



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

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Le 21 JUIN 2017
N° 0853

REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

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

Instructions for completing the nomination form are available at:

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

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

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

A. State(s) Party(ies)

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

Kingdom of Cambodia

B. Name of the element

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

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

Not to exceed 200 characters

Kun Bokator

B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

Not to exceed 200 characters

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B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1) mention alternate name(s), if any, by which the element is known.

Kbach Kun Khmer, Kun Khmer

C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

The Cambodian Kun Bokator Federation and Cambodian National Olympic Committee are one of the major groups that has networks with the other major independent communities in different municipal and provincial locations throughout the country. These communities are:

Five in Siem Reap :Mohanokor Kun-Bokator (40 trainees), Angkor-Meanrith (60 trainees), Sovann-Angkor-Neakreach (440 trainees), Kamphengchey (5 trainees), Khmer Angkor Kun-Bokator (5 trainees);

Three in Kampong Chhnang: Ta Dambnag Dek (130 trainees), Koa Tep Meanrith (4 trainees), Yeay Pring (20 trainees);

Six in Kampot: Meanrith Kela (45 trainees), Techeak Serey Theany (10 trainees), Amatak Kun-Khmer (10 trainees), Serey Meanrith (10 trainees), Sras Tuntim (4 trainees), Borey Bokator (10 trainees);

One in Takeo: Koh Kok Thlok (3 trainees);

Eight in Phnom Penh: Ministry of Interior Bokator (20 trainees), Bokator Sor (25 trainees), Pithisastr (15 trainees), Leak Ray-Yong (40 trainees), Morodak Khmer (10 trainees), Reach Prek (15 trainees), Preah Khan Chey (5 trainees);

D. Geographical location and range of the element

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

Not to exceed 150 words

The main concentration of the Kun Bokator community is centered in Phnom Penh while the other major communities are located in different provinces in Cambodia namely, Siem Reap, Kampong Chhnang, Kampot, and Takeo in which the masters and bearers of the Kun Bokator reside. These are old masters who continue to transfer their knowledge to the younger generation within their communities.

The Kun Bokator is also practiced in different Khmer Martial Art Associations through Khmer diaspora outside of Cambodia such as Khmer Martial Art Association in the United States of America and in some countries in the European Union.

E. Contact person for correspondence

E.1. Designated contact person

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

Title (Ms/Mr, etc.): Mr.

Family name: Vath

Given name: Chamroeun

Institution/position: Secretary General of National Olympic Committee of Cambodia (NOCC)

Address: Phnom Penh, Cambodia

Telephone number: 855) 12 974 258

E-mail address: chamroeunvath@gmail.com

Other relevant
information:

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

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

N/A

1. Identification and definition of the element

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

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

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

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

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

The Committee should receive sufficient information to determine:

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

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

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

Not fewer than 150 or more than 250 words

Before the creation of modern weapons Kun Bokator played an important role as protection and defence against enemy invasion and wild animals. Its importance was seen in practice by ordinary people, monks, soldiers, and Kings using this form for their own and the kingdoms protection.

Kun Bokator refers to combat techniques that involve the half-kneeling position, neither too high nor too low, which is based on 12 sets called Tvear. These are mainly distributed into 374 positions forming a specific combat technique carried out using bare-hand or traditional weapons like club and spear.

Bas-reliefs in the Khmer temples illustrate these combat techniques as seen in the 7th-12th century temples of Sambor Prei Kuk, Koh Ker, Baphuon, Bayon, Preah Khan, and Banteay Chhmar. The Frescos of the Kampong Tralach pagoda, erected in the early 20th century in the

province of Kampong Chhnang, show scenes of combat during traditional festivities in which combatants can be seen using their bare hands and feet, as well as sticks.

This traditional form handed down from generation to generation that plays an important part in Khmer intangible cultural heritage, custom, and tradition practiced today in communities throughout Cambodia. It provides communities with unity and belonging, individual well being, physical fitness, and the wisdom of patience.

