chanting of Ladakh: recitation of sacred Buddhist texts in the trans-Himalayan Ladakh region, Jammu and Kashmir, tourism has substantially increased in the region, but without leading to any major improvement in bringing forth new followers, as initiation to the tradition of Buddhist chanting requires a lifelong commitment. As an overall observation, tourism has contributed to boosting local **economies**, economic activity related to intangible cultural heritage has been enhanced and incomes have also increased in other ways, for instance through the promotion of small enterprises of crafts. As Nigeria has reported, the performance of Ijele masquerade also creates cultural markets, providing economic activities and employment opportunities; Croatia has reported that following its inscription, Klapa multipart singing of Dalmatia is no longer considered only as a pure leisure activity and many skilled singers are now professionals or semi-professionals; however, it is not clear whether this will have a positive effect on the safeguarding of this element. Oman has recognized that Al-Razfah is associated with many traditional locally manufactured instruments, such as drums and silverware, thus its inscription has highlighted the importance of traditional industries and contributed to their preservation and promotion.

51. As for the changes observed in the development and application of **policies and legislation** at various levels within the State, overall the attention of local governments has been attracted in the case of locally specific and nationwide elements. This has led to the inclusion of intangible cultural heritage in their strategies and agendas, increased financial assistance, support with the integration of the elements into local education institutions, and other measures. For instance, according to the United Arab Emirates, the inscription of Majlis, a cultural and social space helped authorities introduce it into school curricula. Lithuania has observed that the inscription of the Baltic song and dance celebration has contributed to improving the national legal framework related to the element. In Uganda, the inscription of Bark cloth making and its revitalization has led to the enactment of legislation on geographical indications, pinpointing bark cloth as a product of Uganda. Moreover, Jamaica has recognized that the inscription of the Maroon heritage of Moore Town has helped raise the profile of the national institutions charged with documenting and preserving this heritage. Mali has recognized that, in the case of Cultural space of the Yaaral and Degal, safeguarding measures implemented after inscription have contributed to building trust between the central administration, local governments and communities. Inscriptions have also served to reinforce customary law; for instance, the inscription of the Manden Charter has contributed to the integration of a reference to it and its principles into the new preamble of the constitution of Mali.
52. In general, one of the consequences of inscriptions is greater awareness about intercultural influences; in response, **international exchanges** have become more frequent, as observed by China regarding Chinese Calligraphy. International academic exchange activities have also increased. For instance, Kazakhstan has reported on the integration of the Nauryz celebration into its diplomatic missions. International cooperation has been enhanced, particularly as a consequence of multinational nominations.

B. Efforts to promote or reinforce the element

53. To **promote** the elements inscribed, States have reported on: extensive publishing activities in diverging forms (books, newspapers, brochures, manuals, documentaries, audio albums, online publications and others); fostering research and the digital accessibility of materials (archival, inventoried); the organization of numerous festivals, symposiums, forums, exhibitions, seminars, workshops and lectures; and the broad involvement of the media (radio broadcasts, television programs, digital platforms and others). Existing institutions as well as newly founded ones contribute to such promotional efforts. For example, Algeria established a heritage interpretation center for promoting the rites and craftsmanship associated with the

wedding costume tradition of Tlemcen; the center is also engaged in organizing diverse activities. Moreover, Mexico created a Mariachi Documentation and Information Center to promote the inscribed element Mariachi, string music, song and trumpet.

54. As for **reinforcing** inscribed elements, States have reported on measures that directly relate to transmission (through education and training, strengthening the use of respective languages, the conservation of tangible and natural heritage linked to the element, etc.). For example, Lithuania has established a governmental program to support initiatives related to safeguarding the elements inscribed on the Representative List, including Sutartinės, Lithuanian multipart songs. States have also reported on providing a favorable broader context for safeguarding inscribed elements (building institutional and legislative frameworks, providing financial support programs, developing relevant infrastructure and others). For instance, Malawi has reported on its legislative efforts to ensure that the exploitation of traditional dances for tourism does not lead to a loss of the value of the element for its bearers, which is also the case for the safeguarding of Tchopa, the sacrificial dance of the Lhomwe people of southern Malawi. Bangladesh reported that the financial conditions of artists have improved overall, which is congenial for expressing and practising Baul songs, while the inscription of the Traditional Art of Jamdani Weaving has resulted in more concerted efforts by the government to assist the bearers and develop measures for their welfare.

C. Community participation in safeguarding the element

55. States have addressed community participation in safeguarding the element in various respects, raising some general concerns and describing modes of participation. For instance, the issue of the representativeness of community organizations was raised by Mexico in relation to the Ritual ceremony of the Voladores. Several countries have mentioned gender-related concerns, for example the United Arab Emirates has reported on the increasing membership of women in non-governmental organizations related to Falconry, a living human heritage. As for **modes** of participation, States have reported on community participation, for instance, in: (i) the transmission and promotion of the element; and (ii) its safeguarding by advocating community interests in policy development. States have also highlighted a number of considerations concerning the necessary levels of institutionalization and external support for community participation in the safeguarding processes.
56. Participation in the **transmission** of the inscribed elements has also taken diverse forms, including in formal and non-formal education, and in the development of training modules. For example, in the Republic of Korea community associations have offered educational programs for local schools to enhance the transmission of Tugging rituals and games. In some cases, transmission has been encouraged through the establishment of community spaces for cultural activities, as was carried out in Croatia for Spring procession of Ljelje/Kraljice (queens) from Gorjani; or by having such spaces for training carried out by associations, as is the case in Uganda with Bark cloth making. Regarding community participation in **promotional** activities, the initiatives of community associations have contributed to increasing the number of practitioners, for example in Mongolia with Falconry. An increasing demand in inscribed performing arts has also resulted in their improved popularity, as was reported by the United Arab Emirates in relation to Al-Ayyala, a traditional performing art. According to the reports, there is an overall growing research interest in the inscribed elements, with research associations being founded and higher education institutions as well as museums playing an active role in safeguarding efforts.
57. Community members have been involved in consultations to **develop policies** for intangible cultural heritage safeguarding, as described by Lebanon in the case of Al-Zajal, recited or sung poetry. Participation has also taken the form of interdisciplinary groups, for instance acting on the protection of the environment, which has an impact on traditional cuisines in Mexico regarding the element Traditional Mexican cuisine – ancestral, ongoing community culture, the Michoacán paradigm. Community non-governmental organizations also **advocate** for the recognition of traditional religious practices in Nigeria regarding the Ifa divination system, or facilitate the interface between traditions and religious institutions in Malawi concerning Gule Wamkulu. Malawi has also reported on associations formed to reunite traditional healers and

on sharing their membership information with medical organizations, thus facilitating the recognition and reference to healing in relation to the Vimbuza Healing Dance.

58. Reports provide diverse insights concerning the need for external **support**, and the institutionalization of transmission. Mexico has recognized that the family remains the most complete training centre for the tradition of Mariachi, string music, song and trumpet, and that bearer communities may not require a particular external incentive or support from governmental institutions to ensure the continuity of an ancestral practice that has been transmitted from generation to generation, as in the case of Indigenous festivity dedicated to the dead. Similarly, regarding the Tradition of Vedic chanting, India has acknowledged that communities are committed to preserving the ancient tradition through their day-to-day practices. In other circumstances, communities count on the State and municipalities, as well as group leaders, to ensure the organization, management and high artistic quality of the practice of a nationwide element, as reported by Latvia on the Baltic song and dance celebrations. As an outcome of inscription, there are new models of cooperation founded and networks created, as reported by Croatia on the Mediterranean diet. Enhanced cooperation and dialogue among individuals and groups has led to the establishment of new organizations, also in Palestine with Palestinian Hikaye. Moreover, overall the increasing number of organized cultural associations is considered by Croatia as a reinforced commitment to safeguarding inscribed elements, as in the case of Nijemo Kolo, silent circle dance of the Dalmatian hinterland.

D. Institutional context

59. According to the reports, the **competent bodies** involved in the management and/or safeguarding of elements are predominantly ministries responsible for the implementation of the Convention, as well as governmental and municipal authorities, such as national heritage boards and cultural directorates in regional and local governments. As acknowledged by Mexico, it is important to have such levels of programs and plans articulated in order to ensure a significant favourable impact is achieved, as is reported in relation to the Places of memory and living traditions of the Otomí-Chichimecas people of Tolinán: the Peña de Bernal, guardian of a sacred territory. Moreover, public and private universities, research institutes and museums are frequently mentioned. In some cases, competent bodies have been founded specifically for the safeguarding of the inscribed element, as in the case of Chinese Paper-cut in China, or Ritual ceremony of the Voladores in Mexico. For multinational inscriptions, there are also common bodies established for several States, as reported by Lithuania in relation to the Baltic song and dance celebrations.
60. As for **organizations of communities** or groups concerned with the inscribed element and its safeguarding, some civil society organizations have been founded after inscription, for instance in the case of Culture of Jeju Haenyeo (women divers) in the Republic of Korea. China has also reported that support was provided for creating local societies and founding research institutes to safeguard Chinese traditional architectural craftsmanship for timber-framed structures. Non-governmental organizations involved in safeguarding are of diverging scales, varying from local organizations to ones of national outreach, as with Mongolian Knuckle-Bone Shooting in Mongolia, as well as international associations related to the element, for example Kuresi in Kazakhstan. In some cases, the communities organize themselves into non-formal associations, as is the case in Lithuania with safeguarding Sutartinės, Lithuanian multipart songs.
61. States have reported on a **diverse range of organizations**, for instance, arts and crafts societies, practice and transmission centres, educational institutions and research associations, trusts and funds, syndicates and cooperatives, and others. Depending on the element concerned, States have reported that traditional institutions are particularly important regarding some of the inscribed elements, as Mali has reported in relation to Tchopa, the Sacrificial dance of the Lhomwe people of Southern Malawi, or Cultural space of the Yaara and Degal. Religious organizations are sometimes the main community organizations identified, for example with Procession Za Krizen ('following the cross') on the island of Hvar in Croatia. In other cases, trade companies are named as community organizations, as in the report by Oman on Arabic coffee.

62. Only in some cases, there is a single competent body and/or a single community organization involved. This is the case, for example, in China with Acupuncture and moxibustion of traditional Chinese medicine, or in Croatia with Spring procession of Ljelje/Kraljice (queens) from Gorjani. In the majority of cases, there are several competent bodies for a single element, each with responsibility for safeguarding specific aspects of it, for example for Sericulture and Silk Craftsmanship in China. There may be up to hundreds of community organizations involved in safeguarding efforts, as is also reported by China in relation to Tibetan Opera. In addition to organizations, the role of families has been emphasized by India, reporting on Mudi yettu, ritual theatre and dance drama of Kerala. It has also been acknowledged that in the cases of elements spread across the entire country, there may be **numerous organizations**, civic associations, private institutions and initiatives, making it impossible to single out particular organizations in the report, as recognized by Serbia in its report on Slava, celebration of family saint patron's day, or by Mexico on Indigenous festivity dedicated to the dead.

E. Participation of communities in preparing the periodic report

63. The participation of communities in preparing the periodic report, as described by States, is ensured through the involvement of a **diverse range of stakeholders**. Overall, the primary sources of information for reports are, predominantly: the communities, groups and individuals concerned as well as associations and non-governmental organizations related to the element; governmental, regional and municipal institutions; and researchers and experts associated with the element. Customary authorities, religious institutions, enterprises and industry representatives, and other institutions and organizations are also involved in reporting, when relevant. In some cases, considering that active and organized participation is required, inter-institutional groups or consultative bodies have been established for reporting, as was done in Mexico for reporting on Pirekua, traditional song of the P'urhépecha.
64. The **methods** adopted by States, adapted and combined to ensure participation, include, among others: the organization of formal or informal meetings with communities, round tables and gatherings, as well as discussions and consultations, field work, including interviews and observation, the use of questionnaires for surveys and special forms for completing information, undertaking a quantitative analysis as part of monitoring, as well as accumulating publicly available information, including on media and academic publications. References to published research results have been used, particularly regarding studies on the impact of inscriptions; such sources have been used, for instance, by the United Arab Emirates on Majlis, a cultural and social space. China reported on involving young researchers in the fieldwork to accumulate material on Chinese Shadow Puppetry. Periodic reports are sometimes prepared on the basis of preliminary reports, written or oral, gathered either from the respective regions, municipalities, or directly from diverse stakeholders. Ministries or other governmental institutions establish drafting teams, gather data and hold consultations on the drafts of the report; and writing is predominantly undertaken by government officials and/or experts or researchers. In the case of multinational elements, countries have also made joint efforts in finalizing a report on a common element, as reported by Algeria on Practices and knowledge linked to the Imzad of the Tuareg communities of Algeria, Mali and Niger.
65. Certain **limitations on participation** in the preparation of periodic reports are also acknowledged. These include, for instance, difficulties in addressing communities of a significant scale or with an extended geographic scope, or because of ongoing armed conflicts and insecure conditions making some localities inaccessible, migration and changes to political contexts and the priorities influencing the preparation of the report. In few cases, instead of describing the community's participation in preparing the report, States have provided general information on their participation in safeguarding. States have also reported on the efforts made to learn about the present social status of the element in society, as was the case for Oman on Arabic coffee, and on carrying out surveys on public awareness, for instance in China on Sericulture and Silk Craftsmanship. Preparing the report has also been acknowledged to be an opportunity for collaboration among stakeholders and further developing safeguarding plans, as reported by Tonga on Lakalaka, dances and sung speeches.

V. Executive summary of the reports as submitted by States (Section A.6 of the report)

1. ALGERIA

The classification of the cultural elements of a country as the heritage of humanity constitutes a key motivating factor for the development of the ICH, as the latter has become the main driver for building the diversity of the heritage of humanity. For Algeria, ratification of the 2003 Convention was a necessity, due to the broadness of its cultural diversity to be highlighted. The resulting implementation is a response to persistent and real concerns and expectations that were in the past voiced through mass community demonstrations and protests.

Algeria has potential cultural diversity within its wide territory, which encompasses coastal areas, huge mountains, oases and expanses of desert. This has resulted in cultural differences in terms of the cuisine, clothing, festivals and worship of the communities, which have several both common and distinct elements. Lastly, in the 1980s, the country embarked on a process of political and economic opening, which has had an effect on its culture. It introduced a new policy on associations with a law established in 1990 (90-04), which facilitates the creation of associations and has resulted in a rapid increase in their numbers, from a few thousand to close to 110,000 (108,940 at the end of 2016). This law was revised in 2012 (12-06).

