



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Urgent Safeguard 0160500022

with

International Assistance

ICH-01bis- Form

Reçu CLT / CIH / ITH

Le 23 SEP. 2019

N° 0476

**LIST OF INTANGIBLE CULTURAL HERITAGE
IN NEED OF URGENT SAFEGUARDING
WITH
INTERNATIONAL ASSISTANCE
FROM THE INTANGIBLE CULTURAL HERITAGE FUND**

**Deadline 31 March 2019
for a possible inscription and approval in 2020**

The ICH-01bis form allows States Parties to nominate elements to the Urgent Safeguarding List and simultaneously request International Assistance to support implementation of the proposed safeguarding plan.

*Instructions for completing the nomination and request form are available at:
<https://ich.unesco.org/en/forms>*

Nominations and requests 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 List of Intangible Cultural Heritage in Need of Urgent Safeguarding and another aide-mémoire for completing request for International Assistance available on the same webpage.

New since 2016 cycle: request International Assistance when submitting a nomination for the Urgent Safeguarding List

To nominate an element for inscription on the Urgent Safeguarding List and simultaneously request International Assistance to support the implementation of its proposed safeguarding plan, use Form ICH-01bis.

To nominate an element for inscription on the Urgent Safeguarding List without requesting International Assistance, continue to use Form ICH-01.

A. State(s) Party(ies)

For multinational nominations and requests, States Parties should be listed in the order on which they have mutually agreed.

Egypt

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

Handmade Weaving in Upper Egypt (Sa'eed)

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 its official name in English or French (point B.1.).

Not to exceed 200 characters

النسيج اليدوي في صعيد مصر

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

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

Traditional Loom in Upper Egypt (Sa'eed)

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 element.

Not to exceed 150 words

The file is concerned with all the communities in Upper Egypt who are the bearers of the traditional weaving and its traditional loom. The term Sa'eed refers to the cultural name that identifies the communities of Upper Egypt. More specifically the file is concerned about reactivating the role of female members in the family in preserving and transmitting the intangible culture of the craft and its handloom. The file is presenting a short-term quick solution to the problems of unemployment of youth, transmutation of knowledge to the young reactivate the women in the craft and provide employment options for youth. Presenting a micro-inexpensive solution considering the financial problems of the country.

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 and requests should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

Traditional weaving was practiced all over Egypt, rural and urban. During the last decade it was still famous in rural and urban localities in Upper Egypt and the element was practiced in the governorates of Qena, Aswan and Sohag. Refinements of use of handloom weaving still exists in other parts of Egypt, but its viability is more prominent in Upper Egypt.

E. Domain(s) represented by the element

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 'others', specify the domain(s) in brackets.

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

F. Contact person for correspondence

F.1. Designated contact person

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

Title (Ms/Mr, etc.):	Dr
Family name:	Morsi
Given name:	Ahmed
Institution/position:	EGYPTIAN SOCIETY FOR FOLK TRADITIONS (ESFT) / Chairman
Address:	47 SOLIMAN GOHAR ST – DOKKI - GIZA
Telephone number:	202 37626702
E-mail address:	amorsi9@yahoo.es
Other relevant information:	NGO Date of Establishment: 12/4/200D Registration Number: 1434 Accreditation request No. 90182 Decision-making meeting: 4.GA - 2012

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

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

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G. Name of the implementing agency for the International Assistance requested (if financial assistance is requested)

If financial assistance is requested, indicate the name of the agency, institution or organization responsible for implementing the project to be financed and contracted by UNESCO. Indicate also the name and title of the contact person and other relevant contact information.

Name of the agency,
institution or
organization: EGYPTIAN SOCIETY FOR FOLK TRADITIONS (ESFT)

Name and title of the
contact person: Dr. Ahmed Aly Morsi

Address: 47 SOLIMAN GOHAR ST – DOKKI - GIZA

Telephone number: 202 37626702

E-mail address: info@esft.info

Other relevant
information:

Other agencies(for multinational files only)

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

H. Name of the proposed partner agency for the International Assistance requested (if a service from UNESCO is requested)

If a service from UNESCO is requested, indicate the name of the proposed partner agency that will implement the project in cooperation with UNESCO. Indicate also the name and title of the contact person and other relevant contact information.

Name of the partner
agency:

Name and title of the
contact person:

Address:

Telephone number:

E-mail address:

Other relevant
information:

Other agencies(for multinational files only)

Provide below complete contact information for one proposed partner agency in each submitting State, other than the agency identified above.

UNESCO Field Office

Please indicate which UNESCO Field Office has agreed to implement the project and has agreed with the proposed budget.

I. Duration of the International Assistance project (safeguarding plan)

Indicate the total number of months required for the implementation of the proposed project (safeguarding plan). Assistance from the Intangible Cultural Heritage Fund can cover a maximum period of up to thirty-six months.

2 years

J. Previous financial assistance from UNESCO for similar or related activities

SECTION TO BE FILLED IN BY THE SECRETARIAT

Has the State Party ever received any International Assistance under the Intangible Cultural Heritage Fund of the 2003 Convention to implement related activities in the field of intangible cultural heritage?

No

Yes

1. Identification and definition of the element

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

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 the communities and groups involved with ‘a sense of identity and continuity’; and
- e. that it is not incompatible with ‘existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development’.