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

Not fewer than 150 or more than 250 words

- The Pagoda Venerables are the instructors and custodians of the element, combat techniques, and the people who pass on the knowledge. Traditionannly, the Pagoda itself is significant as the center and home for Kun Bokator;
- Old masters, training centers and clubs, adepts, or "direct supporters" within the communities encourage volunteers, instructors and pupils, organize competitions and performances, disseminate information, and organise funding;
- The role of the lead instructor is to manage pupils, provide good coordination between instructors and pupils, smooth dispensation of courses, and promote this element outside of the country;
- The role of "indirect supporters" is to disseminate competition and performance programmes, source financial backing to subsidise these programmes, and to promote Kun Bokator;
- The Cambodian Kun Bokator Federation in cooperation with civil servants and stakeholders ito organize performances, preserve and document Kun Bokator individuals and groups as well as all stakeholders concerned. Knowledge and skills are transferred through training and education.
- Civil servants from the Ministry of Education, Youth and Sports in collaboration with Cambodian National Olympic Committee are responsible for organizing and setting standards for official competitions, managing and accrediting groups and federations, and above all, organizing competitions at local and national level;
- The Ministry of Interior and National Defense introduce the form of the element through initial training for policemen and soldiers, who attend training sessions on Kun Bokator as defending and fighting techniques, to be used later in their daily work.

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

Not fewer than 150 or more than 250 words

- Kun Bokator is taught with support from the Cambodian Kun Bokator Federation. This is dispensed by masters to the younger generation in communities. New students attend training courses as scheduled by each training center and club. However, in some rural communities, old masters still continue to train young students on a voluntary basis.
- Traditionally, before accepting a pupil, the master must first assess the pupil thoroughly. The pupil must promise to obey all the principles learned in the course. To move from one level to the next, the pupil must prepare for a rite of passage.
- At the end of the syllabus pupils must swear an oath during a ceremony before leaving their master. They are not allowed to use their Bokator knowledge to attack others, but must show bravery when faced with persons threatening their community. It is said that students not respecting this oath will fall seriously ill, and even die.

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

Not fewer than 150 or more than 250 words

Kun Bokator provided the foundation of the martial arts used by Khmer ancestors when fighting their enemies. Today, a large number of Kun Bokator fighting techniques have become essential building blocks for the performing arts and traditional leisure games practiced during traditional festivities such as the Buddhist Solidarity Festival (Kathin), and the Khmer New Year. It also includes other forms of art such as: classic and folklore dances like Toam Ming, Kantèrè, Bokleakh, Chhay Yam, Robaim Kbach Kun, and some combat scenes of Bassac theatre.

Kun Bokator remains and continues to survive within Khmer society even with its history burdened by wars. Masters are practicing in communities, various pagoda venerables, instructors, supporters, national television networks, film producers, several Ministries of the Royal Cambodian Government and their provincial departments, national and international sports clubs (in the United States, France and Canada in particular) are unanimous in their will to support and promote Kun Bokator.

Kun Bokator has become one of the Cambodian National Olympic disciplines, encouraging young people to attend training in their communities. The Cambodian Kun Bokator Federation has also become a member of the World Martial Arts Union reflecting the importance of the element in Khmer Society.

(v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

Not fewer than 150 or more than 250 words

There is no part of the Kun Bokator or any aspect emanating from it that is incompatible with the international human rights instruments. Throughout history Kun Bokator was taught to the warriors to defend the Khmer Empire against neighbouring invaders or wild animals. Today the element contributes to the promotion of solidarity and cohesion inside the practitioners and bearers communities, in which inhabitants can share the same values and identity.

At the end of training and before leaving training centres, each student pledges in front of the master to uphold the values of Kun Bokator, and to never use it in violence against other people.

In the past only male students were accepted to be trained by Kun Bokator because they worked in the army as soldiers to defend the country. Today in the communities, female pupils are accepted and encouraged to attend courses to help them in their quest to become artists. Kun Bokator also promotes gender and work opportunities when students become performing artists for television and movies.

Police and soldiers learn Kun Bokator as defending and fighting techniques, not to be used to abuse innocent people, but to defend and prevent all people from violence and abuse.

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

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

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

Not fewer than 100 or more than 150 words

The inscription of Kun Bokator on the Representative List of the Intangible Cultural Heritage of Humanity will help communities enhance and strengthen the cultural role of martial arts and its impact on their social function in everyday life. The inscription will further increase public awareness through education and dissemination of information about the traditional knowledge and practices. This art of defense also promote and enhance the ethics of physical fitness, good health, to express their hard work, and the wisdom of patience.

The inscription of the element rooted from the Khmer Empire as seen on the bas-reliefs of the Khmer temples and practiced from generation to generation throughout Cambodia that will encourage and bring pride to personal and communities' identity, to becoming more attentive, and to practice sharing traditional values, consolidating the cultural heritage of the nation.