Media policy has been no less impacted by this opening, with the number of radio stations rising from three (03) national stations (in Arab, Berber and French) to 48 stations today: one per wilaya (department) and several specialised channels at the central level. The same can be said of visual media, with the number of television channels increasing from one to more than 10, while the press has multiplied rapidly to total around 40 daily and weekly newspapers and specialised reviews. This multiplication of communication channels will mean more space for expression to the cultures of all the regions and all the wilaya. With the ratification of the 2003 Convention, Algerians have acquired an additional tool to encourage cultural expression. This gives the State a platform of legitimacy and the communities a legal framework to express their needs and expectations with regard to culture. But it is also a binding framework that makes the State subject to the same requirements as all the other countries. To achieve this, several measures have been taken to implement the Convention under the best possible conditions.

The most recent of these is Article 45 of the Constitution (2016), which emphasizes the need to promote the tangible and intangible cultural heritage, involving both the State and the citizen in the duty of safeguarding: "The citizen's right to culture is guaranteed. The State protects the tangible and intangible cultural heritage and works to safeguard it". (<http://www.joradp.dz/trv/fcons.pdf>). In 1998, Algeria promulgated a law (98-04) of 15 June 1998 on the protection of cultural heritage, which defines the terms of the heritage, its aspects and the means of protecting it. Article 67 of the law defines the ICH as "a sum of social representations, knowledge, skills, expertise and techniques, founded on tradition"; Article 68 explains the need "to safeguard, conserve and protect traditional cultural expressions and materials"; and Article 69 announces the need to establish the database collecting information on the ICH (<http://www.joradp.dz/FTP/Jo-Francais/1998/F1998044.pdf>).

Executive Decree 03-325 of 5 October 2003 establishes procedures for the storage of intangible cultural property in the national database (<https://www.m-culture.gov.dz/mc2/fr/lirelegis.php?id=162>). This text implements Articles 67, 68 and 69 of Law 98-04, which establishes storage procedures for intangible cultural property in the national database created by the Minister for Culture, making this space available to the general public and all institutions and individuals. The decree assigns responsibility for identifying the country's intangible cultural property to the departments of culture of each wilaya. These departments are also tasked with coordinating the measures undertaken by all stakeholders (institutions, public and private bodies, associations, individuals, etc.), which make efforts to protect and promote intangible cultural property.

A number of measures have been achieved to date. To mark the anniversary of the classified elements, national and even international festivals have been organized by the regions that

bear them, involving associations, state institutions and the media, thus promoting the updating of the database and reflecting on and predicting the future of each heritage element. However, some gaps remain, both in the consistency of the data to be disseminated regularly online about the classified elements, and in the response to the choices of individuals and families proposing the elements to be classified in their local areas, in relation to the ICH in general. This is a long-term job and we are permanently committed to it.

2. BANGLADESH

Articles 23, 23A and 24 of the Constitution of the People's Republic of Bangladesh (enacted in 1972), the Bangladesh Shilpakala Academy Act, 1989 (amended through a New Act of Parliament in 1989), the Bangladesh National Museum Ordinance, 1983, the Bangladesh Folk Arts and Crafts Foundation Act, 1998, the Cultural Policy 2006, the Act for the Cultural Institutions of the Small Ethnic Communities, 2010 and the Bangla Academy Act, 2013 manifest inter alia the legislative measures for the implementation of the 2003 Convention.

Bangla Academy is the foremost institution directly engaged in extensive fieldwork to come into close contact with the ICH communities throughout the country and in research and documentation to facilitate the safeguarding of the intangible cultural heritage in Bangladesh. Formally inaugurated on 3 December 1955, it emerged as an outcome of the Language Movement which had reached its climax on 21 February 1952. The Language Movement was crucial to the safeguarding of Bengali culture. As the struggle of the Bengalis for cultural freedom and political independence gained its momentum in the late 1960s, Bangla Academy, by virtue of its historic position as the epitome of Bengali resurgence, not only heightened the conscious fostering of a common linguistic medium for Bengali solidarity but also sharpened Bengali nationalism through its various activities of cultural awakening, especially its annual Ekushe celebration, the celebration of Pahela Baishakh (the first day of the Bangla New Year), and the promotion of many other elements of the intangible cultural heritage. After the emergence of Bangladesh in 1971 the Bangla Academy Order 1972 was promulgated to raise its status to the National Academy of Arts and Letters. This National Academy of Arts and Letters was reconstituted and strengthened by an Act of Parliament on 22 September 2013 to expand its sphere of activities. This new legislative measure enables Bangla Academy to spearhead, among other functions, ICH management in Bangladesh on a national scale.

Bangladesh Shilpakala Aacdemy conducts basic studies and research that will be useful for the safeguarding and transmission of the performing arts, one of the major domains of the intangible cultural heritage in Bangladesh, creates audio-visual records, and develops new methods of creating such records. The Bangladesh National Museum collects, preserves, documents and displays, among many other items, objects of ethnographical interest and specimens of traditional arts and crafts. It also publishes catalogues and books on such objects.

The Bangladesh Arts and Crafts Foundation is directly involved in the collection and preservation of objects relating to traditional craftsmanship, in maintaining a Museum of Folk Art and an Artisan Village, and in recognizing and rewarding master artists.

The process of inventorying the intangible cultural heritage in Bangladesh had begun even before Bangladesh ratified the 2003 Convention. In 2005-2006, the Asiatic Society of Bangladesh, the premier learned organization in Bangladesh, conducted a cultural survey for an in-depth documentation of Bangladesh's cultural history, tradition and heritage. The Ministry of Cultural Affairs fully funded this cultural survey and the publication of its results in 12 volumes. In 2012, the Ministry of Cultural Affairs, which represents the State Party for the implementation of the 2003 Convention, adopted "Living Traditions," the 11th Volume (published in 2007) of this cultural survey, as the National Inventory of the Intangible Cultural Heritage of Bangladesh. The Intergovernmental Committee of UNESCO for the Safeguarding of the Intangible Cultural Heritage accepted "Living Traditions" as Bangladesh's National Inventory for inscription of Traditional Art of Jamdani Weaving and Mangal Shobhajatra on Pahela Baishakh on the Representative List of the Intangible Cultural Heritage of Humanity in 2013 and 2016 respectively.

3. BELARUS

The Republic of Belarus ratified the UNESCO 2003 Convention in February 3, 2005 and entered the first membership of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage (2006 - 2009). Ratification of the Convention was the acknowledgment of the fact that the intangible cultural heritage safeguarding is an integral part of the cultural policy of Belarus and supported by the government both at the legislative and practical levels. Already in 2006 significant changes were introduced in the national legislation on the historical and cultural heritage, inter alia enhance the status of intangible cultural heritage (hereinafter - the ICH), defined the limits of its legal protection, and listed the criteria for its identification, determined the methodology of inventorying and safeguarding. In 2009 the Belarusian ICH element "Rite of the Kalyady Tsars (Christmas Tsars)" was inscribed on the UNESCO Urgent Safeguarding List.

In 2016 it was adopted a Code of Culture of the Republic of Belarus, which significantly expanded the legal status of the ICH, in accordance with the requirements of the 2003 Convention, while designating the special character of the international conventions, which are regarded as mandatory laws. The state supports academic researches in the field of the ICH and its inventorying at the national and regional level, as well as the dissemination of knowledge about intangible cultural heritage through the organization of various festivals, formal and informal education, cooperation with non-governmental organizations and their activities.

The Belarusian ICH is a "living" culture with clear local characteristics, the presence of rare archaic elements and forms of traditional cultural practices, mythological knowledge, developed crafts and bright folk art. This diversity is reflected in the National inventory of ICH, which currently includes 68 elements of the ICH from different parts of Belarus, and has the online version of the (www.livingheritage.by). Its main objective is to ensure the safeguarding of the ICH for sustainable development, support of bearers, the inclusion of the ICH in the field of regional policy. National inventory combines intangible elements and practices of different regions and places of Belarus, which are identified and inscribed with the direct participation of the communities, groups and individuals. It is completely open resource for all users. There is limited access only to the information that the carriers themselves decided not to make public.

The Belarusian national inventory of ICH has no hierarchical division on national, regional and local levels. It includes all the elements and practices that have been identified and recognized by their bearers as their heritage. Financing of the ICH safeguarding is provided by the Belarusian state at national and regional levels under the State programme "Culture of Belarus", which exists since 2012 and updates every five years. Sponsorship funds are also used actively, especially in the organization of various festivals and other activities aimed at promoting the ICH. The most famous among these activities are the National Folk Festival "Berahinya" and the ICH International Forum, which is held annually in Mahiliou.

Accession to the 2003 Convention led to an increase the role of international cooperation with the participation of local communities - the ICH practitioners, academic institutions, non-governmental youth organizations. Dissemination of knowledge about the ICH via mass media and an active festival movement contributed to the creation and development of a variety of youth initiatives, which in their activities use the best achievements of the Belarusian intangible heritage, creating on their basis of contemporary creative projects. Among them -- youth dance clubs in Minsk and in many regional cities that are studying and spreading the culture of folk dance, music, singing, organize summer schools and youth camps, competitions and festivals. Young people are also actively involved in the regional programs for the study of traditional crafts, cuisine, folklore and mythology.

The Belarusian agro-tourism association also contributes to the promotion of the ICH. This organization produces a lot of information material about folk crafts, holidays, Belarusian memory places. The Belarusian culinary map was developed by this association. They conduct numerous seminars and trainings about ICH among agritourism farms, including the topics of using of the ethics principles for understanding and practice of ICH elements and its bearers.

4. BHUTAN

It is enshrined in the constitution of Bhutan that “the state shall endeavor to preserve and promote the cultural heritage of the country ... language, literature, music” and also “shall recognize culture as an evolving dynamic force and shall endeavor to strengthen and facilitate the continued evolution of traditional values and institutions that are sustainable as a progressive society”. As a late entrant into the process of modernization with exposure to outside world after having remained in the self-imposed isolation, Bhutan was fortunate to inherit intact and rich cultural heritage. The Bhutanese take pride in having the advantage of unique culture and the country had the benefit of learning from the flaws of developed countries.

Gross National Happiness (GNH), as opposed to Gross Domestic Product (GDP) is the development philosophy of Bhutan. Preservation and promotion is one of the four pillars of this philosophy. GNH is mainstreamed in all the annual and five year plans of socio-economic development. Unlike in other countries, the Planning Commission in Bhutan is named as Gross National Happiness Commission and it is the apex body responsible for coordinating and formulating development policy and programmes.

Bhutan ratified the UNESCO Convention on Safeguarding Intangible Cultural Heritage (ICH) on 12/10/2005. The National Library & Archives, Department of Culture, Ministry of Home & Cultural Affairs, has been shouldering the responsibilities of implementation of activities of ICH required as per this convention.

Under the technical support and financial assistance coordinated by the UNESCO-Delhi, three capacity building workshops were conducted in Bhutan from 2012 to 2014 on different themes as follows;

1. Capacity Building Workshop on Implementation of the 2003 Convention at the national level from 14 to 18 May, 2012. It had the participation of a total of 28 participants which comprised of district culture officers, focal points from the National Library & Archives, Department of Culture, Folk Heritage Museum, Institute of Language & Cultural Studies, HELVETAS-Swiss Development organization- an NGO based in Bhutan having ICH mapping as one of their programmes.

2. Capacity Building Workshop on Community-based inventorying of Intangible Cultural Heritage under the Implementation of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage in Bhutan was held from April 2-9, 2013. There were 20 participants including district culture officers, focal points from the National Library & Archives, Royal Academy for performing arts, Institute of language and Cultural Studies, Institute Traditional Medicine, Institute of Zorig Chusum (13 arts of Bhutan), National Museum of Bhutan, representative from Local government officials and UNESCO Natcom -Bhutan.

3. The third and the final workshop on the Process of Preparing nomination Dossiers under the two lists of the Convention: Representative List of ICH and the List of ICH in Need of Urgent Safeguarding was held from 4 to 8 March 2014. There were participants from all the relevant agencies.

This Capacity Building Workshops were well-timed coinciding with the process of Inventorying ICH undertaken by Bhutan with the assistance and financing provide by the ICHCAP- korea and it facilitated to great extent.

Development of online database on Intangible Cultural Heritage of Bhutan is operational and in in steady progress. The objectives are to keep updating the data as an inventory resource for researchers and academicians, make the information reference depository for future generation of Bhutan.

Recognizing the urgent need to have Intangible Cultural Heritage Act in place, the Ministry of Home & Cultural Affairs, Royal Government of Bhutan signed a tri-partite agreement with the Faculty of Law, Kyushu University, Japan and UNESCO in October 2012. As per this agreement, the Department of Culture, Ministry of Home & Cultural Affairs, Royal Government of Bhutan is to receive assistance from the Faculty of Law, Kyushu University and UNESCO

for drafting the National Archives, Heritage Sites and Intangible Cultural heritage Bills of Bhutan.

Drafting the Intangible Cultural Heritage Bill began in January 2014 with the guidance and assistance from the Kyushu University, Japan and UNESCO. The final Bill is submitted to the Minister, Ministry of Home and Cultural Affairs, Royal Government of Bhutan for final submission to the Parliament of Bhutan.

The Royal Civil Service Commission of Bhutan is carrying out Organizational Development (OD) of the civil service with the objective of right-sizing the ministries/organizations. Taking advantage of this exercise, the Department of Culture has proposed a major overhaul of the department and one of the proposals is to have a unit for International affairs responsible for overseeing and reporting to International Organizations (UNESCO is one of them) on the activities and programs related to regional and international nature. The National Library & Archives of Bhutan, being one of the Divisions under the Department of Culture, has been executing the ICH programs as an interim responsibility as of now. Upon formalization of the OD, it is optimistic that there will be a legitimate and responsible unit for international programs related to cultural affairs too.