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

Not fewer than 750 or more than 1,000 words

Textile weaving and embroidery are well-founded traditions in the history of the Egypt. The basic principles of handmade weaving tradition of ancient times are still the same used in our present days whether for linen, wool, cotton or silk. Traditional weaving was practiced in homes where both men and women were involved in the process of the craft. Women were the major contributor of the weaving process while men were responsible for building the loom, purchasing the thread and selling the product of working material.

Factories which used to weave using expensive silk yarn gradually shifted to cotton for it is more rewarding financially. The identifiable pattern worked from homes was replaced by the workshop and the narrow small looms were also replaced by wider ones that can produce fabric of various

dimensions to yield products to suit curtains, bed sheets and a variety of other options. In addition, the men deserting the work from home resulted in an intrinsic change in division of labor pattern between men and women that jeopardized the craft.

There is a cultural, social and economic value in safeguarding weaving with its traditional handloom. The community recognizes it as part of their traditional heritage and practitioners believe that handloom weaving gave them a sense of identity and pride. The Town of Akhmim in Sa'eed acquired the name of Manchester of Egypt. However, women continued their involvement in the craft by practicing preparatory activities from homes, such as wrapping the cones with yarn, for the larger entities that paid them for deliverables. However, few women assisted their husband in the workshops. There are still few elderly men and women who practice from home and have the skills and knowledge of weaving and embroidery.

Weaving is financially rewarding for its women who have an important role in the family economy and proved to be indispensable. They have the skill and knowledge of the tangible and intangible elements of the profession. The persistence of the handloom terminology, in spite of its near disappearance, attests to its deep-rooted relevance to the culture of these communities. They still define their craft practices and tools. Other communities who presently use mechanical looms bestow on modern equipment the old labels of the traditional handloom. The weavers still permeate their world view and every lexicon, but more significantly it seems to be meshed in the cultural identity of the whole community not just the weavers. The loom has parts which are personified according to their function and their names came to be used as an adjective whenever a person displayed the same attribute. For example, the shuttle moving rapidly from one end of the loom to the other can be to describe as the person who is restless and moves quickly from one place to the other. There are many examples having such attributes. The nomenclature which the weavers use to describe their loom is replete with personifications, which signifies an identification of their tools as fellow human. The loom has body, head, pelvises, two thighs, eyes, teeth, testicles and breath.

Contemplations of the phraseology surrounding the loom brings to light a connection that the weaver feels towards his loom that is both intimate and respectful. This difference is apparent when upon the start of a new weave and the handloom is just a bare wooden skeleton, the weaver is heard prompting to his helpers to cover (sahr) the loom's nakedness with its warp. Many intangible meanings revolve around this concept of covering (sahr). Its application to the loom goes beyond personification to regarding the loom with a measure of honour and appreciation for providing the weaver means of livelihood. A new loom needs to be covered to prove that the weaver has work and not in need, thus safeguarding his prestige which is an important attribute to the Sa'eedi communities. This term and its derivatives have so many connotations in the Egyptian culture, most visible in wearing the (Hegab) to cover the face or the hair for the purpose of safeguarding one's dignity.

According to 2008 UNDP report, almost 95% of the poorest villages in Egypt are the richest with its intangible cultural heritage which is worth investing. Given the escalating problem of unemployment spreading, supporting weaving as a traditional craft will contribute to job creation for both men and women. A community which is suffering from unemployment and its women has been practicing for ages and transmitting tangible and intangible culture from one generation to the other, deserves every effort for reactivating their role and viability in this craft.

Today and under these circumstances, handmade weaving is transmitted mainly by simulation, junior weavers acquire knowledge orally while mimicking their seniors' techniques with no methodology. The craft is from less to less transmitted within the families, as a family legacy and profession mainly to economical reasons, which affect the percentage of the know-how passed on and the craftsmanship within the community.

Egypt is currently passing through serious economic crises and every effort is devoted to facing the unemployment problem and shortage of income. The state cooperates with different ministries, NGOs and private agencies to provide the primary sources of production needed for weaving, whether it is silk, cotton, linen or wool. The trend for solution is geared to macro-economy and grand firms needing humongous financial input which is dependent on bank loans. Solutions by using our cultural heritage are neglected. ESFT whose primary objective is safeguarding Egyptian heritage proposes to invest in this field to train and encourage new

generation of women and men to practice weaving from their homes if there is enough space. This is a measure practice to prepare availability of weavers when the present long-term efforts of the State materialize. Training 300 youth in such endeavour, is a quick solution for one of the poorest regions in Egypt to an impending crisis. This solution, needing minimum start-up capital, is a great investment in its youth and its heritage whether tangible or intangible. The present file is a follow up of other studies dealing with related women activities in the same geographic location, which contributed to our request for Safeguarding Handmade Weaving and its' Traditional Loom in Upper Egypt. (see safeguarding measures).

2. Need for urgent safeguarding

For Criterion U.2, States shall demonstrate that 'the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned'.

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of its traditional modes of transmission, the demographics of its practitioners and audiences and its sustainability.

Identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, not generic factors that would be applicable to any element of intangible heritage.