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

Not fewer than 100 or more than 150 words

The inscription will contribute dialogue between different groups, clubs, villages and communities where people practice the martial art. It will strengthen community values uniting them by educating the people about health, fitness, wisdom in patience and physical exercise. Through the martial art they gain strength in shared values, personal and national identity, and unity of nationhood.

With a single united focus, all groups can join together to continue to preserve and rejuvenate the element through the Association. The element is currently a small group-based ICH practice transferred from master to only a few pupils. The element's inscription and visibility of the Representative List will promote intergenerational dialogue among communities and will encourage many Cambodians living abroad to augment cultural links with their home country.

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

Not fewer than 100 or more than 150 words

The inscription of the element will allow Cambodian people to better understand cultural diversity and human creativity reminding and teaching them of the fact the martial art can be created into other martial art forms. It can serve as a good example of how people can be respectful to each other's differences.

The Kun Bokator encourages the creation of a new form of Cambodian performing arts. In this respect the inscription will further promote the diversity of these cultural expressions, both traditional and contemporary, while contributing to the development of human creativity. The element can be seen in various art forms that promote shared values and different ideas of creativity enhancing community values and diversity.

3. Safeguarding measures

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

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

- (i) *How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?*

Not fewer than 150 or more than 250 words

From the 17th to the 20th century Cambodia has experienced many political upheavals. During this time the element bearers and local authorities encouraged communities to form militia groups as defence for communities. Kun Bokator training and learning were organised for the villagers. The French Protectorate authority (1863-1953) presented and celebrated the best Kun Bokator (stick or bare-handed combat) practitioners to the public during the French and Cambodian national festivities.

After 1953, the authorities continued to encourage Kun Bokator learning and training, extending some of the combat techniques to other forms of sport such as modern Khmer boxing, traditional Khmer boxing, and establishing national and international combat standards.

During the Khmer Rouge regime the knowledge bearers and masters were decimated and documentation and resources relating to Kun Bokator entirely destroyed. After the fall of the Khmer Rouge the few surviving masters who had escaped with their lives, pooled their knowledge to teach new generations. Due to a lack of opportunities and means there were significant restrictions to the transferring of their knowledge at a period when the war-ravaged, starving country strived to rebuild itself.

In recent times the Cambodian Kun Bokator Federation has been gathering the remaining old masters and bearers through the communities to ensure the transfer of their knowledge and skills to the young. They have organized competitions and awards for the best practioners and promoted the element at international level by joining the World Martial Arts Union.

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

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

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

Not fewer than 150 or more than 250 words

Recently, the Kun Bokator Federation in collaboration with the Ministry of Culture and Fine Arts conducted research to gather information on Kun Bokator, cataloguing 76 high-level practitioners and offering them the opportunity to transfer their knowledge to the young. In collaboration with television networks, Kun Bokator performances and historical documentaries were broadcast.

Relevant public institutions also conducted research to document Kun Bokator forming Kun Bokator training centers and clubs. Competitions were organised at national and international levels. In 2010, Cambodia participated in the "Chungju World Martial Arts Festival" in South Korea.

Private partners, especially film and television programme producers showed an interest in Kun Bokator staging performances for audiences to make it part of their scenarios.

The Royal Decree on the Living Human Treasure system in Cambodia adopted on 25th February 2010, did not initially include any Kun Bokator masters amongst its 17 first nominations. However, the next Living Human Treasures nomination will assuredly cover old masters of Kun Bokator.

For the past two years, the Ministry of Culture and Fine Arts has conducted an inventory of masters, clubs, communities and potential pupils with a view to organising sustainable programmes to safeguard and transfer knowledge to future generations. This work has been reinforced by the Cambodian Kun Bokator Federation, supported by the Cambodian National Olympic Committee and the Ministry of Education, Youth and Sports.

It is obvious that despite the efforts implemented there is a critical need for a precise coordinated programme to safeguard the element.

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

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

3.b. Safeguarding measures proposed

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

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

Not fewer than 500 or more than 750 words

At community level: with the very active participation of training centers, clubs and communities, especially the living bearers, the National Olympic Committee in close collaboration with Cambodian Kun Bokator Federation will create working teams who will visit the communities to present the historical and cultural aspects of the element to the inhabitants. This activity aims to involve all members of the community in the upcoming preservation programmes.