5. CHINA

China, with its long history, has rich and diverse intangible cultural heritage. The Chinese Government attaches great importance to the safeguarding of the intangible cultural heritage and fully supports UNESCO's efforts to safeguard the intangible cultural heritage of humanity. China has been participating actively in international actions and made its due contributions to the safeguarding of the intangible cultural heritage of humanity. On February 25, 2011, the Intangible Cultural Heritage Law of the People's Republic of China was adopted at the 19th Session of the Standing Committee of the 11th National People's Congress, which provides a solid guarantee for the long-term implementation and effective operation of the intangible cultural heritage safeguarding policies. From 2011 to 2016, nineteen more provinces (including autonomous regions and municipalities) have successively introduced their own intangible cultural heritage safeguarding regulations, thus bringing the total of provinces (including autonomous regions and municipalities) that have local intangible cultural heritage safeguarding regulations to twenty-four.

The Outline for Cultural Reform and Development during the Twelfth Five-Year Plan (2011-2015) issued by the Chinese Government mapped out the overall plan for the safeguarding of the intangible cultural heritage. The document clarified that the main goals of cultural reform and development during the Twelfth Five-Year Plan were to comprehensively strengthen the work related to the intangible cultural heritage with effective safeguarding as the premise and to strive to promote the creative transformation and innovative development of traditional Chinese culture, among which the revitalization of traditional crafts had already been written into the Chinese Government's working papers.

In 2012, the Ministry of Finance and the Ministry of Culture jointly issued the Measures on the Management of the Special Funds for the Safeguarding of Intangible Cultural Heritage, and established the said special funds. The funds are to support the national representative elements, the national representative bearers and the national Pilot Areas for Cultural Ecological Reserve for their surveys, documentation, preservation, research, transmission and dissemination. The funds can also be used to launch safeguarding and management work of intangible cultural heritage which include planning and drafting, investigation and research, promotion and publishing, training, database construction, and consultation. The National Development and Reform Commission has made relevant plans and programs to support the construction of facilities for safeguarding and utilization, and to promote dynamic safeguarding and transmission. In recent years, bearing in mind such concepts of safeguarding while improving, bringing intangible cultural heritage back to modern life, and ecological safeguarding that integrates intangible cultural heritage with daily life of the people, the Chinese Government has taken a series of safeguarding actions:

First, the Chinese Government has strengthened support and funding to heritage bearers and related practitioners. The efforts include the urgent documentation with 571 national representative bearers, continuous increase of financial support to national representative bearers for their practice and transmission activities (In 2016 the subsidy for said activities reached 20,000 RMB per person), funding for the establishment of 107 facilities for the safeguarding and utilization of intangible cultural heritage, and the initiative of Study and Training Program for Chinese Intangible Cultural Heritage Bearers, in which formal and non-formal education were integrated through intergenerational transmission with entrusted institutions of higher education, heritage bearers, and practitioners participating in the training and exchange activities, so as to realize enhanced viability.

Second, the Chinese Government has promoted the revitalization of traditional crafts. For traditional crafts and their traditional commercial activities, the Chinese Government has focused on the sustainability potential of the elements through production, circulation and trade. With the revitalization project of time-honored brands and the improvement of the safeguarding system, the government has promoted transmission and recreation of seventy-three traditional crafts that are on the National List of Representative Intangible Cultural Heritage Elements. 100 national intangible cultural heritage production and safeguarding demonstration bases were established and multiple national exhibitions were held. Through the China Traditional

Crafts Revitalization Plan, numerous policies and measures related to inventorying, talents training, industry support, market expansion, technology development, intellectual property rights protection, and the cooperation between traditional handicraftsmen and enterprises and universities have been proposed. As a result, the transmission, development and recreation of traditional crafts have improved and the cultural welfare enjoyed by the community and the public has been greatly enhanced.

Third, efforts have been made to safeguard the intangible cultural heritage as a whole. Eight national cultural and ecological safeguarding experimental zones have been newly established to support local governments' efforts to safeguard the elements and the natural ecological and cultural environment that ensures the viability as a whole. They have become safeguarding areas with enriched heritage sources, a strong safeguarding atmosphere, outstanding features and benefits for communities that have facilitated sustainable development of intangible cultural heritage in economic, social, and environmental dimensions. In addition, 4,153 villages have been identified as traditional Chinese Villages and carefully safeguarded with due respect for the villagers, as well as their lifestyle and cultural context, so that the viability and intergenerational transmission of intangible cultural heritage are to be ensured.

Fourth, the Chinese Government has made efforts to actively launch bilateral, sub-regional, regional and international intangible cultural heritage cooperation programs. From 2011 to 2016, international cooperation and exchanges were made with regards to the safeguarding and utilization of intangible cultural heritage between China and dozens of countries. Efforts on joint study, training, information sharing and mutual learning activities have enhanced mutual understanding and recognition. In regions of Africa and Eastern Europe, as well as in Japan and the Republic of Korea, cooperation network between communities, experts and research centers was greatly promoted through various activities including forums, seminars, and training courses. China actively participated in relevant international meetings and organized activities like the International Festival of Intangible Cultural Heritage in Chengdu, thus establishing regular platforms for the safeguarding and exchanges of intangible cultural heritage.

China has drafted this report in accordance with the requirements of the Intergovernmental Committee for the Safeguarding of Intangible Cultural Heritage of UNESCO concerning periodic reporting by states parties. This report includes three parts. The first part, drafted by the Chinese Central Government, primarily covers the Chinese Government's efforts to implement the Convention for the Safeguarding of the Intangible Cultural Heritage (hereinafter referred to as "the Convention") since the last report, including the current status of all elements included on the Representative List of the Intangible Cultural Heritage of Humanity. The second part, drafted by the Government of the Hong Kong Special Administrative Region of the People's Republic of China, addresses the implementation of the Convention by Hong Kong SAR. The third part, drafted by the Government of the Macao Special Administrative Region of the People's Republic of China, addresses the implementation of the Convention by Macao SAR.

The report has drawn on a wealth of materials provided by the communities and bearers concerned with those elements. In addition, scholars and experts of various fields, as well as relevant NGOs have also contributed to the preparation of the report.

Hong Kong Special Administrative Region

The Hong Kong Special Administrative Region Government (HKSARG) attaches great importance to the safeguarding of intangible cultural heritage (ICH) and has been implementing various administrative measures to protect ICH covering the scope of identification, documentation, research, preservation, promotion and transmission of the heritage; as well as the compilation of a territory-wide ICH inventory and the representative list of ICH for Hong Kong.

Macao Special Administrative Region

The Macao Special Administrative Region (SAR) of the People's Republic of China has developed and applied measures to safeguard its intangible cultural heritage by complying with several national guidelines: 'to focus on protection; salvaging as a priority step; to ensure

respectful practices and to transmit and sustainably develop intangible cultural heritage'. Safeguarding measures were developed by the Macao SAR government immediately after the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage came into effect in Macao under the Chief Executive's Dispatch No. 32/2006. Since 2006, the Cultural Affairs Bureau, being the competent body for implementing the Convention, has worked towards the establishment of a legal framework for the local intangible cultural heritage, conducting relevant surveys and studies, preparing submission files, supporting practitioners, and strengthening heritage promotion and education. Following much effort, Macao currently has ten elements identified as intangible cultural heritage, of which eight have been included in the Representative List of China's National Intangible Cultural Heritage and one is in the Representative List of the Intangible Cultural Heritage of Humanity.

Effective since March 1, 2014, the Macao's Cultural Heritage Protection Law encompasses intangible cultural heritage within its legal protection scope, marking a milestone on the preservation of heritage. As a consequence, heritage safeguarding works have been made by the Macao SAR government, including surveying and drafting of lists. The government has also pushed for safeguarding efforts to take place on a broader scale regarding the sustainable development and continuous transmission of intangible heritage. This has been done through various means, such as policy making, research projects, offering subsidies for heritage related activities and encouraging heritage transmission, in addition to holding annual festivities. As the result of a joint effort made by Guangdong, Hong Kong and Macao, the 'Yueju Opera (Cantonese Opera)' was included in the Representative List of China's National Intangible Cultural Heritage in 2006 and was inscribed by UNESCO on the Representative List of the Intangible Cultural Heritage of Humanity in 2009. The success of the inscription has raised social attention to the Yueju Opera (Cantonese Opera), and encouraged its safeguarding and transmission. In recent years, different government departments have progressively increased their investment in opera development, organised large-scale performances and heritage safeguarding was enhanced through a co-operation mechanism between Guangdong, Hong Kong and Macao. Meanwhile, the community has been sparing no efforts in promoting and preserving Yueju Opera (Cantonese Opera), with local opera groups holding performances, together with training and promotional activities for the ongoing transmission of the heritage. These initiatives are helping to cultivate the young generations' interest in Yueju Opera (Cantonese Opera) and such safeguarding activities have laid a solid groundwork for passing down and promoting this performing art.

For other intangible cultural heritage elements, the Macao SAR Government has been working closely with the local community. Positive achievements in different social sectors have encouraged the transmission and sustainable development of different intangible elements through, for example, exhibitions, performances, cultural exchange and training programmes, promotion within education institutions, among others.

6. CROATIA

The intangible cultural heritage of Croatia has been safeguarded continually due to the efforts of its bearers, various associations, NGOs and the state, scientific and professional institutions.

Since 1999, when the Act on the Protection and Preservation of Cultural Goods was passed, Croatia has inscribed elements of intangible heritage in its national Register of Cultural Property. The Act defines that:

“Intangible cultural property may be a variety of forms and phenomena of spiritual creativity that are transferred from one generation to another or through other methods, and in particular:

- languages, dialects, idioms and toponyms, as well as all types of oral literature;
- folklore creativity in the areas of music, dance, traditions, games, ceremonies, customs as well as other traditional folk values;
- traditional skills and crafts.

The Amendments to the Act, the establishment of a separate department for intangible cultural heritage at the Ministry of Culture (Service for Movable and Intangible Cultural Heritage), the establishment of the Commission for Intangible Cultural Heritage at the Ministry of Culture, and the ratification of the 2003 Convention, have to a large extent contributed to better, more organized activities in the protection and safeguarding of intangible heritage in the Republic of Croatia. More than 100 ICH elements have been inscribed in the Register up to 2012, which is the direct result of close cooperation with the bearers, citizens' associations and communities in compiling the texts and collecting the necessary documentation. These inscriptions in the Register and on UNESCO Lists have significantly contributed to the visibility of ICH and the development of various safeguarding projects, not only in Croatia but also in neighbouring countries, with which Croatia has been freely sharing experiences.

Measures undertaken by the communities and bearers of ICH elements inscribed on the Lists involve a wide range of activities, from ensuring direct transmission of knowledge (through workshops, lectures and individual work), through the presentation (local events, exhibitions, participation in fairs, etc.) and documentation of practices (videos, photos), to publishing various materials (leaflets, books and creating Internet pages).

The Ministry of Culture, through its conservation departments, which are spread throughout Croatia according to the administrative division of the country, ensures direct communication with persons associated with the intangible cultural heritage in particular areas, and this is facilitated by the fact that the staff of these conservation departments are natives of the areas and are often themselves bearers of certain traditions. Thus, the participation of bearers and communities in compiling this report was comprehensive, from cooperation with experts, to direct communication with the Ministry of Culture, where all the information was collated. The bearers are proud that their goods have been inscribed in the National Register and particularly the UNESCO Lists, and this has encouraged them to improve and continue to pass on these traditions, in the awareness that safeguarding is in their hands, so they are always ready to cooperate and they themselves initiate projects and the listing of intangible heritage. Intangible heritage has been increasingly included in various local and state strategic programmes and plans (culture and tourism, craftsmanship support, encouraging creativity and new ideas on traditional values and skills) and many means of raising awareness of intangible heritage are underway (festivals, exhibitions, workshops, education in schools and universities, research, media, and distribution of information via the Internet).

7. DJIBOUTI

The Republic of Djibouti ratified the 2003 Convention in August 2007. The main public institution responsible for safeguarding cultural property heritage is the Ministry of Muslim Affairs, Culture and Waqf Property (ministère des Affaires Musulmanes, de la Culture et des biens Waqfs - MAMCBW), created in 2013.

At this level it is important to stress that the Department of Culture has been the official structure responsible for safeguarding the ICH since 2006. The department's tasks include the identification, inventory-taking, safeguarding, enhancing, transmission and promotion of the intangible cultural heritage through the Cultural Heritage Office.

The ministry has spared no efforts in implementing the 2003 Convention since it was ratified. Its teams have benefited from capacity-building seminars, particularly in Tanzania in 2007 and in 2012 at the seminar for ICH capacity-building for directors of culture in East African countries, held in Nairobi.

It is worth highlighting the creation of a Department of Culture and the establishment of the tangible and intangible cultural heritage office, demonstrating that a specific administrative structure has begun to be established that can work for the safeguarding of the ICH at the national level. The former Director of Culture, who is trained in the subject and is the current Technical Advisor in charge of Culture, is also available.

Furthermore, the Department of Culture of the MAMCBW has issued a five-year plan proposal for the period 2013-2017, which includes among its strategic objectives the preservation of "cultural diversity, in order to foster inculturation and consolidate social cohesion and the protection and promotion of the tangible and intangible cultural heritage".

Moreover, respect for the cultural diversity of the country's populations is a national priority.

It should be emphasized that ICH safeguarding actions have been carried out, in the form of university and scientific research, publications on local cultures and activities to promote traditional expression and performing arts at festivals and exhibitions.

Civil society organizations have played an active part in numerous events, demonstrating their dynamism and involvement in the work of implementing the Convention.

They have also conceived or initiated ICH projects and programmes and attracted a growing number of the general public and young people interested in the many social domains and practices.

Civil society has thus provided a supporting and guiding role for communities, helping to raise their awareness and that of other stakeholders. All of these activities and programmes have benefited from media coverage that has been amplified by the social networks.

8. INDIA

Government of India has formulated and undertaken several measures to take care of the development of Tangible/Intangible Arts of the States. After ratification in 2005, Government has placed serious efforts through its various agencies, Semi-Government agencies, Regional Government agencies, NGOs that support the elements of Intangible Cultural Heritage by various ways for their growth, sustenance, further visibility, and development. The mission of the Ministry of Culture, Government of India is to preserve, promote and disseminate all forms of art and culture. In order to achieve this, the department undertakes the following activities which are directly concerned to the Scheme of Intangible Cultural Heritage of India.