Not fewer than 750 or more than 1,000 words

The ancient craft of handmade weaving tradition in Upper Egypt, a component of the Egyptian cultural and artistic heritage, is facing many threats of different magnitude and craftsmanship suffers the danger of dying out. In our modern times machines with new technologies replaced men, a mass production of standardized products left no room for authenticity and increased the unemployment rate. Demands are limited on artisanal products, usually more expensive or of a less quality.

For over centuries, men and women have used the inherited knowledge and artistic talents to create embroidered textile as family legacy and profession. Nowadays this knowledge is under extinction, a loss of an important element of culture and identity, due to the complexity and elaboration of the weaving process which requires time, effort, patience and practice. Many steps and techniques from the loom preparation, threading and weaving to get the final product, it is a work of precision and an intricate workmanship. With difficult economical situation, weaving is no longer lucrative for men who seek easier jobs with fast income for sustenance (Tuk tuk drivers). Women's demand on learning is decreasing, weaving at home requires an unused space to accommodate the loom plus that the working materials are expensive. The craft is neglected and not transmitted as before within the families as a profession and a source of income to the new generations. The elderly, the true knowledge and skills bearer are still practicing and sharing their knowledge with the passionate interested youth however it is neither sufficient nor efficient to the viability of the tradition. This treasure of knowledge is endangered because of the advanced and easier technologies and of course the lack of public awareness, it needs documentation and methodological learning for not to be buried with its' keepers.

Textile weaving, whether mechanical or handmade, is economically passing through hard times in Egypt. Cotton is still practiced and its present state of quality which was once famous is deteriorating and the products serve the poor segments of the community. However, the impact is negative due to the importation of poor quality cotton. Wool and linen are still practiced but in different capacities and usages. Wool is used and produced by mainly traditional local communities who raise sheep and weave wool covers for winter. Linen plantation is rare and most of its thread is imported and used for curtains and attire for those who could afford it. Production of silk thread is still in its infancy so is the plantation of its berry trees. Few investors did produce silk fabric, but its usage is fit for knotted silk carpets which are starting to have little international fame. The price of the plantation, caring for the worms and the reeling processes are expensive and a long-term process. And there are several governmental and civil societies' plans to serve the development of silk industry. There is still some hope for production of cotton

which is the most suitable for Egyptian weather and the knowhow of the local farmer.

These are the main primary basic natural materials needed to produce fabric in Egypt each one has its own practices that relates to nature and environment. The government is exerting efforts to revive the textile sector through providing the basic means of production locally for each craft separately. Each of the previous domains of textile needs a different approach to implement than the rest. First, to develop cotton, the target is often geared to production of cotton that Egypt was famous for producing and was requested by counties all over the world. Currently, this brand is no more viable, environmental and natural reasons works against that due to the scarcity of Nile water for irrigation and the silt cover during the flooding seasons. Linen is produced through the plantation of flax which is locally cultivated. Flax seeds are popular for its oil which is highly demanded by traditional people. The stems are the parts used for the thread but, the oil seed has priority. This is not the case with silk, which is the attire of the rich. Silk has been suffering greatly for some time prior to the economic crises. However, many efforts have been geared toward supporting it. Developing of silk is a long-term process.

All the previous efforts to safeguard textile crises facing Egypt are depending on producing locally the elements of production. The government and investors are searching for mega projects which are long term mediums needing humongous amounts of capital. What is happening in Upper Egypt is an example of the neglect of the role of traditional culture and its practitioners in helping to solve issues smoothly through involving many women in using the traditional handlooms. There are several advantages to this approach. Viability of an agglomeration of women in handmade weaving could serve all weaving elements. Principals of weaving of cotton, linen, silk and wool are the same, this provide options for the trainees. Also, the same traditional handloom technically is efficient to produce any of the above elements. The belief is learning on the existing skills of a community, respecting their heritage and sense of identity is a catalyst for economic success.

The design of the traditional handloom lends itself more easily to vertical and horizontal geometric shapes. This characteristic puts some limitations on the motif form and patterns used, as well as the variety of innovations available within a traditional craft. This has been compensated by the hand embroidery done on many fabrics, making textiles needle work an important addition to the industry of Egyptian textiles. The tools required are needles and a negligible amount of thread if compared to the yarn required for weaving. However, the real capital is the wealth of the inherited skill and technical knowledge among the local women involved in weaving or/and embroidery.

With the present economic situation of Egypt and the pressures of unemployment, little attention is devoted to the traditional cultural craft of weaving, which involves traditional skills and knowledge and can absorb a large working force, especially women with a minimal start-up expense. In such a case, women could work from their homes and save transportation expenses in addition to observing their household activities. It will also limit the migration of men to the cities seeking jobs.

There is an impinging need for safeguarding the Sa'eedi women and reactivating their role and viability in this craft. The issues which led to this state need urgent safeguarding. The State is making some effort to solve the problem of unemployment of youth by involving them in long term projects needing elaborated and educated professionals and foreign expertise. By the time these macro investments materialize, elderly people who are bearers of the skill and knowledge will not be capable of transmitting their treasure. Sa'eed, is known as one of the most conservative regions regarding its women work. Weaving as a women's traditional craft for centuries contributed in easing the acceptance of the support of the communities, and accordingly women gained the respect of their communities. ESFT in one of its projects found out that women in Sa'eed communities could work but with restrictions. Girls were not encouraged to travel to exhibit their products out of the villages. They fought fiercely and used all the tactics needed until they acquired this right. Presently they became nationally and internationally famous for their work. When circumstances deprive these women from pursuing their goal every effort should be followed to reactivate their traditional role in weaving.