At the level of public institutions: awareness meetings will involve the Ministry of Education, Youth and Sports, the Ministry of Tourism and relevant NGOs with a view to developing awareness programmes. These programmes will be aimed at cultural stakeholders especially primary and secondary schools, and higher education. The aim of this phase is to make school-goers aware that Kun Bokator is part of intangible heritage that has been lost in the wake of the trauma the country has experienced, and that it is now necessary to safeguard and promote it again.

At the level of private institutions and partners: the film production companies, national television networks and other players in the sector organise a series of awareness meetings with a view to developing coordination programmes to make Kun Bokator more visible in television programmes and film scripts, by capitalising on the interest already shown by these players for Kun Bokator.

The Cambodian Kun Bokator Federation in collaboration with the Ministry of Education, Youth and Sport, the Cambodian National Olympic Committee, and the Ministry of Tourism, will co-ordinate collaborative work with public and private partners, and to accredit all communities, training centers and clubs, especially Kun Bokator masters with a view to preserving the standards and authenticity of the element.

The Cambodian Kun Bokator Federation will collaborate with the Ministry of Culture and Fine Arts, the Ministry of Education, Youth and Sports, and the custodian communities and individuals of the element to conduct more in-depth recognised research with a view to building a comprehensive body of documented knowledge on the element: the History of Kun Bokator, Inventory of custodian

communities and individuals, illustrated Training Manuals from level 1 to level 12, and teaching guides for instructors.

The Cambodian National Olympic Committee will ensure that Kun Bokator becomes a fully-fledged discipline in the training programme and the national Olympic games. The Cambodian Kun Bokator Federation in consultation with all communities, especially with old masters, will set up programmes that include the required training period, teaching media and materials, working methods, pupil recruitment criteria, and the award of certificates and diplomas.

At national level: the safeguarding and promotion of Kun Bokator will be included in the National Culture Day so as to draw the attention of the public to the importance of the element. The Kun Bokator festival and competitions during the national Olympic games will be organised every year with prizes for the best contenders in order to encourage training centers in communities, clubs, bearers, and practitioners to actively participate in preserving and promoting the element.

At the level of educational institutions, especially secondary schools and higher education, the Cambodian Kun Bokator Federation, in collaboration with the Ministry of Education, Youth and Sports, will encourage high schools and universities to establish their own Kun Bokator clubs, and recruit Kun Bokator monitors to be assigned to the clubs as fully-fledged civil servants of the Ministry of Education, Youth and Sports.

At the level of local private partners: very recently at the annual congress of the Ministry of Culture and Fine Arts, the Prime Minister called all television networks to dedicate one of their weekly programmes to the preservation and promotion of the country's intangible heritage. The Cambodian Kun Bokator Federation will thereby benefit from an excellent opportunity to ask film and national television programme producers and tour operators to promote Kun Bokator images and performances for their public and clients.

At the level of international partners: the Cambodian Kun Bokator Federation in collaboration with international martial arts clubs, especially Cambodian clubs and associations overseas, will hold Kun Bokator festivals, competitions and performances overseas, mainly in France, the United States, Canada and in Australia where large Khmer communities reside.

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

Not fewer than 150 or more than 250 words

The Royal Government of Cambodia will establish the necessary legal provisions for concerned institutions and ministries such as the Ministry of Culture and Fine Arts to include the Kun Bokator in their performance program; the Ministry of Education to open Kun Bokator clubs at universities; the Ministry of Tourism to organise performance of Kun Bokator for tourists; the National Olympic Committee of Cambodia to intergrate the Kun Bokator as a new discipline; and especially, the Ministry of Information to encourage national television to open time spaces for Kun Bokator performance.

The Royal Government of Cambodia will give official approval to the Ministry of Economy and Finance to allocate the requested budget to the Cambodia National Olympic Committee, the Kun Bokator Federation and their partners to support the implementation of the proposed measures.

Finally, the co-operation from the Cambodian Kun Bokator Federation and masters will be encouraged and efficiently coordinated by the Ministry of Culture and Fine Arts, the National Olympic Committee of Cambodia, the Ministry of Education Youth and Sports, and the Ministry of Tourism.

(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?

Not fewer than 150 or more than 250 words

Identifying the communities, bearers, practitioners and informants of the Kun Bokator: the Kun Bokator Federation, in close collaboration with local authorities at all levels, including all non-governmental cultural and sports organisations, arranged awareness meetings about this project for a possible nomination in 2018 for inscription on the Representative List of the Intangible

Cultural Heritage of Humanity. Once all preparations were finalised, the project team returned to the communities and asked the representatives of the communities and the people involved to complete and sign the participation agreement forms while informing them that they would be registered and photographed.