The Mission Statement is presented in the official website of Ministry of Culture, Government of India- <http://www.indiaculture.nic.in/scheme-safeguarding-intangible-cultural-heritage-and-diverse-cultural-traditions-india>

India has a vast basket of living and diverse cultural traditions, traditional expressions, intangible cultural heritage comprising masterpieces which need institutional support and encouragement with a view to addressing areas critical for the survival and propagation of these forms of cultural heritage. Though, such preservation efforts are being carried out in a scattered form, a need is being felt to have an institutionalized and centralized Scheme for concerted efforts in the direction of professionally enhancing awareness and interest in Intangible Cultural Heritage, safeguarding, promoting and propagating it systematically.

For this purpose, the Ministry of Culture has formulated a Scheme titled 'Scheme for Safeguarding the Intangible Heritage and Diverse Cultural Traditions of India', with the objective of reinvigorating and revitalizing various institutions, groups, individuals, identified non-MOC institutions, non-government organisations, researchers and scholars so that they may engage in activities/ projects for strengthening, protecting, preserving and promoting the rich intangible cultural heritage of India.

The underlying principle is to streamline the following initiatives:

- 1) Maintenance and conservation of heritage
- 2) Administration of libraries
- 3) Promotion of literary, visual and performing arts
- 4) Promotion of institutional and individual non-official initiatives in the fields of art and culture
- 5) Entering into cultural agreements with foreign countries.
- 6) The functional spectrum of the Department ranges from creating cultural awareness from the grass root level to the international cultural exchange level.

The above mentioned initiatives pertaining to the mission statement of the Ministry of Culture govern all the safeguarding measures as well. These are implemented through multifarious schemes and mandates. Apart from the activities carried out through its Attached/ Subordinate Offices and Autonomous institutions, there are various grant-in-aid schemes being implemented directly by the Ministry. The grant-in-aid is given to voluntary Cultural Organizations/ individuals, in the form of financial assistance, who are engaged in the area of promotion of art and culture.

Web Link : <http://www.indiaculture.nic.in/schemes>

Ministry of Culture, India has appointed certain autonomous bodies (visit official website link: <http://www.indiaculture.nic.in/intangible-cultural-heritage>) which specifically work with the diverse art forms and includes traditions or living expressions inherited from our ancestors and are passed on to our descendants through oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

The functioning of these autonomous bodies permeates into all pervasive levels of reach and visibility related to the inscribed elements. Various Centres were subsequently established by the autonomous bodies. Sangeet Natak Akademi, which has been appointed as the nodal agency which directly implements the Scheme of Intangible Cultural Heritage of India, under the aegis of Ministry of Culture, Government of India, has established various 'Kendras'

(Centres) which exclusively work towards enhancement, training, dissemination and conservation of inscribed elements of India in the Representative List of Intangible Cultural Heritage of Humanity.

Apart from their outstanding brilliance from the perspective of aesthetics, the Intangible Cultural Heritage forms do play a role in reinforcing national integrity, fostering communal harmony, strengthens value-system and promoting the elements of humanism among the people of the country. Intangible cultural heritage creates among communities a sense of belonging and continuity, and is therefore, considered as the quintessence of creativity and cultural creation. The stakeholders have to strengthen their will and determination pertaining to the safeguarding and transmission of the intangible heritage. In order to ensure the sustainability of this process, government duty-bound to take more concrete measures facilitating the democratic participation of all stakeholders. A data collection process at an extensive level is required which may alter the existing policies and mindset related to this mechanism vis-à-vis intangible cultural heritage. (Visit official web link: <http://culturalmapping.nic.in/>).

India is a repertoire of an astounding wealth of living patterns and modes of heritage. With about 1400 dialects and 18 officially recognized languages, several religions, various styles of art, architecture, literature, music and dance and several lifestyle patterns, India represents the largest democracy with a seamless picture of unity in diversity. The intangible cultural heritage of India finds expression in the ideas, practices, beliefs and values shared by communities across long stretches of time and form a part of the collective memory of the nation. India's physical, ethnic and linguistic variety is as staggering as its cultural pluralism, which exists in a framework of inter-connectedness. In some instances, its cultural heritage is expressed as pan-Indian traditions not confined to a particular locality, genre or category, but as multiple forms, levels and versions inter-linked yet independent from one another. Underlying the diversity of India's heritage is the continuity of its civilization from the earliest times to the present and of the later additions by different influences.

9. JAMAICA

As a State Party to the 2003 UNESCO Convention for the safeguarding of the Intangible Cultural Heritage, Jamaica has aligned its long standing cultural heritage activities, particularly in the areas of research, documentation (including inventory making) and dissemination regarding the State Party's rich and diverse ICH to the Articles and Operational Directives of the Convention. Against this background, the Maroon heritage of Moore Town was inscribed to the Representative List of Intangible Cultural Heritage (2008). In this regard the African Caribbean Institute of Jamaica/Jamaica Memory Bank (ACIJ/JMB), a division of the Institute of Jamaica, and which has direct responsibility for research, documentation and inventories of the nation's Intangible Cultural Heritage, was designated the National Focal Point for the implementation of the Convention. The State Party, in addition to the existing structures, programmes and measures established for the recognition and safeguarding of the nation's cultural heritage has also sought to enhance and update these as necessary to be in concord with current best practices in the area of cultural heritage recognition, protection and preservation. Principal among these is the review and updating of the National Cultural Policy. An important aspect of this updating exercise is the explicit recognition of the Intangible Cultural Heritage and the resultant policy initiatives to ensure its safeguarding. This process is nearing completion and once finalised will serve to formally guide, legitimise and enhance existing best practice. Nevertheless, Jamaica has a robust operational system for the safeguarding of Intangible Cultural Heritage, evident in the work of the African Caribbean Institute of Jamaica/Jamaica Memory Bank, operating in concert and constant consultation with the various relevant stakeholder groups and communities throughout the country. This process has been greatly assisted by the support of UNESCO through a number of initiatives under the ICH banner. The inscription of the Heritage of Moore Town resulted in a multi-stage project, undertaken by the ACIJ/JMB with funding through the Norway Funds-in-Trust to enhance existing efforts to safeguard the ICH of this community.

Following the completion of this project, the Moore Town community was further engaged in a two part series of capacity building workshops also undertaken in 2013 and 2013 by the ACIJ/JMB, UNESCO supported and funded by the Japan- Funds-in-Trust, to further the aims of implementing the Convention. These interventions provided training, initially for the Moore Town Maroon community and later to a wider stakeholder grouping, in documenting and inventorying Intangible Cultural Heritage elements and encouraging wider understanding of the important rich and diverse nature of Jamaica's socio-cultural ethos. The expected outcomes include not only greater community participation in the safeguarding of ICH elements existing, but to also enhance public awareness of the importance of ICH in Jamaica generally and its role in nation building.

10. KAZAKHSTAN

The Republic of Kazakhstan pays special attention to the preservation of historical and cultural monuments, as well as the revival of the traditions and customs of the peoples living on the territory of the country.

The program “Cultural Heritage” was developed and implemented on behalf of the President in 2003. In the process of implementing this program, 78 monuments of history and culture were restored. Due to the program particular attention has been paid for the study of the Middle Ages music, including such genres as historical songs and kuys. Results of the study were published an anthology of Kazakh traditional music called «Мәңгілік сарын: қазақтың 1000 күйі, 1000 әні» (“Eternal melody: 1000 kuys and 1000 songs of Kazakhs”).

Three Kazakhstan nominations were included in the World List of the Intangible Cultural Heritage of Humanity - yurts, aitys and kuys in 2014 and 2015.

In the period from 2012 to 2017, more than 15 folklore ethnographic and musical ethnographic expeditions were organized in Kazakhstan and abroad. In 2014, the Ministry of Culture and Sports presented a 100-volume series of Kazakh folklore “Babalar sozi”. Also the same year, scientists published a collection under the name “Ayndar Aitys”. Kazakhstan for the purposes of continuity of generations conducts various training courses to train manufacturing felt products and souvenirs. In 2016, 10 practical training on felt was organized alone state. Two of them - in Kyzylorda oblast, one training in Aktau, Astana, Karaganda, Almaty; one training on embroidered biz-keste (awl- embroidery) - in Aktau, Baku (one training in each city), one wood carving training - in Aktau, one ceramics training in Kyzylorda, one jewelry art (with trainer from Germany Martina Dempf) training in Astana. More than 150 young masters took part in these trainings.

From 6 to 12 April of 2012 training was held for national experts on the implementation of the UNESCO Convention on the Protection of ICH in Astana.

In 2012-2016, the Union of Craftsmen of Kazakhstan held 19 trainings to train unemployed women and handicraft teachers in the village of Kurlyk, Mangistau region. This training was implemented within the framework of the Eurasia Foundation project, as a result, 307 people were trained.

Four trainings were held for the unemployed, low-paid women and handicraft teachers in the Karaganda region. As a result, more than 60 people passed courses and later became trainers in schools for people with disabilities. Also a felt shop was created in this region.

From April 24 to 28 of the 2017 week training was held on the traditional manufacture of felt products for rural women on the basis of the workshop “AigulLine” in Almaty. Organizers of this event were the UNESCO Cluster Office in Almaty.

The following nominations were included to the representative list of the intangible cultural heritage: multinational nominations Nauryz (jointly with Iran, Azerbaijan, Uzbekistan, Kyrgyzstan, Turkey, India, Pakistan, Afghanistan, Iraq, Turkmenistan, Tajikistan); multinational nomination “Hunting with hunting birds” (together with Mongolia, UAE, Saudi Arabia, Czech Republic, Hungary, Spain, etc.); multinational nomination “The tradition of making fine bread: lavash, Katyrma, zhupka, yufka” (together with Iran, Azerbaijan, Kyrgyzstan, Turkey); national nomination “Kazak kuresi”.

In the current year, a report on the implementation of the UNESCO Convention has been prepared, in which works for the last 6 years have been fully covered.

11. LATVIA

Intangible Cultural Heritage in Latvia is perceived and positioned as our strength in the field of culture as well as for our nation. State supports the safeguarding and development of ICH and its expressions in various ways – it is well represented in various strategic documents, including cross-sectoral, as well as a centralised system for its safeguarding and development has been established. All communities in Latvia are seen as equal and are encouraged to practice, use and transmit their ICH. Various mechanisms have been established to support NGOs working in the field of ICH, encourage ground level activities especially outside urban centres as well as local community involvement in identifying and documenting relevant ICH.

ICH in Latvia greatly relies on the general education as well as on cultural education systems - Ministry of Culture and the Latvian National Centre continuously advocate for the importance of maintaining and increasing cultural and artistic components in general education schools as well as support for professional cultural education institutions. Earmarked grants are ensured by state to strengthen the sustainability of ICH, especially Tradition of Song and Dance Celebration in Latvia. Another important component that supports the safeguarding and promotion of ICH is interest-related education provided by the National Centre for Education.

The Latvian National Centre for Culture is the responsible body in Latvia for the implementation of the Convention. In 2016 the Law on Intangible Cultural Heritage was adopted – it establishes the National List of ICH, the Council of the ICH, provisions for funding for ICH projects and activities (including preparation of nominations) by the State Culture Capital Foundation, rights of communities to use and transmit its ICH.

From 2012 – 2016 Latvia served as a member at the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage – it was a very important and valuable experience to develop capacities of our national experts and respective institutions. Following this in 2017 the UNESCO Chair on Intangible Cultural Heritage Policy and Law was established at the Latvian Academy of Culture.

Over the last five years, the following aspects should be highlighted regarding the implementation of the Convention:

- Adoption of the Law on Intangible Cultural Heritage in 2016;
- Growing and expanding research in the field of culture, including ICH and Tradition of Song and Dance Celebration especially, and flourishing cooperation internationally on topics related to ICH on academic and research level;
- Carrying out of quality and quantitative studies and monitoring of ICH tradition practitioners, bearers, general public, especially regarding the Tradition of Song and Dance Celebration;
- Increasing number and quality of in-service training, continuous and non-formal education programmes related to ICH provided by state as well as relevant associations working in the field of ICH;
- Approaching between ICH and the professional cultural education as both fields are under the responsibility of the Latvian National Centre for Culture;
- Advancing of communities and associations in assuming responsibility for safeguarding, promoting, raising awareness of, documenting, organising events on ICH in their locality or interest;
- Annually growing budget provided by the State Culture Capital Foundation for ICH and traditional culture, and respective growing interest and number of applications to carry out various activities related to ICH.

Implementation of the Convention has resulted in greater awareness in the society about ICH, evaluation and discussion about ICH in Latvia and growing interest about various ICH expressions as well as respect towards tradition bearers. Song and Dance Celebration has contributed to raise positive attitudes and pride about ICH in Latvia.

12. LEBANON

Lebanon ratified the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO) in 2007.

The implementation of the Convention began in Lebanon with its role as a partner country with Jordan, Egypt and, in part, Syria, in the Mediterranean Living Heritage project (MedLiHer-UNESCO/EU, 2009-2012). As part of the project, an inventory of the existing structures, programmes and experiences for the safeguarding of the intangible cultural heritage was made in 2009-2010. Similarly, inventories of declaimed or sung poetry, particularly Al-Zajal, were made in 2011-2012, resulting in the creation of a National Intangible Cultural Heritage Register in 2013 and the inscription of Al-Zajal as the first element on this register. At the international level, Al-Zajal declaimed or sung poetry was inscribed on UNESCO's Representative List of the Intangible Cultural Heritage in 2014.

The main result of this project was to build national and local capacity. Workshops, organized as part of this project or by UNESCO's Regional Office in Beirut, trained members of a national team made up of officials from the Ministry for Culture, academics from various Lebanese universities and representatives of the country's various communities and regions.

With the MedLiHer project, the country seemed to have made a positive start on implementing the 2003 Convention. However, changes that have taken place at the Ministry for Culture (retirement and transfers of officials) have been slowing the process down since 2014. In the same year, a decree for the creation of a Department of Intangible Cultural Heritage at the Ministry for Culture was promulgated as part of a restructuring of the institution (2008). However, this department is not yet operational and, consequently, activities relating to the safeguarding of the intangible cultural heritage have been shelved.