3. Safeguarding measures

For Criterion U.3, States shall demonstrate that 'safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element'. The nomination and request should include sufficient information to permit the Evaluation Body and the Committee to assess the 'feasibility and sufficiency of the safeguarding plan'.

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

The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. Describe the past and current efforts of the communities, groups or, if applicable, individuals concerned to ensure the viability of the element.

Describe also the past and current efforts of the State(s) Party(ies) concerned with safeguarding the element, taking note of any external or internal constraints, such as limited resources.

Not fewer than 300 or more than 500 words

Women of Sa'eed are famous for preserving their textiles and embroidery traditions. ESFT, 10 years ago undertook a pilot research on an embroidery craft that uses metal thread on fabric. In 2014 ESFT presented a proposal to the World Bank to support a pilot study geared towards alleviating poverty among women of Upper Egypt by revitalizing and developing silk weaving in Sohag. ESFT trained 20 girls on a hand loom in a training center. The three who excelled were given looms to use in their homes. ESFT supplied them with imported thread to test the experiment. It was successful and the girls produced fifty meters of silk fabric which were purchased for a good price. The budget of the pilot project could not continue supplying them with silk thread. They continued separately to weave with other cheaper thread. It is worth mentioning that one of the girls who acquired a loom is deaf and her production of weaving with other kind of thread was successful. Result of the pilot project proved that the traditional loom could weave using other threads besides silk. The technical limitations of the traditional hand loom is more appropriate without any other adaptations, for producing plain fabric. To counteract this shortage the girls decorated the plain fabric with embroidery using silk, cotton or wool thread. Use of embroidery resulted in utilizing their traditional embroidery skills. These two experiments have supplied us with primary information about the status of these two crafts. The pilot study showed that the viability of the element is limited to plain shawls and decorated ones with traditional embroidery motifs are presently sold for tourists in Aswan and Qena.

ESFT in 2014 was involved in publishing a book on silk weaving as a traditional cultural industry. It includes the history, technology, motifs and their meanings; and the status of the silk industry and its practitioners in Egypt.

Presently the Ministry of Agriculture, in its efforts to reduce unemployment, and create new jobs for its young population, is providing young graduates of the Faculty of Agriculture with subsidized desert land to plant mulberry trees. This approach attracts some young entrepreneurs however, the quality of silk yarns produced is not suitable for weaving silk fabric but is used for knotted silk carpets. Egyptian silk carpets have acquired fame in Europe.

Currently there is a mega project to cover all phases to produce silk thread by ENID foundation (NGO) in collaboration with the Ministry of Agriculture.

The status of cotton is vague but all efforts are concentrating on plantations and import and export problems. The status of linen is depending mainly on importation of thread. There is one factory in the Delta which is weaving linen. Weaving sheep wool which is serving the poor communities of fringe areas needs intensive studies as a traditional element with traditional techniques of weaving and spinning.

3.b. Safeguarding plan proposed

This section **should identify and describe a feasible and sufficient safeguarding plan** that would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contains concrete measures and activities that adequately respond to the identified threats to the element. The safeguarding measures should be described in terms of the concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities. States Parties are reminded that they should present safeguarding plan and budget in line with the financial assistance requested and other resources that can realistically be mobilized. Financial assistance from the Intangible Cultural Heritage Fund can only cover a period of up to three years (36 months).

3.b.1. Objectives and expected results

Identify in terms as clear and measurable as possible: (i) what medium-term effects would be achieved by the implementation of the project (objectives) and (ii) what kind of positive impacts and concrete accomplishments would be seen after implementing the proposed project (expected results). Both need to be spelled out in detail and linked to the information included under section 3.b.2 below (Activities).

Not fewer than 100 or more than 300 words

Objective 1

Raising awareness about this element of heritage its' importance and its' crises among the public (marketing to increase demands), concerned parties (ways of cooperation and support) and also the community (knowing and owning their heritage).

Objective 2

Creating a new wave of handmade weaving professionals (leaders, trainers and trainees) within the community skilled with the elderly knowledge. This new generation will transmit the savoir-faire of this intangible element of heritage to the future as the new keepers of tradition.

Objective 3

Documentation of the techniques and the patterns of traditional weaving process, which will assure a methodological learning for the future generations.

Objective 4

Diversification of the location of the element to cover other villages. This will benefit the continuity of the element and extend the scope of the practice which will strengthen the unity of Upper Egypt "Saeedi" cultural heritage and reinforce sub-regional identities.

Objective 5

Designer for the diversification of usage will provide different options and different clientele and contact with other crafts, which will encourage innovation, creativity and cultural interaction.

Objective 6

Establish means for protecting ICH rights, child labour, and health hazards resulting from practicing the craft as well as emphasizing the traditional cultural values, which contributed to its sustainability. The result will be respecting the rules of the convention and protecting the workers from erroneous social and health practices for their benefit.

3.b.2. Activities

What are the key activities to be carried out or work to be done in order to achieve the expected results identified in section 3.b.1? Activities need to be described in a logical sequence, explained in a detailed and narrative manner and their feasibility demonstrated. The information included in this section should be consistent with that provided in the attached timetable and budget, prepared using Form ICH-04 **Timetable and Budget**.