As part of the intangible cultural heritage documentation in Cambodia carried out in 2011 by the Ministry of Culture and Fine Arts, the authorities concerned drew up a provisional list with precise details of the potential communities, bearers, practitioners and informants of the Kun Bokator. The documentation has been updated in 2016.

Although Kun Bokator was originally limited to males, Kun Bokator itself and its influence on the all the arts has developed into customary practices that gives unrestricted gender access. Regardless of religion, gender, age and race, everyone from all walks of life can enjoy Kun Bokator.

3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

Name of the body: National Olympic Committee of Cambodia

Name and title of the contact person: Vath Chamroeun, Secretary General of National Olympic Committee of Cambodia (NOCC)

Address: Building 1, St. 163, Sangkat Veal Vong, Khan 7 Makara, Phnom Penh, Cambodia

Telephone number: 855) 12 974 258

E-mail address: chamroeunvath@gmail.com

Other relevant information:

4. Community participation and consent in the nomination process

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

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

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

States Parties are encouraged to prepare nominations with the participation of a wide variety of all parties concerned, including where appropriate local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and elaboration of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

For the preparation of this nomination dossier, a research team from the Kun Bokator Federation closely worked together on the nomination file with the Ministry of Culture and Fine Arts and local authorities at all levels, including all non-governmental cultural and sports organisations. Visiting each community, the research team invited the inhabitants of the community involved to workshops to explain the purpose of their mission and the principles of filing the element for a

possible nomination in 2018 for inscription on the Representative List of the Intangible Cultural Heritage of Humanity.

The workshops brought together all possible participants who helped identify the necessary criteria of the element and brainstormed the various advantages of the nomination of the element. These participants included administrators, masters, young practitioners, public and private organisations, and experts who explained the history, conventions, and requirements of the nomination. The masters talked about form, and were represented not only by the local community masters but by masters from other communities showing the depth and diversity of the element. The young practitioners and masters gave live performances and explained the basic techniques of Kun Bokator. The results of these workshops provided valuable input into this nomination. The interest and active participation provided by the communities and their collaborative efforts showed the depth of importance this nomination means to them. The intensive sessions involving live performance and different community masters underpinned the importance of this nomination to the communities.

The drafting and completion of the nomination file went through many phases and was conducted in a consultative manner throughout the entire process. Following the completion of the workshops the communities were invited to provide further feedback on the draft nomination. The feedback from this was taken into consideration in the final nomination ensuring the active participation of all communities throughout the entire process.

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

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

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

Not fewer than 150 or more than 250 words

Prior to the preparation for the nomination file, the Cambodian Kun Bokator Federation had fully reconized the rights of the masters, bearers, and communities concerned with the nominated Kun Bokator element. The research team was able to widely consult with and inform those concerned the intention to file for nomination of the element onto the list of Intangible Cultural Heritage Humanity, and also requested full participation in the preparation process, once they had consented to the nomination. Since the inception of the nomination file preparation the community has been fully informed and has actively and proudly participated in the process.

Community representatives including:

Five in Siem Reap :Mohanokor Kun-Bokator (40 trainees), Angkor-Meanrith (60 trainees), Sovann-Angkor-Neakreach (440 trainees), Kamphengchey (5 trainees), Khmer Angkor Kun-Bokator (5 trainees);

Three in Kampong Chhnang: Ta Dambnag Dek (130 trainees), Koa Tep Meanrith (4 trainees), Yeay Pring (20 trainees);

Six in Kampot: Meanrith Kela (45 trainees), Techeak Serey Theany (10 trainees), Amatak Kun-Khmer (10 trainees), Serey Meanrith (10 trainees), Sras Tuntim (4 trainees), Borey Bokator (10 trainees);

One in Takeo: Koh Kok Thlok (3 trainees);

Eight in Phnom Penh: Ministry of Interior Bokator (20 trainees), Bokator Sor (25 trainees), Pithisastr (15 trainees), Leak Ray-Yong (40 trainees), Morodak Khmer (10 trainees), Reach Prek (15 trainees), Preah Khan Chey (5 trainees);

All participants expressed their support of the nomination of Kun Bokator onto the List of Intangible Cultural Heritage of Humanty by signing the consent forms which are attached in this nomination file.