This absence of projects at the Ministry for Culture has been partially compensated by the development of very specific activities by UNESCO's Regional Office in Beirut and the Lebanese National Commission for UNESCO.

Thanks to a close collaboration between these two bodies, a project to draw up a sectoral cultural policy for the safeguarding of the intangible cultural heritage was created in 2016-2017. Prepared in concert with the members of the former national team, comprising, as mentioned above, former officials of the Ministry for Culture, academics at Lebanese universities and representatives of the country's communities, the project aims to relaunch activities for the implementation of the 2003 Convention at the Department of Intangible Cultural Heritage at the Ministry for Culture. Its key objectives are to use the intangible cultural heritage to strengthen the national identity (which has been seriously eroded by the events that have taken place in Lebanon over the last 40 years), while respecting religious and ethnic diversity, and for the purposes of sustainable development. The main activities proposed by the project are the development of activities to safeguard the intangible cultural heritage, including inventorying, at the Department of Intangible Cultural Heritage at the Ministry for Culture, the reconstitution of a national team dedicated to the safeguarding of the intangible cultural heritage in partnership with local communities, and national and local capacity-building. This project also entails a bill that, if passed, will regulate the safeguarding of the intangible cultural heritage. The Ministry for Culture has been studying this project to draw up a sectoral cultural policy since December 2017.

At the international level, Lebanon has been sitting on the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage since 2016, with a four-year mandate.

13. LITHUANIA

Lithuania continues to improve and develop the national legislation for intangible cultural heritage preservation, research and promotion. In 2015 a new recast of the Law of National Heritage Products (2007) was adopted. The Law defined a system of stimulating and supporting traditional craftsmen. It contributed to developing the field of traditional crafts in general. The Law set up series of measures aiming to facilitate working conditions for craftsmen, to promote craftsmanship through training programmes and to reinforce the network of traditional crafts' centres. It also contributed to awareness raising among communities, their perception of intangible cultural heritage, its value and the need for its safeguarding.

In 2016 a new recast of the Law on the Principles of State Protection of Ethnic Culture was adopted. It incorporated the reference to the 2003 Convention and reinforced the role of the Council for the Protection of Ethnic Culture as consulting body. The Law also incorporated an annual national system of awarding (J.Basanavičius Award) offered for the research and creativity in the field of intangible cultural heritage.

The Law on the Song and Dance Celebrations (2007) is one of the most important legal measures ensuring the preservation of the multinational element inscribed on the Representative List at national level. The Programmes for the Song and Dance Celebration's Safeguarding and the Action plans, as stipulated by the Law, contributed to ensuring the organisational process of events of such a big scale.

In 2011 the Programme for Safeguarding the Products of the National Heritage, its Market and Development of Traditional Crafts for 2012-2020 was adopted. The Programme determined series of measures focused on an effectiveness of the training system of traditional crafts, its representation and manifestation in Lithuania and abroad, a creation of beneficial environment for crafters.

In 2013 the Lithuanian Council for Culture reinforced the Programme of Traditional Culture by supporting various initiatives related to the Lithuanian elements inscribed on the Representative List as well as the Programme of Amateur Arts related to intangible cultural heritage. Many projects and initiatives were implemented with a view to foster a non-formal transmission and capacity-building activities through various training sessions, workshops, ICH camps for all generations. Various conferences, research studies, publications serve as effective means for safeguarding and promotion of intangible cultural heritage.

In 2016 the grants for craftsmen, certified masters and their apprentices as well as for the best crafts centres were established. It contributed to fostering the sector, stimulating the communities and NGOs to be motivated and engaged in preservation of their living traditions, skills and practices.

In 2016 the Council for the Protection of Ethnic Culture launched the Programme for the Research of Ethnic Culture aiming at defining the problems related to safeguarding, preservation and promotion of intangible cultural heritage.

The Programme for the Development of Ethnic Culture (2010-2014) and the Action Plan for the Development of Ethnic Culture (2015-2018) emphasized the need to reinforce activities ensuring the continuity of intangible cultural heritage, as well as safeguarding regional and local peculiarities within the ethnographic regions.

In 2015-2017 Lithuania renewed previously drafted methodology for creating the National Inventory of Intangible Cultural Heritage and newly elaborated a system for its creation as informational basis. In 2015 the Ministry of Culture approved the Regulation of the National Inventory and in 2016 an investments' project for the creation and establishment of such informational basis was adopted. In the end of 2017 the National Inventory was launched and 10 elements were inscribed on the Inventory by the Commission of Intangible Cultural Heritage as consulting body of the Lithuanian National Culture Centre.

An effective ICH awareness raising measure relates to the annual proclamation of the year dedicated to some specific subject or personality by the Parliament. The recent proclamations

prove the relevance of the need of ICH safeguarding to the Lithuanian society: 2013 – The Year of Dialects, 2015 – The Year of Ethnographic Regions, 2016 – The Year of Communities, 2017 – The Year of National Costume and Hill-forts. These proclamations promoted ICH and stimulated many ICH safeguarding activities of communities as well as emphasized the role of ICH in the mass media.

14. MALAWI

From 2003 to 2010, (the Government of Malawi acceded to the Convention in 2010), the Department of Culture carried out a number of awareness raising conferences with officials, traditional authorities, teachers, youth, journalists and communities. After the accession, the department embarked on review of the cultural policy and relevant legislation, as well as strengthened capacities for implementation of the Convention through training community youth on community-based inventorying of ICH.

In 2015, the Department of Culture finally convinced cabinet, after years of lobbying, to approve the National Culture Policy which recognizes the importance of ICH. The policy also provides for the establishment of a National Arts and Heritage Council to spearhead both the preservation of natural heritage and safeguarding of cultural heritage. It further provides for the review of the relevant pieces of legislation such as the Arts and Craft Act, Monuments and Relics Act, Museums Act and Copyright Act. All the relevant pieces of legislation have been revised but only the Copyright Act of 1989 has so far gone through parliament and in 2015 the amendment became law. The Act now emphasizes the importance of “expressions of folklore” and provides the qualifications for it which are in line with the 2003 Convention. It also ensures there is benefit sharing with communities, groups and individuals for any form of exploitation of folklore for commercial purposes.

A group of experts were trained in a series of sub-regional capacity building courses organised by the UNESCO Regional Office for Southern Africa (UNESCO-ROSA) between 2013 and 2015. Seven professionals from Malawi were capacitated during these courses creating a core team of experts on 2003 Convention. A series of trainings on community-based inventorying of ICH were conducted between 2010 and 2016. The target groups of the training were government officers in museums, arts and crafts, youth, community leaders and teachers. The trainings were in two categories. The first category was for trainers and the second was for practitioners in the communities. The trainers were the government officers and teachers while the practitioners were youth, community leaders and other community members.

The trained communities were then supported to establish community-based inventories which were included in the national inventories.

Three national inventories were elaborated between 2007 and 2015. Since 2013, five elements namely; Tchopa, the Sacrificial Dance of the Lhomwe People of Southern Malawi; Nsima, the Culinary Tradition of Malawi; Kukwengula Mabwese, the Tradition of Extracting Oil from Palm Fruit Among the Nyakyusa of Northern Malawi; Mwinoghe, the Joyous Dance of the Sukwa People; and Sansi/Mbira Music Playing, have since been nominated for inscription on the UNESCO Representative List of Intangible Cultural Heritage of Humanity and one element, Kaligo Music Playing, was nominated to the ICH in Need for Urgent Safeguarding List. One of the nominations, Tchopa the Sacrificial Dance, was inscribed in 2014. The rest are yet to be treated following the order of priority given by the State.

Malawi was the pioneer of a sub-regional cooperation project to strengthen capacities for implementation of the 2003 Convention among seven countries in Southern Africa namely, Botswana, Lesotho, Namibia, Malawi, Swaziland, Zambia and Zimbabwe. The sub-regional cooperation has led to the creation of a platform called Southern Africa ICH Platform which is hosted by University of Chinhoyi in Zimbabwe. The platform has a website and publishes a periodic newsletter. The platform has a database called Southern Africa ICH Database onto which the seven countries have uploaded their ICH inventories. Malawi also facilitated establishment of ties with other regional platforms such as ICH Asia-Pacific platform for exchange of information on ICH activities to find common grounds for cooperation.

15. MALI

Since gaining independence in 1960, Mali has made continuous efforts to preserve and promote the elements of the national heritage.

On the international level, Mali has ratified several Conventions, including the 2003 Convention. In implementing this Convention, Mali's work has resulted in the inscription of six elements on the Representative List of the Intangible Cultural Heritage (the "Cultural space of the Yaaral and Degal" in 2008; the "Septennial re-roofing ceremony of the Kamablon, sacred house of Kangaba" in 2009; the "Manden Charter, proclaimed in Kurukan Fuga" in 2009; the "Cultural practices and expressions linked to the balafon of the Senufo communities of Mali, Burkina Faso and Côte d'Ivoire" in 2012; multinational nomination submitted with Burkina Faso and Côte d'Ivoire and the "Practices and knowledge linked to the Imzad of the Tuareg communities of Algeria, Mali and Niger" in 2013; multinational nomination submitted with Algeria and Niger and the "Coming forth of the masks and puppets in Markala" in 2014) and two (02) elements on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding (the "Sanké mon, collective fishing rite of the Sanké" in 2009 and the "Secret society of the Kôrêdugaw, the rite of wisdom" in Mali in 2011).

At national level, the "Cultural space of the Yaaral and Degal" was classed as national heritage by Decree No. 08-789/P-RM of 31 December 2008; the "Sanké mon, collective fishing rite of the Sanké" by Decree No. 2011- 239 P-RM of 12 May 2011, the "Manden Charter, proclaimed in Kurukan Fuga" by Decree No. 2011- 238 P-RM of 12 May 2011, the "Septennial re-roofing ceremony of the Kamablon, sacred house of Kangaba" by Decree No. 2011- 237 P-RM of 12 May 2011, the "Secret society of the Kôrêdugaw, the rite of wisdom" by Decree No. 2011-236 P-RM of 12 May 2011 and the "Cultural practices and expressions linked to the Balafon (Bala)" by Decree No. 2012-732/P-RM of 28 December 2012. The same elements are inscribed in the national cultural heritage inventory.

Since 2005, Mali has established an indicative list of five forms of cultural expression with a view to proposing them for inscription on the List of the Intangible Cultural Heritage. Following the inscription of the "Manden Charter, proclaimed in Kurukan Fuga", the "Septennial re-roofing ceremony of the Kamablon, sacred house of Kangaba", the "Secret society of the Kôrêdugaw, the rite of wisdom" and the "Coming forth of the masks and puppets in Markala", the Indicative List now includes the "Sigi", a Dogon initiation ceremony that commemorates the transfer into a snake of the soul of the first dead ancestor, mass weddings at Banamba and the Dogon divination table or art.

In order to comply more closely with the inscription criteria and to ensure that the elements are regularly monitored, the capacities of the National Directorate of Cultural Heritage have been strengthened with the creation of nine (09) Regional Cultural Directorates and nine (09) Cultural Missions around the cultural heritage elements inscribed and/or classified.

At local level, a local heritage safeguarding commission has been created in each municipality, made up of administrative, municipal and customary authorities, the role of which is to inform and raise the awareness of the communities. The commission gives its opinion on all questions relating to the protection and promotion of local heritage and is responsible for organizing the communities to participate in work to restore, maintain and operate cultural infrastructures.

Despite the many efforts made, the cultural elements are not protected from threats, including the insecurity that remains after Mali's security crisis in 2012 and inclement weather. Religious extremists have banned the populations from experiencing their traditions, social practices, rituals and festive events, let alone enjoying oral expressions and ceremonial performances. It is therefore important to persevere and be vigilant at all levels.

16. MAURITANIA

To increase the level of responsibility in managing its cultural heritage, Mauritania has put in place since 2016 a new institution called the National Conservation of Heritage and Culture (Conservation Nationale du Patrimoine et de la Culture) which covers all heritage and cultural structures in the country.

This institution is the main authority in charge of managing the tangible and intangible cultural heritage. As for ICH, there is also a national commission of Intangible Cultural Heritage which plays an advisory role in implementing the 2003 Convention.

This commission includes representatives of the communities, researchers and representatives of civil society, in addition to government officials.

Mauritania has implemented the Programme for Promoting Cultural and Natural Heritage for Development (Programme de valorisation du patrimoine culturel et naturel pour le développement - PVPCND).

The PVPCND is part of the government's overall vision translated into the National Plan for Cultural Development which constitutes the strategic framework for the conservation of cultural heritage and carrying out large-scale cultural actions, including: (i) preparation of a cultural policy; (ii) consolidation of the legal framework regulating the various cultural actions; (iii) recovery of the governmental institutions in charge of culture and (iv) implementation of programmes that can create new dynamics in cultural action.

One component of this programme is specific to the revitalization of the heritage of values (ICH) which concerns mainly safeguarding measures and activities for the Mauritanian ICH.

The setting up of a special fund by the government to finance cultural, youth and sports development activities also constitutes formidable support for implementation of the 2003 Convention.

A national event called “FESTIVAL NATIONAL DES VILLES ANCIENNES” (NATIONAL FESTIVAL OF THE OLD TOWNS”) is organized each year by the Ministry for Culture and Craft in one of the old towns of Mauritania. Six editions of this festival have already taken place. It is an opportunity to promote the country's cultural heritage, including its intangible cultural heritage.

This festival gives all the communities the chance to present their specific cultures and to benefit from media coverage to create awareness of them throughout the country and beyond.

The public authorities at the highest level regard this event as of particular importance. The President of the Republic has always attended the launch of these events, making an opening speech in which he emphasises national cultural policy and strategy.

Numerous festivals also take place throughout the year across the country, covering all areas of culture (the Néma Peace Festival, the Ain Varba Festival, the Kiffa Festival of Culture, the Kaédi Festival of National Unity, the Aleg Festival of Culture and the Arts, the Badabé Festival of Culture, the Bennechab Festival, etc).

These festivals, of which there are more than 60, constitute an appropriate framework for safeguarding the intangible cultural heritage. They are completely in keeping with the implementation of the 2003 Convention. They raise awareness of and popularize the ICH in Mauritania.