Not fewer than 300 or more than 1000 words

Conduct a survey to determine the scope of the element and identify the activities related to its viability. The outcome of the survey will assist the team responsible for administering the

Capacity Building Program (ESFT) to identify challenges against the viability of the element and the feasibility of efforts to safeguard it.

Conduct a Capacity Building Workshop for community leaders\ trainers and public officials related to the elaboration of safeguarding plans. By the end of the sessions of the workshop, participants will be able to identify the dimensions of the elements including community versus official perceptions, the ICH components, the challenges associated with the element and the demand and supply factors that affect its viability. The major outcome is to enhance collaboration among the different participants of the workshop.

Conduct a training program for young trainees. The result will be the creation of a new generation for safeguarding the element as well as the expansion of the workforce and accepting creative measures.

The first task of ESFT for the program in collaboration with the community leaders in 3 governorates: Assiut, Sohag and Qena, is to choose a qualified main consultant for the project, with scholarly experience in traditional culture, capacity building and track record of training programs for ICH, within time and budget limits. This consultant will contact concerned public officials to present the program.

Nine assistants are needed for the main consultant, three for each governorate. Six out of the nine assistants will be from the communities. The assistants will be engaged throughout the whole period of the program. They will assist the consultant to collect survey data, in addition to handling field logistics (residence office space, transportation, etc.).

In collaboration with the community leaders, the consultant and his team of assistants will design a guide list to prepare for the training program, which includes names of practitioners (group leaders, and their workers), amount of thread and fabric needed for production, available resources for outlet, names of exhibitions provided by the State for marketing purposes, names and number of vocational schools in the chosen areas, in addition to other aspects that will emerge from discussions.

Sessions will be administered over a period of two weeks. One session will include besides representatives of ESFT, community leaders, government officials, practitioner, as well as other related participants when needed, such as, vocational school administrators. All are expected to present their views about the deterioration of the element as they see it. This will be an eye opener to community workers and public officials to the real causes and exploring solutions. Also during the sessions, community leaders of the craft will be requested to narrate their experiences and how they were trained into the craft. Public officials will narrate their encounters with leaders of the craft. Surveyors will present and discuss their results while ESFT will relate its involvement with the element and all stakeholders. ESFT believes that the information gleaned through discussions and interactions during the sessions contribute to and are part of problem solving.

Medium-term effects will be achieved through the session administered by the consultant of the team to reinforce knowledge of those who already attained practices through the traditional system of transmission as well as extending these practices to leaders who were never exposed to similar experiences of cultural heritage. The consultant will be responsible for the workshop of capacity building and training of trainers and conveying all the significant features of the element as it exists at present and simplify and demonstrate to them the significance of the element and its accordance with the definition of the convention of UNESCO. This session will stress the importance of transmission of intergenerational knowledge of skills, processes, instruments, in addition to realizing the significance of the historical, environmental, ideological and cultural components. The program of safeguarding would highlight certain practices. This will encourage enthusiasm of the community for the project because they were once proud to share their intangible values on a matter that is likewise intertwined in their history and culture. Utilizing core cultural values as a catalyst in any developmental project to safeguard ICH would enhance its chances for success and sustainability.

Another session will demonstrate through its discussions that training is a dynamic continuous process for the element's sustainability and community leaders should deal with it as an investment and incorporate within the program other leaders from other localities and have leadership potentials. Safeguarding of leaders should invest and utilize previous experiences.

Training should be made to arouse young trainees' interest in learning the craft such as using audio-visual procedures in the training process and narrating stories related to motifs and their significance, with potential creative new designs and usages.

Another activity for capacity building is to delegate to public officials and leaders of the craft to contact vocational schools in the nearby areas to address students in their final years to join the craft as soon as they graduate, students are a good source for propagating the recruitment opportunities to their peers. Attracting youth to be part of this craft will contribute to the sustainability of the element.

To establish means of monitoring of protection of ICH rights of child labour, individuals joining the training will be asked to provide a copy of their ID or their birth certificates, to assure age requirements under the laws are met. One health hazard that affects the trainees is the seating position which might affect their posture. This problem will be given attention in the workshop sessions and in the training processes. During the training, leaders will show the proper sitting position among other values which their elders taught them, such as respecting the elders, and care about their work to keep it clean among other values.

3.b.3. Strategy of implementing agency and/or partner agency

1. *Describe the background, structure, mission and relevant experience, etc. of the implementing organization, the body that will be responsible for carrying out the project indicated under section G or the proposed partner agency indicated under section H. Identify the human resources available for implementing the project or supporting its implementation and indicate their division of tasks.*
2. *Describe how the implementing agency or the proposed partner agency will manage or support the project implementation.*
3. *Describe, if applicable, the coordination arrangements with any other partners and their responsibilities in the implementation of the project. Identify the human resources available in each of the entities involved.*

Not fewer than 150 or more than 1000 words

ESFT was established in 2000. It is an accredited NGO State Party, with 90 members including 8 practitioners from Sa'eed. ESFT has an elected board, an accountant, an IT manager, and a secretary. ESFT administers major field studies: surveyed and documented 361 crafts from all over Egypt for the benefit of IMC in the Ministry of Industry, produced four films on four crafts financed by UNESCO for the National Museum of Civilization and conducted a pilot research on the traditional handloom in Sohag governorate financed by the World Bank. Furthermore, ESFT received an award from UNESCO for its file on the Hilallya epic. Several MA and PhD theses were accomplished through using our archival system and our Website received an award as the best culture content in the Arab region. ESFT published several books based on its field data. In addition ESFT is responsible for supervising the editing and distribution of the major Folklore Egyptian magazine. ESFT's major inventorying list in Egypt includes 222 elements, which is regularly updated every year.