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

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

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

Not fewer than 50 or more than 250 words

Except for an oral request followed by a written request for authorisation, there are no customary practices governing access to the element. Kun Bokator is accessible to all people within the local community and it moves easily from one art form to another. It does not discriminate, and moreover it gives opportunity to marginalized peoples. The love of the community towards Kun Bokator shows their strong desire to embrace Kun Bokator element and integrate it back into their living culture. Therefore there are no restrictions that will prohibit access to the element.

Following custom and protocol and before approaching bearers and practitioners, all the people involved must participate in a ritual known as Sampeah Krou - based on specific placement and

settings of ritual offerings including areca, betelnut, cigarettes and a diet of bananas with prayers spoken out loud by these bearers and practitioners. It is said that any failure to perform this duty can cause health problems for the members of the project group.

Every time the project team talked to the bearers and practitioners, the ritual was rigorously followed and respected with the work always productive. This powerfully symbolic ritual must continue to be respected in the future.

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

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

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

1. The Cambodian Kun Bokator Federation is located inside the Building of the Cambodian National Olympic Committee, Building 1, St. 163, Sangkat Veal Vong, Khan 7 Makara, Phnom Penh, Cambodia;

2. Communities in Siem Reap province: Mohanokor Kun-Bokator, Angkor-Meanrith, Sovann-Angkor-Neakreach, Kamphengchey, Khmer Angkor Kun-Bokator;

3. Communities in Kampong Chhnang province: Ta Dambnag Dek, Koa Tep Meanrith, Yeay Pring;

4. Communities in Kampot province: Meanrith Kela, Techeak Serey Theany, Amatak Kun-Khmer, Serey Meanrith, Sras Tuntim (4 trainees), Borey Bokator (10 trainees);

5. Community in Takeo province: Koh Kok Thlok;

6. Training Centers and clubs in Phnom Penh: Ministry of Interior Bokator, Bokator Sor, Pithisastr, Leak Ray-Yong, Morodak Khmer, Reach Prek, Preah Khan Chey;

5. Inclusion of the element in an inventory

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

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

Provide the following information:

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

In 2011, the Ministry of Culture and Fine Arts with the technical and financial support of the UNESCO Office in Phnom Penh, organised a Seminar about the dissemination and strengthening of the implementation of the 2003 Convention for safeguarding intangible cultural heritage. Following this seminar, the participants, most of whom were directors from the provincial departments of Culture and Fine Arts, jointly drew up a standard questionnaire with the purpose of compiling an inventory of all the (art) forms and all artists belonging to intangible cultural heritage in their respective provinces.

Once this inventory campaign was completed, the Kun Bokator was registered in the inventory of intangible cultural heritage of Cambodia in 2012. The inventory has been updated in 2016.

(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language, and in translation when the original language is not English or French:

Directorate General of Intangible Cultural Heritage, Ministry of Culture and Fine Arts, Cambodia

(iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).

In 2011, the Ministry of Culture and Fine Arts working with its provincial departments, community representatives, arts and cultural partners collect information by filling out a preliminary questionnaire form for each element of ICH. In addition, the Cambodian National Olympic Committee and the Cambodian Kun Bokator Federation provided an important data on Kun Bokator. The collected data was entered into the Ministry's inventory database. This inventory database was updated in 2016-2017 and will be published in late 2017.

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

In the 2017 inventory database, Kun Bokator (Kbach Kun Khmer) is classified under chapter: social practice, belief, religious, and ritual, pp.....

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

January 2017

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

The inventory was produced by the Ministry of Culture and Fine Arts with the support of UNESCO. The inventory remains the responsibility of the Directorate General of Intangible Cultural Heritage,

Ministry of Culture and Fine Arts to maintain and review the inventory on a regular basis in collaboration with UNESCO and work closely with local authorities, masters, and communities.

(vii) *Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.*

- a. *If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. 4 hyperlinks in total to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. The information should be translated if the language used is not English or French.*
- b. *If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.*

Indicate the materials provided and – if applicable – the relevant hyperlinks:

The updated inventory is under design process and will be published along with the database will be online in late 2017.

6. Documentation

6.a. Appended documentation (mandatory)

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

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

6.b. Principal published references (optional)

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

Not to exceed one standard page.

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

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

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

Name: Thong Khon

Title: Minister of Tourism and President of the National Olympic Committee of Cambodia (NOCC)

Date: March 27, 2017

Signature



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

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