17. MEXICO

The Second Report of Mexico on the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage results from the work of collaboration and joint cooperation established by the Secretariat of Culture of the United Mexican States, through the Directorate of World Heritage (DPM) of the National Institute of Anthropology and History (INAH) and the Directorate General of Popular, Indigenous and Urban Cultures (DGCPIU), who have been developing actions to promote the safeguarding of practices and cultural expressions that are part of the Intangible Cultural Heritage.

With the creation of the Secretariat of Culture of the United Mexican States in December 2015 important advances have been achieved in the area of cultural policy, by having the General Law of Culture and Cultural Rights that allows addressing aspects of great relevance in terms of safeguard of the Intangible cultural heritage (ICH) considered in Articles 2º Fractions III and V; 3rd, 5th, 7th Fractions II, III, IV; 10th and 11th Fraction II; 15º, without contravening Art. 16º, Art. 18º Fraction IV; Art. 19º Fraction VIII and articles 39º to 40º.

The Secretariat of Culture has carried out multiple and diverse actions that include both the holding of Forums, Congresses, Colloquiums, Seminars and Workshops, as well as the follow-up of the cultural expressions inscribed in the Representative List of the Intangible Cultural Heritage.

It is worth mentioning in this report two important actions that mark a milestone in the history of Mexico:

- The Forum: "Intangible Cultural Heritage. Collective Rights", celebrated in November of 2017, event held by the Secretariat of Culture in the installations of the Senate of the Republic.
- Another relevant action is the work carried out for the installation of the Commission of Intangible Cultural Heritage coordinated by Secretariat of Culture with the aim of being a national normative body that coordinates, deliberates and adopts decisions on the real issues with the safeguarding of the intangible cultural heritage of Mexico, installed in January 2018.

These and many other actions are presented in the following sections, which reflect the impact of public policies aimed at safeguarding its Intangible Cultural Heritage.

18. MONGOLIA

Since Mongolia joined the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in 2005, a total of 13 elements of the Intangible Cultural Heritage (ICH) has been inscribed in the UNESCO's List. The Government of Mongolia has been implemented short, mid-term and long-term safeguarding measures towards protection, inheritance and dissemination of these heritages to strengthen the sustainable viability.

- 2014 Law on the Protection of the Cultural Heritage was amended and Safeguard of Intangible Cultural Heritage and promotion of bearers was reflected in it in order to safeguard, inherit and disseminate intangible cultural heritage and create an enabling legal environment for the protection of rights of bearer of intangible cultural heritage and for the protection, inheritance and dissemination of intangible cultural heritage. In addition, procedures related to the safeguard of the intangible cultural heritage was developed and adopted within the framework of the Law. For instance, "Procedure for the investigation and research of intangible cultural heritage" with the Decree A151 of the Minister of Education, Culture and Science on 30th of April, 2015 and "Honoring Procedure for the bearers who have contributed to the promotion and dissemination of the intangible cultural heritage at the national and worldwide level" with the Resolution No.145 of the Government of Mongolia on the 7th of March, 2016 were adopted respectively.
- Provided support in the process of educating youth and children about intangible cultural heritage and disseminating it as a national pride, and urging them to cultivate awareness of respecting and honoring the intangible cultural heritage and developing mass movement through the formal and informal training.
- During the reporting period, about 10 mid-term and long-term National Programmes related to the ICH have been implemented in order to protect, inherit, disseminate the intangible cultural heritage and promote the cultural diversity. Ministry of Education, Culture, Science and Sports is developing "National Comprehensive Programme of Safeguarding Intangible Cultural Heritage 2018-2025" with the aim of further protecting the rights of bearers of intangible cultural heritage and intangible cultural heritage in Mongolia and continuing the efforts to further strengthen the capacity of existence and ensure participation.
- Since 2010, registration and information, documentation of intangible cultural heritage and its bearers have been updated annually and the state integrated registration and information database have been made available to the public in an accountable and accessible manner.

Following elements which were inscribed in the UNESCO's Representative List of Intangible Cultural Heritage of Humanity have been included in this report:

- Urtiin Duu, traditional folk long song (2008)
- Traditional music of the Morin Khuur (horse-headed fiddle) (2008)
- Naadam, Mongolian traditional festival (2010)
- Mongolian traditional art of Khöömei (2010)
- Falconry (2010)
- Traditional craftsmanship of the Mongol Ger and its associated customs (2013)
- Mongolian knuckle-bone shooting (2014)

19. MONTENEGRO

Confirmation of the Convention in 2009 and adoption of the Cultural Properties Protection Act in 2010 were necessary basic steps towards proper management of the process of protection and safeguarding of intangible cultural heritage. Following that activities, in October 2011, Ministry of Culture together with UNESCO Regional Bureau for Science and Culture in Europe (Venice) had organized Community based Inventory Making of ICH Workshop, led by two UNESCO experts. Participants to the Workshop were representatives of state and local institutions in charged for the protection and the safeguarding of ICH (Ministry of Culture, Administration for the Protection of Cultural Properties, National Museum of Montenegro, local museums), and also representatives from civil society which were dealing with the projects and activities dedicated to the ICH, or were bearers of some of the elements. Based on the lessons learned after the implementation of this activity, Ministry of Culture, together with the Administration for the Protection of Cultural Properties and National Museum of Montenegro, within the Annual Programme of Protection and Preservation of Cultural Properties for 2012 had implemented project of Inventorying of ICH which was conducted in all municipalities in Montenegro.

The project engaged all available experts in this field, who had carried one month of field work on inventorying. The project resulted with Preliminary list of ICH elements which has around 200 items, and which is open for further, continuous extensions. The list was used as base for further planning of the activities, primarily for the analyses of potential cultural properties which could be added to the Register, upon the the conduction of legal procedure of the analyses of cultural values. Since the Cultural Properties Act has prescribed the same status and similar procedures for all cultural properties - moveable, immovable and intangible, the legal protection procedures were conducted for 16 intangible cultural properties until now, which are now part of the Register of Cultural Properties and one element is currently in the procedure. Among 16 intangible cultural properties it is possible to understand diversities of cultural heritage in Montenegro, since there are elements from different parts of the country and of different importance (local and national).

In March 2017 Ministry of Culture together with UNESCO II category Regional Centre for Intangible Cultural Heritage from Sofia had organized another workshop dedicated to the process of preparation of Nomination file. Since the activity was planned and organized as part of the internal strategy on the ICH, the majority of the participants were the same as in the previous workshop. This workshop was a primary step towards the first nomination file that Montenegro will candidate towards UNESCO Representative List – Boka Navy. In the meanwhile, Ministry of Culture thorough the annual programmes of protection and preservation of cultural properties, and by additional modules of finance, continuously supports the activities which promote protected intangible cultural properties. ICH is set as one of the priority within the cultural policy through the National Programme of Cultural Development, as a 5 year strategic document on cultural policy. Lot of efforts were invested in public promotion of ICH and its importance though media, especially in 2014, when celebration of European Heritage Days in Montenegro was dedicated to the ICH.

20. NIGERIA

Since ratification and deposit of instrument of ratification for the Convention on the Safeguarding of the Intangible Cultural Heritage to the Director General of UNESCO in 2005, a number of steps have been taken to ensure and enhance the implementation of the Convention nationally. The creation of National Committee on Oral and Intangible Cultural Heritage to raise awareness and educate the Communities on the importance of the Convention and the roles and expectations from the Community in its effective implementation at the national, regional and local levels. The resultant output of the initiative was the First Inventory of Intangible Cultural Resources of Nigeria with Community members pointing out what they agree to be their ICH.

As a safeguarding measure for Intangible Cultural Heritage, the Living Human Treasures Award System was established in 2007 with the funding support from the UNESCO - Norwegian Fund - In - Trust to encourage, inspire and motivate ICH bearer and practitioners to stick to the art forms and transmit it from generation to generation.

Harmonious working relationship has been forged between communities in Nigeria and Government Culture Officials which resulted in four nominations being inscribed on the Representative List of Intangible Cultural Heritage of Humanity. The four elements namely: Oral Heritage of Gelede, a joint nomination by Nigeria, Togo and Republic of Benin as well as the Ifa Divination System were inscribed in 2008 while Ijele Masquerade and Argungu International Fishing and Cultural Festival were inscribed on the List in 2009 and 2016 respectively. Aside the joint initiative by the Federal Ministry of Information and Culture and UNESCO to domesticate 2003 Convention in 2011, there are further efforts to improve on it in the last six years. The UNESCO Japanese Fund - In - Trust three year project titled "Support to the effective implementation of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage in Nigeria" lends credence to the above assertion. The project started in 2014 and afforded Nigeria the opportunity to do the following: set up a Project Advisory Committee; raise awareness about the Convention; organize Workshops on Policy Revision, Community Based Inventory; Generation of Community Inventories for the three pilot Communities that were trained and Workshop for Nomination for government Officials. The outcome provided us the data to use in updating the National Inventory of Intangible Cultural Resources of Nigeria and increased the national capacity to participate effectively in the operational mechanisms of the Convention, like nominations to Representative and Urgent Safeguarding Lists, Request for International Assistance, etc.

Efforts to domesticate the Convention has received a huge boost with the adoption of the motion or all UNESCO Cultural Conventions ratified by Nigeria to be harmonized with our national policy on Culture by the National Council on Tourism, Culture and National Orientation. The Organ included 36 States and the Federal Capital Territory, the Federal Ministry of Information and Culture, and the Cultural and Tourism Parastatals of the Ministry. The updating of National Inventory is presently being done based on the submission of Inventories from the three Communities where researches had been carried out. A new project document is being developed or the second phase of the ICH Project which would cover six Communities to advance the scope and further strengthen the national capacities in terms of 2003 Convention's implementation. We acknowledge the UNESCO - Japanese Fund - In - Trust for added impetus in strengthening the nation's capacities to effectively implement the 2003 Convention. We, therefore call on State Parties, in the spirit of international cooperation, to support Nigeria's implementation initiatives.

21. OMAN

This is the second report the Sultanate of Oman submits on the implementation of the International Convention for the Safeguarding of the Intangible Cultural Heritage (hereinafter “Convention”) and the status of the Omani elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity (hereinafter “Representative List”). This report reflects the Sultanate’s efforts to preserve the Omani intangible heritage by collecting and documenting it and instilling its importance in the young Omani generations.

The Sultanate has been keen to develop plans and programs to document its intangible heritage through field collection and monitoring. In 2013, it updated its inventory lists adding many elements that the 2010 inventory did not include. Moreover, the projects of oral history collection and intangible heritage elements programs implemented by the government or carried out by society members diversified the relevant field documentation programs.

The Sultanate has made good strides in enacting laws and legislations to organize this area. Besides regulations and standards already in force, the Sultanate is looking forward to issuing the Omani Cultural Heritage Law, which is an integrated framework for heritage preservation and documentation. It will also include legal provisions that limit the abuse and distortion of the Omani intangible heritage and help develop the plans and programs aimed at incorporating it in the development plans and programs in the country.

In addition, the Sultanate believes in the importance of young people in preserving the intangible heritage and the need to instill the significance of this heritage within them. Therefore, many programs aim to transfer this heritage from one generation to the next, sensitize young people of its significance as the national identity of the society, and encourage its study and research through educational and academic curricula in schools and universities.

At the level of media promotion and awareness of the importance of this heritage, the Sultanate launched Oman Cultural Channel to highlight the Omani heritage, both tangible and intangible, and to present it to the public. Many drama and media programs highlight this heritage along with various Omani traditional competitions at media and talk shows. In addition, works of art, such as photography, cinema, and theatre, employ the Omani traditional arts creatively.

The Sultanate has also developed a number of programs on the promotion, preservation and protection of the Omani elements inscribed on the Representative List. The Sultanate spreads these elements throughout the world through the Omani cultural weeks and days organized worldwide and in many festivals held in different continents in which the Sultanate takes part alongside displaying these elements in local festivals. At the level sponsoring the practitioners of these elements, the competent Omani authorities organize specialized workshops for the transfer of these elements over generations through educating the young to master their practice and adhere to them. They also organize specialized and promotional contests for these elements. Practitioners of the traditional arts and holders of the intangible heritage represent the basis for the preservation and protection thereof because they present it. Therefore, they are the direct target of the preservation and protection programs. The preservation and documentation of heritage is an integrated responsibility shared by society, government and private sector institutions in the Sultanate of Oman.

Therefore, it is possible to say that the Sultanate, since the ratification of the Convention in 2005, has gone a long way in its implementation, employing this heritage, raising awareness of its importance, and developing programs and plans to improve the skills of those in charge of implementing the Convention as detailed in this Report of the Sultanate of Oman.

22. PAKISTAN

Pakistan has been blessed with immense cultural diversity. The historic sites of Ghandhara and Indus Valley Civilizations are in fact complemented by magnificent intangible cultural heritage comprising, practices, expressions, knowledge and skills, oral traditions, performing arts, social practices and festivals. Each Province of Pakistan has its own unique cultural traditions. The indigenous knowledge, traditions and expressions which developed over centuries through interaction of human being with their environment and guided our forefathers against hunger, diseases, natural disasters, are our cultural heritage. We are of the firm belief that our cultural heritage is a guarantee of sustainable development. Therefore, we are committed to safeguard this heritage for the sake of continuity of our identity and sustainability.

Pakistan ratified the UNESCO Convention, for the safeguarding of the intangible cultural heritage in 2005 and the erstwhile Ministry of Culture was assigned the business relating to ICH. As a result of 18th Constitutional Amendment Act, 2010 the cultural subjects were devolved to provinces. However, there was a need of a focal point at federal level to fulfill international obligations and commitments. Therefore, National History and Literary Heritage Division has been created under Ministry of information, Broadcasting, National History and Literary Heritage and assigned the business of Safeguarding Intangible Cultural Heritage.

Pakistan has been able to establish ICH Inventory and inscribe two ICH elements as multinational nominations “Nowrouz” and “Falconry” on Representative List of the intangible cultural heritage of humanity. Recently a dossier of ICH element “SuriJajek” traditional meteorological and astronomical practice based on the observation of the Sun, Moon and Stars in reference to the local topography has been submitted for its inscription on List of intangible cultural heritage in need of Urgent Safeguarding which has passed the technical requirements for its inscription. Preparing dossier of “Suri Jajek” was a joint effort of National History and Literary Heritage Division, Provincial Government of KPK province and UNESCO Pakistan office in collaboration with an NGO i.e. THAAP. Participation of all community members was ensured for obtaining free, fair and informed consent of all representatives of the communities.