Designing a strategic plan for solving the problems (external and internal) associated with the elements, is expected to provide a plan of action to counter each challenge identified in the objectives and to work towards enhancing the sustainability of the element and its ICH.

Members from ESFT will include the main consultant and three IT specialists for revising and documenting field data, Three surveyors will be responsible for collecting data in each governorate one of them from Cairo and other two person from local community. This team will continue to assist the main consultant for two year of the project. They will attend all workshop meeting for administrative work and handling financial expenses.

Our strategy is community-based through collaborative workshops and community-responsiveness. With regards work material, the community has requested that ESFT be responsible for providing and distributing work material. This has several strategic medium-term effects such as eliminating the impacts of middle dealers, buying the material in bulk for cheaper prices and reducing delivery expenses. Community leaders are encouraged to join ESFT and participate in its activities to safeguard the elements. Our strategic mission is to provide mechanisms for collaboration among the different partners. This strategic approach of the

different participants sharing experiences will show the efforts invested in safeguarding the elements that might be wasted due to external forces. It also raises awareness of how women shift from dependency to independency.

The survey will be the first strategic activity to start with; it will determine the scope of the element and identify the activities related to its viability.

The outcome of the survey will assist the team responsible for administering the Capacity Building Program (ESFT) to identify challenges against the viability of the element and the feasibility of efforts to safeguard it. Information gathered will be shared by the team attending the workshop. The workshop will also introduce new means of recognition of the severity of the problem of deterioration through exchanging the results of the scientific survey collected by ESFT surveyors in collaboration with the community. Our strategy is also to build around the documentation of traditional means of knowledge transmission as a means for educating the new generation.

Training of younger generation should be enjoyable to arouse the interest of the trainees. Video films will be used as an educative medium. The program will have among its public official participants of vocational school representative, who will meet other colleagues and discuss approaches to raise the awareness of girls who may want to join the craft. Families of girls in vocational schools would be approached also by leaders to foster this activity.

Traditional cultural heritage is not static but it is subject to creativity and innovations, designers will contribute to guard the changes in introduced motifs which is a healthy addition, as long as it doesn't interfere with the traditions of the community, The role of the designer and the folklorist and the traditional leaders of the crafts to safeguarding the traditional motifs, creating a new product while preserving its' identity. Together they will help in the distribution of the motifs on a piece of work and the diversify of the usages of the element. Instead of limiting the usage to shawls and traditional dress, it could adapt for other purposes including home accessories or as materials to fashion houses collections.

This project, by including samples of three governorates from Sa'eed makes the project sub-regional endeavour that will have a national input in the efforts of the state for developing the textile industry and reactivating the role of women and intangible/ tangible cultural heritage.

The project for preventing child labour to protect the ICH rights will include preparing a file for each trainee prior to present a birth certificate and those who are under-age will not be accepted. The Project will also protect trainees from health hazards for example the structure of the loom should assure the strength of the fittings to avoid collapsing. In addition the project should convey to the trainees traditional cultural values of the element, which will lead to sustainability and its importance identifying the element with the Sa'eedi sub-regional identity.

3.b.4. Forms of assistance requested

Tick the box a. and/or the box b. whether you are requesting financial assistance and/or a service from UNESCO.

Financial assistance means that a financial transaction through a contract will take place from UNESCO to the implementing agency, while the 'service' modality does not necessarily foresee such financial transactions to the requesting States that will receive assistance from UNESCO.

a. Financial assistance AND/OR b. Service from UNESCO

3.b.5. Timetable of the International Assistance project

Attach a month-by-month timetable for the proposed activities, using the timetable included in the Form **ICH-04 Timetable and Budget**.

The information provided should be coherent with the detailed activities and their sequences as included under section 3.b.2 (Activities). Please note that the activities can only begin approximately three months after approval of the request, at the earliest.

The information provided should also be in conformity with the budget overview in section 3.b.6. Please note that assistance and service from the Intangible Cultural Heritage Fund can only cover a period of up to thirty-six months.

3.b.6. Budget

Attach a detailed budget breakdown in US dollars for the whole project regardless of whether it is a financial assistance and/or a service from UNESCO request, by activity and type of cost, using **Form ICH-04 Timetable and Budget**.

The amount requested from the Intangible Cultural Heritage Fund should be clearly distinguished from the amount to be contributed by the State Party or other sources.

Total project budget: US\$ 275,610

Amount requested from the Fund: US\$ 262,400

State Party contribution: US\$ 11,210

Other contributions (if any): US\$ 2,000

3.c. Monitoring and follow-up of the safeguarding plan, if implemented

3.c.1. Monitoring, reporting and evaluation

Describe how the implementing organization indicated under section G or the proposed partner agency indicated under section H as described under section 3.b.3. plans to carry out the monitoring, reporting and evaluation of the project and how the communities will be involved in this mechanism. For larger or more complex projects, external monitoring and evaluation are preferable.