We are of the firm belief that objectives of the Convention on safeguarding of the intangible cultural heritage can only be achieved with active participation of the communities concerned because they enact and transmit the ICH. They carry with them knowledge and skill for enacting and transmitting the ICH. It is their knowledge and they are its owner. No safeguarding plan can be succeeded without participation of the communities and their consent. Therefore, we are actively working on a project of capacity building of the communities concerned on inventorying their ICH. This project is also being carried out in collaboration with local NGOs and the respective provincial governments. We are committed to achieve the objective of safeguarding our rich intangible cultural heritage with the help of communities, provincial governments and International institutions and participation of the communities groups and the individuals concerned.

23. PALESTINE

The Ministry of Culture has adopted a specialized program to protect the cultural heritage.

Preparation of the Palestinian Intangible Cultural Heritage Law.

Establishing the Palestinian National Cultural Heritage Register.

Encouraging universities to adopt academic courses on folklore.

Supporting researchers in intangible cultural heritage and publishing their research.

Holding training courses in traditional crafts, in particular those at risk of disappearing.

Preparing for establishing virtual Museum for Intangible Cultural Heritage with many partners at national and international level.

Writing proposals for various projects and various resources in order to obtain funds for the implementation of programs and activities that contribute on the protection of intangible cultural heritage.

Networking between institutions and cultural centers in the field of intangible cultural heritage.

Coordinating with universities and schools to promote intangible cultural heritage.

Encouraging theater and puppet performances to preserve and disseminate awareness about elements of intangible cultural heritage.

Supporting Capacity building for workers in the intangible cultural heritage sector.

Signing project agreement to strengthen the national capacities in safeguarding the Palestinian intangible cultural heritage 2017. Funded by Abu Dhabi Tourism and Culture Authority, the project was built on the needs assessment carried out by UNESCO-Ramallah in 2015.

24. POLAND

Poland ratified the 2003 Convention on the 8th February 2011 and the ratification document was submitted to UNESCO on 16th May 2011. However, even before the ratification, the Polish National Commission for UNESCO and various institutions had been working on the foreseen implementation of the Convention. Efforts in this regard had been made both by the Ministry of Culture and National Heritage (Ministerstwo Kultury i Dziedzictwa Narodowego, hereinafter: MKiDN), including the Monuments Preservation Department, and by a distinctive body created by MKiDN in 2010, the Intangible Cultural Heritage (hereinafter: ICH) Committee. The Council for ICH was appointed two years after the ratification of the Convention (2013) and is comprised of 20 independent experts in relevant ICH domains. The tasks of the Council include, inter alia, assessment of nominations to the National ICH List, which was launched in the same year (2013), providing recommendations and systemic solutions and priorities for the safeguarding of ICH. The National ICH List is managed by MKiDN, in cooperation with the Council for ICH and the National Heritage Board (Narodowy Instytut Dziedzictwa, hereinafter: NID). In October 2017, 27 elements of ICH have been inscribed on the List, which serves as the national inventory of ICH. In March 2017, the first Polish nomination was submitted to the Representative List of Intangible Cultural Heritage of Humanity (the Nativity Scene – szopka – tradition in Kraków).

In the current Polish legislative system, the 2003 Convention is the most important legal instrument devoted to the safeguarding of ICH. MKiDN is responsible for its implementation and NID was designated by MKiDN to coordinate activities related to ICH. Within NID, the Intangible Cultural Heritage Unit was created to look over ICH safeguarding matters. Additionally, 16 NID coordinators were appointed in each region (province), whose tasks include also those devoted to identification and promotion of ICH in the respective regions, as well as to supporting the ICH bearers in activities related to the safeguarding of their ICH.

A Gala Ceremony is organised by MKiDN every two years, to officially hand over the diplomas of inscriptions to the National ICH List. The ceremony is aimed at raising awareness of the role of ICH in the country.

Since the ratification of the 2003 Convention many activities have been undertaken with the aim to promote its ideas and objectives on the local, regional and national level. NID, with the support of the members of the Council for ICH and NGOs, has organized a cycle of workshops, training sessions as well as conferences, focusing on ICH. Thanks to them, many participants gained new skills with respect to identifying ICH, and were trained in safeguarding and promoting it more efficiently.

These activities have raised awareness of the meaning and the role of ICH, and is reflected in the growing number of nominations to the National ICH List, and the new programs and projects aimed to safeguard, identify and promote ICH, including the decision to launch the Register of Good ICH Safeguarding Practices in December 2017.

One of the most important forms of the state support of the broadly-defined ICH is the Minister's annual program: "Folk and Traditional Culture". Its aim is to support phenomena related to ICH on the local, regional and national level, present both in rural and in urban areas, relevant for communities, groups and individuals. Part of the program also involves supporting the safeguarding of traditions by national and ethnic minorities, as well as by various specific age groups and various cultural environments.

Ratification of the 2003 Convention inspired and opened new venues for cooperation within the country as well as abroad. This has led to the organization of the First Expert-Level Forum on ICH in Kraków (Poland) in October 2016, involving China and the countries of Central and Eastern Europe. The conference resulted an extensive publication entitled: "Intangible cultural heritage: Safeguarding experiences of Central and Eastern European countries and China. 10th anniversary of the 2003 UNESCO Convention through the prism of sustainable development", published in December 2017.

25. REPUBLIC OF KOREA

The Republic of Korea has a long history of safeguarding of intangible cultural heritage in its territory. Since the enactment of the Cultural Heritage Protection Act of 1962, Korea has undertaken various efforts at the national level to implement the 2003 convention. Furthermore, Korea enacted an act entitled “Act on the Safeguarding and Promotion of Intangible Cultural Heritage” in 2015, which reflected the spirit of the 2003 convention.

And Cultural Heritage Administration (CHA) established an affiliated organization “National Intangible Heritage Center” in 2014. The main tasks of the center, which located in Jeonju, are safeguarding, supporting transmission, and promotion of the ICH elements present in Korea. Following various measures have been taken at the national level to implement the convention.

1. ICH Inventory at the national level

ICH inventories were prepared and updated on an ongoing basis. Since 1964, the national inventory currently includes 138 state-designated ICH elements (472 individual masters, 66 transmission associations). Every year, CHA makes research plans to identify elements of intangible cultural heritage, based on the research, the inventory is updated continuously. Some elements have been omitted from the inventory because they are revoked of the status, or integrated to other elements.

2. Archiving and documentation of ICH

Archiving and documenting ICH elements are being done continuously, since 1965, Korea conducted systematic documentation and archiving of ICH elements inscribed on the national inventory. Documented and archived resources are digitized and can be found on the website of NIHC. Under the new law, it is a mandate for CHA to make and execute plans and for ICH safeguarding and promotion every 5 years, and it is also a mandate for CHA to make periodical report on the safeguarding and transmission status of every ICH element inscribed on the national inventory every 5 years.

3. Supporting transmission of ICH

The nation has strived to support individual transmitters and relevant communities. The transmission system consists of various actors such as masters, teaching assistants, apprentice graduates, apprentices, relevant associations, communities, and NGOs. The government has been supporting ICH masters to train their successors and communities through apprenticeship helped by teaching assistants. An institutional framework has been in effect to enable ICH elements to be incorporated in schools, colleges and universities such as credit transfer and ICH training courses on the curriculum.

Also, starting in 2015, a new framework incorporating ICH transmission into higher education has been implemented. This frame work is in experimental phase, but ICH courses will be taught at the universities by qualified instructors such as masters, teaching assistants, apprentices with minimum 5 years of experiences.

As a result of these efforts, currently there are over 6,000 ICH professional practitioners including masters, teaching assistants, apprentices.

4. Raising awareness of ICH

To raise awareness and visibility of the importance of ICH, the government supports various domestic and overseas ICH performances and exhibitions. In recent years, government has been providing support for ICH performance and exhibitions more open to the public, such as practitioner-designer co produced traditional craft items, performances in public auditorium. ICH related materials such as video clips, images, and traditional craft designs have been converted to digital resources and provided for online access and utilization through websites.

5. Promoting international cooperation

The government has been closely working with the ICHCAP, to facilitating regional cooperation in the ICH field for information sharing and networking. Also, the government has been providing ODAs to developing nations to safeguard ICH in their territory. Recently, ODAs have been provided to nations in South East Asia and Central Asia to make ICH inventory.

26. SERBIA

Protection of intangible cultural heritage in the Republic of Serbia is rooted in many decades of technical and scientific work of relevant institutions, which have been researching the country's socioeconomic, cultural and spiritual heritage through ethnological and anthropological studies, folklore studies, ethnolinguistic and ethnomusicological studies and gathering and documentation of heritage. By collecting information on traditional ways of life, social feasts and practices, customs, beliefs, oral traditions and traditional craft skills and knowledge, these institutions have laid the foundations for further research and protection of the heritage through a protection system implemented under the Convention for the Safeguarding of the Intangible Cultural Heritage. The National Assembly of the Republic of Serbia passed the Law on Ratification of the Convention for the Safeguarding of the intangible cultural heritage on 5 May 2010, thereby initiating the process of safeguarding ICH in accordance with the standards set out in the Convention. The Ministry of Culture, as the body in charge of implementing the Convention, has been focusing on three main directions in the process of its implementation: establishing the legislative and institutional framework; forming a National Registry and educating, promoting the values enshrined in the Convention and raising awareness of ICH.

Establishment of the legislative and institutional framework began with the formation of competent bodies and adoption of implementing regulations which define the powers and procedures for systemic safeguarding of ICH. The network of institutions and competent bodies in charge of implementing the Convention was put in place in 2011 and 2012 and includes: the National Committee on Intangible Cultural Heritage, the Commission on Inscription of ICH on the National Registry, the Network of Regional Coordinators (for Vojvodina, Belgrade, Central Serbia, Western Serbia, Eastern Serbia, Southern Serbia and Kosovo and Metohia), as well as the Centre for Intangible Cultural Heritage of Serbia operating within the Ethnographic Museum in Belgrade.

The Ministry of Culture and Media has made significant efforts to educate the expert community and the general public: in 2010 and 2011, it held a number of seminars, workshops, roundtables and conferences, which were attended by experts from cultural institutions, representatives of local communities and local self-governments, national minorities and implementing bodies responsible for ICH. The aim of these programmes was to present the objectives of the Convention, to explain the importance of its implementation and to present the procedures for identification and inscription of elements. These activities resulted in the formation of the National Registry of Intangible Cultural Heritage of Serbia in June 2012. The Register was borne out of close cooperation between the expert bodies, associations and local communities in identifying the elements for inscription and preparing and developing nomination files. Measures undertaken by the community and by the stakeholders of the elements inscribed on the National Registry include a wide range of activities, from direct dissemination of knowledge (through workshops, lectures and one-on-one tutoring) to presentation (local events, exhibitions, participation in fairs etc.) to documentation of ICH. Another important segment of activities was raising awareness of the importance of safeguarding ICH and awareness of the Convention itself, which is supported by a website that catalogues Serbia's intangible cultural heritage and by publishing of articles in expert magazines, promotional materials etc.

With the establishment of the National Registry, Serbia became eligible to apply for relevant UNESCO lists. Consequently, in March 2013 the Serbia prepared a nomination file for the inscription of Slava, celebration of family saint patron's day, on the Representative List of the Intangible Cultural Heritage of Humanity. The inscription procedure was completed on 27 November 2014, when the Intergovernmental Committee decided to inscribe this element.

27. SWEDEN

Sweden ratified the Convention for the Safeguarding of the Intangible Cultural Heritage in January 2011. Since then, the Institute for Language and Folklore has an assignment from the Swedish government to develop working methods on the Convention, and to be the coordinating state agency responsible for work with the Convention in Sweden.

The Institute has developed an organization which includes a central coordinating authority and four “nodes” for different areas (oral traditions and rituals; handicraft; music and performances; and nature), each of these with its own broad network of different organizations, associations and non-profit organizations within the domains of the Convention. This organization can be seen as a path to new forms of creative and deepened collaboration between various players who are not normally in constant contact with each other. In addition, the Sami Parliament has formed a special Sami working group.

Non-governmental organizations play an important role in implementing the ICH Convention in Sweden. Two organizations were accredited by UNESCO in 2014 – the Eric Sahlström Institute (folk music) and the Storytelling Network Kronoberg (oral tradition).

During 2012, guidelines were drawn up to establish an inventory of intangible cultural heritage in Sweden. The importance of participation was stressed, i.e. that the work should be anchored among the culture bearers. The Institute for Language and Folklore has the overall responsibility for this work and it is carried out together with a range of stakeholders. Anyone who is interested can submit proposals. The Swedish inventory was launched in September 2015. It is an online, living document constantly updated. It is connected to a database which continuously preserves all incoming submissions.

Several organizations and institutions such as museums, archives, educational institutions, voluntary and non-governmental organizations (including the accredited NGOs) are involved in training, safeguarding and documenting intangible cultural heritage in Sweden. In addition, the cultural heritage of the national minorities is safeguarded by organizations and associations which represent Finnish, Meänkieli, Sami, Roma and Jewish minorities and make them visible. Many of these actors participate in the direct work with the Convention in Sweden.

There are also many courses in ethnology and anthropology at the universities as well as at the large higher education establishments and research institutions; some related to the intangible cultural heritage. At present there are no courses specifically dedicated to the Convention.

On 31 May 2017 Parliament approved the Cultural Heritage Bill (prop. 2016/17:116). The Bill devotes a special section to the work with the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. It stresses that the premise for the application of the Convention in Sweden should be “to promote and strengthen civil society’s own potential to preserve, pass on and develop the intangible cultural heritage.” To strengthen this work, a new state grant is established, to be distributed to non-profit cultural work. The aim of the grant is to stimulate participation and co-creation so that players in the non-profit sector are given better opportunities to participate fully in work with the cultural heritage.

28. SYRIAN ARAB REPUBLIC

Legislation to do with the safeguarding of intangible cultural heritage is represented through several legislative texts including:

- The Law of the Protection of Copyrights and Related Rights, issued by Decree No. 62 of 2013. Chapter VII of this Article (article 69 et seq.) relates to the issue of popular heritage and declares the responsibility of the state to protect this heritage, disallow its distortion, and declare abuse against it as a punishable misdemeanor.
- Ministry of Culture Structuring Law and its amendments, No. / 197 / dated 23.11.1958, provides that some the function of the Ministry of Culture is to revive, safeguard and develop arts and folklore, as well as safeguard ancient heritage by collecting and maintaining all its elements, and nurture performing arts like theatrical and musical performances.
- Law of the Syrian General Authority for Books No. 8 of 2006, that provides a framework for the works of the Directorate of the Revival of Arab Heritage in the field of investigations, studies, publications and books, glossaries, manuscripts and heritage lines under the internal regulations of the Syrian General Authority for Books issued No. 1676 of 2006.
- The current internal regulations of the Ministry of Culture issued by Decree No. 1739 of 2006 task the ministry with the documentation and registration of intangible cultural heritage elements, establishing museums for their display and to allow communities to interact with them, as well as to assist the functions of other publicly owned museums and institutions. The ministry has established the Directorate for the Revival of Traditional Heritage that is responsible for the registration of ICH elements, and carry out studies and research on this heritage in all governorates of Syria. The Directorate has also worked on its audio and visual documentation and various publications for research and tourism purposes. These documentations and publications have been distributed locally, regionally and internationally in order to highlight to importance of Syrian intangible cultural heritage and its role in enriching human heritage. The ministry has also taken patronage of organizing or participating in cultural events, including festivals, shows and conventions in order to promote intangible cultural heritage products locally and overseas, leading to its sustainability and safeguarding. Cultural centers coordinated by the ministry run activities aimed at educating communities about intangible cultural heritage, acquiring the skills and resources needed to safeguard it, as well as providing the materials for artists, bearers, and communities to recreate and manage the safeguarding of their heritage.
- Legislative Decree No. 255 of 1969 establishing the General Union of Artisans also stipulates that the union shall build the capacity of artisans, train new artisans, and develop and promote talent and craftsmanship.
- The Ministry of Tourism organizes cultural events and festivals to contribute to the transmission of traditional knowledge, in addition to a number of associations and private centers working with Syrian intangible cultural heritage.
- The Syrian Arab Republic has implemented a set of measures and procedures at the national level to implement the Convention, such as forming of the Higher National Committee responsible for Intangible Cultural Heritage consisting of official state representatives and local community representatives. A committee for the drafting of the Syrian heritage Law was also established, with its own sub committees, work teams and heritage centres in several governorates, supporting the role of community associations.

29. TONGA

Tonga possesses a rich tradition of Intangible Cultural Heritage, which is inseparably linked with the lives of the people of Tonga. Highlighted by the ratification of the Convention in 2010, Tonga has undertaken some notable efforts to safeguard Intangible Cultural Heritage (ICH). Particularly, Lakalaka was proclaimed as a masterpiece of oral and intangible cultural heritage in 2002 which was subsequently inscribed on the ICH Representative List of Humanity established by the UNESCO Convention for the Safeguarding of ICH in 2008. The Lakalaka Safeguarding Project has been implemented by the Tonga Traditions Committee with the assistance of UNESCO.

Tonga government has taken several legislative and administrative measures to preserve ICH. For example, a position for ICH was established at the Culture and Youth Division in 2011. A Working Committee on Culture at the Ministry of Education, Women Affairs and Culture was established in 2012 with a view to promote the use of ICH in education. The Advisory Board for Culture Division was approved in 2016. In addition, following the launch of the national cultural policy in 2013, Tonga is currently in the process of drafting its cultural legislation.

Tonga has also participated and organized numerous workshops and festivals to promote and celebrate ICH with the support of UNESCO and its partner institutions to maintain the social and cultural significance of ICH. These activities include the sub-regional ICH Workshop held in Nukualofa in 2008, the Tui Kupesi Workshop to safeguard the traditional Tapa held in 2009, the Kava Kuo Heka Festival held in 2010 to celebrate Tonga's cultural diversity, the 12th Festival of Pacific Arts & Culture 2016. In addition, in 2016, the Culture and Youth Division hosted a one-week Workshop for the Community-based ICH Inventorying in Tonga in partnership with the International Training Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the Auspices of UNESCO (CRIHAP), Category II Centre of UNESCO.

Efforts have also been made by the Culture Division to raise awareness on Intangible Cultural Heritage and its importance. Regional awareness programs were held in various places in Tongatapu and 'Eua with town officers and District officers to create awareness of the convention s, which helps to strengthening the participation of communities in inventorying in the future.

A long-term and ambitious plan of the Tongan government and the Ministry of Tourism (Culture Division) is to write up a Cultural Mapping Framework aimed at establishing a national register of both Tangible and Intangible Cultural Heritage and an inventory of ICH elements across the country of Tonga. As of now the Culture Division is seeking financial assistance from UNESCO ICH fund to carry out a program on National Inventory on ICH Elements in Tonga. In this programme, other NGOs will be involved in this project, where awareness campaign will be carried out before doing the Inventory. Once this is done the Culture Division will be responsible for storing and dissemination of the information to people of Tonga to access to.

Being an element shared by various groups and communities, ICH represents a huge diversity of traditions, skills and knowledge associated. This brings Tongan pride in their cultural heritage and at the same time encourages them to further safeguard and transmit it to the next generation.

30. TURKMENISTAN

The UNESCO (2003) Convention for the Safeguarding of the Intangible Cultural Heritage has been ratified by the Parliament of Turkmenistan in 2011. New version of the Law of Turkmenistan “On Culture” (2013) is constituted the legal basis of safeguarding of the ICH.

A National Inventory of the Intangible Cultural Heritage of Turkmenistan and a Registration Card of the Element in the National Inventory have been developed and approved by the National Institute of Manuscripts in 2012. Pursuant to Art.13(b) of the Convention a National Department of Intangible Cultural Heritage at the Ministry of Culture of Turkmenistan responsible for the creation and administration of a National Inventory of the national ICH and their safeguarding has been established in 2014 (Decree of the President of Turkmenistan #13733 from 04 July 2014). A National Committee for the identification, documentation and study of the ICH involving leading experts in this field has been established in 2015.

The Parliament of Turkmenistan has elaborated and approved the “Law of Turkmenistan on the Safeguarding of the National Intangible Cultural Heritage” in 2015 (approved by the President of Turkmenistan on 28.02.2015). A State Programme and its Action Plan for the identification and safeguarding of the ICH have been adopted by the Government of Turkmenistan in 2015.

The Law of Turkmenistan on the Safeguarding of the National ICH considers an inventory making, documentation and safeguarding of national ICH as main priority to facilitate preserving and strengthening of national identity and ensuring cultural rights. The Law consists of the regulatory and legal measures to gather, process, storage, protect, update and disseminate the information related to the national intangible cultural heritage creating a national catalogue of the ICH by contribution of bearers, practitioners, communities, researchers and scholars.

In the Law the ICH are being considered in the following 5 domains:

- Oral Expressions;
- Traditions, customs and folk beliefs;
- Traditional performing arts;
- Traditional craftsmanship;
- Traditional knowledge.

Local bearers, practitioners, community members, researchers and scholars related to the different domains of ICH have taken part at a “National Training Workshop on Community-Based Inventorying of ICH Elements in Turkmenistan” (15-20 June 2015, Ashgabat) supported by UNESCO Tehran Cluster Office. A number of training workshops in the field of inventory making of the intangible cultural heritage including related data gathering, researching, documenting and video recordings of elements have been organized in 5 velayats (regions) of Turkmenistan.

The identification and documentation as well as safeguarding of the national ICH are being undertaken with the support and active participation of related local communities enabling to transmission to the next generation of the different types of intangible cultural heritage identified during the inventory making process.

Two elements of the ICH of Turkmenistan including Epic art of Gorogly (2015) and Nowruz (multinational) (2016) have been inscribed on the Representative List of the Intangible Cultural Heritage of Humanity. A nomination file of third element of ICH of Turkmenistan entitled as “Kushtdepdi rite of singing and dancing” has been submitted for its inscription on the List in 2017 cycle.

Moreover the 2016 has been declared as “A Year of honouring of the cultural heritage” in Turkmenistan. It has included activities for stimulating of bearers, practitioners from all domains of the national ICH to strengthen of cooperation with researchers, scholars and local entities for their identification, documentation, promotion and safeguarding.

Organized local and International Folk Festivals and International Scientific Conferences annually devoted to the different aspects of the ICH were important tools for awareness-raising, promotion of their values and contribution to the transmission to future generation and safeguarding.

31. UGANDA

Since the ratification of the Convention on the safeguarding of the intangible cultural heritage in 2009. The following have been achieved;

Uganda has established an environment in which the viability of the intangible cultural heritage can be assured in line with the Uganda National Culture Policy. There is now in place a National Strategy on inventorying intangible cultural heritage to guide the preparation of inventories for the country in future. Government further in 2013, enacted the Geographical Indications Act. A national mainstreaming manual for culture in the District Local Governments was developed and is being used in capacity building activities.

Capacity building activities of the communities, district local governments and NGOs has been carried out by both Government agencies, NGO's and Uganda National Commission for UNESCO. Mainly on the content of the conventions on safeguarding the ICH, in inventorying skills but also in implementing other safeguarding measures and preparation of nomination files.

The first volume of the National Inventory on intangible cultural heritage with has established as a tool for safeguarding ICH and a databank has been established and can be accessed through Ministry website <http://www.mglsd.go.ug/contents/ich.html>. This provides reference point for further research and safeguarding.

Intense campaigns and awareness raising to inform the public through electronic and print media about the importance of the intangible cultural heritage in the sense of the 2003 Convention. Specifically on barkcloth, the makers have formed groups, Bark-cloth making is now publicizing and included in other information materials, such as a brochure and information boards. There is increased demand for the material beyond the original purposes it used to be for and different and new types are being developed and researched on.

A total of four NGOs are now accredited to the Convention to provide technical advice to the Committee. They are working with the communities to raise the visibility of intangible cultural heritage at the community level. Due to the work of the NGO's and awareness raised at the community and district level on the need to safeguard intangible cultural heritage five (5) elements have been inscribed to the list of elements in need of urgent safeguarding since 2012. only one element is on the representative list and none in the Best practices list.

Uganda has also benefited from the international assistance fund which led to the National inventorying of ICH in four communities in Uganda, two preparatory assistance for the nomination of elements to the urgent safeguarding list, one for the safeguarding of the element to the urgent safeguarding list and another under the Bilateral arrangement. This have greatly contributed to the success of the implementation of the Convention and the viability of the intangible cultural heritage in the country.

A few challenges still remain. The is need to continually raise and sustainably produce information to share with all the different communities. There is also need to continually strengthen the role of District Local Governments on the implementation of the Convention.

The absence of developed orthography among some communities, thereby becoming very difficult for them to write the inventory in their local language. This calls for more partnerships in training in language development.

There is still lack of enough trees to process the requisite materials for bark cloth making so this does not give an opportunity for many people to practice the skill. Secondly, as much as there are many youth who have been trained, there are many more who need to be trained in the art and skill of bark cloth making.

32. UNITED ARAB EMIRATES

The United Arab Emirates (UAE) is a country located on the Arabian Peninsula. It is a federal state composed of seven emirates: Abu Dhabi, Dubai, Sharjah, Fujairah, Ajman, Ras Al Khaimah and Umm Al Quwain. The UAE is the country No (14), which ratified the Convention for the Safeguarding of the Intangible Cultural Heritage on 2 May 2005. Since then, the UAE seeks to conserve its cultural elements, as well as keeping viability of their practice. This is achieved through efforts of federal Ministry of Culture and Knowledge Development, which was established in 1997, and Department of Culture & Tourism (DCT), Abu Dhabi, as well as many other authorities, institutions, centers and regional departments. All of them pay special attention to the ICH, especially compiling its elements on federal inventories including more than (800) elements up to date.

All these entities, including Abu Dhabi Authority for Culture & Heritage (ADACH), which was established pursuant to Law No (28) of 2005 and Law No (2) of 2011, on renaming it Abu Dhabi Tourism and Culture Authority, then Department of Culture and Tourism (DCT Abu Dhabi), on 13 September 2017, after issuance of a decree by the UAE President on reconstitution of the Executive Council, are devoted to collect and document the ICH elements. This is with active participation by regional practitioners, heritage bearers, researchers, academic individuals and representatives of governmental and non-governmental organizations. They seek also to promote the inventories by policies and initiatives in order to raise the levels of awareness of ICH importance at the local and national levels.

The issued laws give full mandate to the DCT Abu Dhabi to safeguard the heritage of Abu Dhabi emirate. Department of Culture & Tourism, Abu Dhabi has conducted a general survey and compiled an inventory of the ICH of Abu Dhabi emirate, and established an Archive Section for the storage and digitalization of field work materials, photos, tapes and documentary films. It also contributed to the draft for Law No (4) of 2016, on tangible and intangible heritage, for the emirate of Abu Dhabi.

Ministry of Culture and Knowledge Development together with culture departments in all emirates of the UAE are conducting a full survey of the ICH elements, with participation of (28) heritage societies, as well as many organizations and community individuals, with assurance to highlight the endangered elements that require urgent safeguarding in order to be effective in the field of cultural heritage. More than 2500 elements were collected through the survey. These concerted efforts between the Ministry and all culture departments in the emirates have contributed to extending ICH elements survey and inventorying measures to cover all emirates of the UAE and all fields of heritage. Accordingly, they are listed in two main inventories: The ICH Inventory for the Emirate of Abu Dhabi and the National Inventory. Inventorying measures are still underway in order to identify more elements of the intangible cultural heritage.

These elements are being supported by conducting more than 38 extensive studies for the purpose of getting more information about them. The inventories are being reviewed and updated periodically at intervals. The awareness of ICH is also being raised, through extensive studies, researches, and series of conferences, workshops, exhibitions, forums, and field training for university students on the modern methods and techniques of ICH elements field collection, with special focus on school students of different stages, who will be heritage bearers and practitioners in the future. The heritage encyclopedia thesaurus is being established under the supervision of experts and specialists.

On the other hand, UAE is devoted, since ratification of the 2003 convention, to introduce its national heritage through the elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity. It also managed the efforts of some countries to submit multinational nominations reflecting their joint cultural, civilizational and human features.