Not fewer than 50 or more than 250 words

Weekly reports of the activities will be sent to the Archives to be monitored, documented and registered. Each community will have a file. Workshop' discussions and interviews will be video recorded by ESFT members working in the field. Professional main consultant will evaluate the collected data. Evaluation of the final products will be acknowledged by two senior community leaders and one member of ESFT.

To establish means for monitoring protection of ICH, rights of child labour, individuals joining the training will provide a copy of their identification or birth certificates, and those who do not meet the age requirement will not be accepted. Interaction with families of the trainees is encouraged. Furthermore, the training place will provide proper seating. Community trainers will introduce and supervise proper work environment such as seating positions, which they learned from their elders among other practices such as the traditional work ethics of respecting the elders, and the cleanness of the work and cooperation with other trainees. Furthermore, the training place for trainees will be the responsibility of each tally leader. The chosen places will be checked by a representative from ESFT.

3.c.2. Capacitybuilding

Describe how the project may contribute to building up capacities or strengthening existing resources in the field of safeguarding intangible cultural heritage. Special emphasis should be placed on the capacities of the communities indicated in section C to safeguard their intangible cultural heritage. It may also be relevant to describe the impact on the capacities of the implementing organization or partner agency.

Not fewer than 100 or more than 300 words

Weavers who did not acquaint themselves with proper training from elderly people will not be ignored but will receive special care to know the basis of the craft and its techniques, in addition to the ICH knowledge they acquire from the workshop. Those are resources for capacity building, they have the potential leadership capabilities because they were capable of formulating and attracting a group of participants they may also have experience in promoting awareness of ICH elements and understanding the challenges that the practitioners face in terms of safeguarding intangible measures at the national level.

This program will strengthen the effectiveness of civil societies in the field of safeguarding ICH. ESFT hopes that by exposing practitioners to raise awareness of the element and the importance and benefits of safeguarding intangible cultural heritage in general under the framework of sustainable development, not only in the village but also in other places. Safeguarding and endorsing the element for the sake of its continuous transmission needs training of the community leaders as well as the public officials related to the element.

Training is a dynamic constant process for the sustainability of the element and leaders should deal with it as an investment. Community leaders should invest and capitalize on previous knowledge and experiences. Utilizing core cultural values as a catalyst in any development project aiming to safeguard intangible heritage greatly enhances its chances for success and sustainability. The degree of success of the project depends on the degree of reachability of messages to those leaders and their ability to transmit the knowledge to the trainees and new recruits. The aspect of reachability of the messages to the team leaders/trainers and their trainees will be a major aspect in the follow up of the after the training sustainability.

3.c.3. Sustainability after the assistance ends

Describe how the results and benefits of the project are expected to last beyond the end of the project. If the mechanisms established by the project will continue to function after the implementation of the project, describe how and which responsible body would be in charge.

Not fewer than 50 or more than 250 words

Exhibiting the element of heritage nationally and internationally will raise the public awareness and increase the demand on the craft. While partnerships with Fashion houses to create a collection using the element with a good marketing campaign, will guarantee the right exposure for the handmade textile highlighting its beauty and precision.

With increasing viability and visibility of the element new channels will be opened. Several industrialist who abstained from investing capital on machinery for thread and fabric because small amount needed is risky, currently as the demand on the elements' products increase, industrial research centres which once refused to take the risk, will consider the issue, similarly commercial dealers would be interested in importing the needed machinery. Seeing the results of the survey will be a convincing tool.

Increasing the number of trainees, thus meeting the market demand. ESFT is very much aware of the problems of sustainability of the element and of the path taken at the expense of ICH. Those who are already members will be part of ESFT's responsible body in charge of the project. Other members of the community and other leaders and practitioners will be encouraged to join ESFT.

Depending on imported means of production is a great risk. To this very day, practitioners are not officially recognized because they have no legal documents to allow importing, ESFT will

address the benefits of legitimacy. for urgent safeguarding the project will depend on entrepreneurs and informal dealers to supply them with working materials. The number of project undertaken by the State for developing the Sa'eedi economic development is a catalyst for the project and its sustainability by helping to reactivate the role of women in the craft of weaving will be a measure force for the sustainability of the element.

3.c.4. Multiplier effects

Describe how this assistance may stimulate financial and technical contributions from other sources or stimulate similar efforts elsewhere.

Not fewer than 50 or more than 250 words

Assistance will increase element's viability and stimulate the Ministry of Industry and industrialists to engage in producing thread locally thus increasing its visibility and expand its demand to wider range of users. This program has a multiplier effects The pilot project of Silk weaving in Sohag from the World Bank is expected to consider our recommendations of the pilot study and endorse it. It also encouraged ESFT to address UNESCO to utilize our successful experience to expand the program to encompass the three main Governorates of Upper Egypt who are famous and have a reputation of unique skills and knowledge about the traditional technique of traditional weaving and traditional looms. The mesh fabric was once produced locally in Sohag. Community members will approach industrialists to reactivate this fabric with the aim to revive the element and expand production. The National Industrial Research Centre would be interested to provide technical assistance to promote machines for producing the fabric and the thread might be an additional means for job creation. Extending training to other villages and providing special exhibitions of the element's different usages would have a multiplier effect on innovation, visibility and sustainability. The systematic approach to collecting data and monitoring the activities would entice other development practitioners, and businesses to engage with the element and enhance its potential.

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

For Criterion U.4, State(s) 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 and request process

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

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

Not fewer than 300 or more than 500 words

Handmade weaving has always been a source of income for its practitioners and is intertwined with its history and culture. Its dwindling state, which is basically the result of external factors, could threaten the intangible cultural heritage of the element and the economic bases of the

community. The community members have always been the primary supporters and collaborators in efforts to safeguard the element and its ICH and salvage its extinction. Women particularly have invested in this proposed file. Over the years, ESFT has always noticed a significant shift in the role of Tally women within their respective families and communities and seeks to sustain this shift.

Community local practitioners community who are also members of ESFT initiated this project of urgent safeguarding. They approached ESFT demanding helping them to face the deteriorating state of the element. Sensing that the financial benefits of the craft have lured many untrained individuals who have no proper training into the craft and has harmed the element's reputation, encouraged them to collaborate with ESFT in the safeguarding project. Members of the community including practitioners will be involved in providing the survey data and preparing the guide list for the survey. In addition to their involvement in the writing of the nomination file Community leaders and practitioners will be the main figures of the workshops and without their input the program will not be successful. Recounting their experiences of acquiring their knowledge of the craft through the elders to public officials and other participants strengthen the importance of intergenerational transmission. They will also be involved in training of trainees and checking survey data and help the director in the final report.

The State has always been concerned and has incorporated into its national plans the importance of supporting small enterprises and safeguarding local industries, yet State has not given due attention to the ICH components of traditional elements. ESFT, as an NGO involved in safeguarding traditional culture expects that this project would raise the awareness of policy makers of the importance of ICH for the sustainability of developmental projects in general. It will contribute to the identity of the nation and safeguard its values. State organizations have endorsed this proposal. The Governor of Sohag also supports this proposal because it builds upon the importance of developing sub-regional activities that extend beyond the boundaries of a single village to surrounding localities. Administering workshops that would include tally leaders, groups, individuals and public officials will engage multiple partners with development of small industries, involve political individuals concerned with the role of women's participation in economic development and raise the awareness of the element and the viability of the project

4.b. Participation of communities, groups and individuals concerned in the implementation of the safeguarding plan proposed

Describe the mechanisms for fully involving the community, group or, if applicable, individuals concerned in the implementation of all the proposed activities and in their evaluation and follow-up, including in terms of the role of gender. This section should describe not only the participation of the communities as beneficiaries of the project and of financial support, but also their active participation in its implementation. Their involvement in the project design is described in section 4.a above.

Not fewer than 300 or more than 500 words

Community members participants in all stages of activities and approve of all strategies. The leaders within the community are the elderly keeper of the tradition and its' knowledge, who still practice the craft and spread the knowledge within the workers.

At one stage of ESFTS' concern about the sustainability of the element of heritage, The Flora Foundation forwarded to ESFT fund and suggested that it goes to the production of promotional materials so that every practitioner would benefit from the efforts.

Notably, and with regards to shortage of materials, previously ESFT has solved the shortage problem on an informal basis through members of ESFT and other granting agencies. This is deemed unsustainable, though it contributed to the viability of the element, ESFT as well as other members of the community believe that solving this problem should be institutionalized to assure its sustainability. Community leaders approached ESFT due to its previous and continuing involvement with the element, to take the responsibility for the procurement and distribution of the materials. This decision will benefit the community, and the practitioners alike. Another advantage is the possibility of getting loans from the Social Fund for Development

(SFD) if needed.

ESFT and community members jointly work towards long-term goals of establishing the materials of production as a self-sufficient industry capable of responding to external and internal factors. ESFT did approach industrial firms to invest in producing the machinery or import it, but the response was that the visibility of the element is not adequate for the financial return of expenses of providing this service. When sharing the view of the Governor of Sohag, regarding having an industrial firm in Sohag, one of the practitioners who is a member in ESFT reacted that she has a piece of land which could be used for this function. All the concerns of self-sufficiency visions are long-term future venues. At present the mid-term policy would increase the visibility of the element and encourage investors of the private sector in such a mission.

The workshops for all the activities will include Community craft Leaders, public officials concerned with activity and participants from the community. Writing of the report and its evaluation will be the responsibility of the main consultant and will be checked by the board members of ESFT and three representatives of the Community Leaders.

4.c. 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 regimen of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

Attach to the nomination and request 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

The nomination element is a written consent of NGOs, one syndicate, seven individuals and government who showed their appreciation of the project and offered to provide their premises to be used for training and meetings. We have a recorded interview with an industrialist in Upper Egypt who used to work in the silk industry in Sohag and is now producing cotton and linen fabric and importing silk products according to the needs of the market. He offered his readiness to employ silk weavers in his workshops once they are trained but he could not afford to train young workers. He also indicated that he is ready to help in any capacity besides employing trained workers, such as giving free consultations if needed. The Minister of Local Government have indicated several times on TV and meetings that he is ready to support efforts to promote craft and employment of youth. This is a major political developmental concern for the present political plans.

4.d. 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 the inscription of the element and implementation of the proposed safeguarding plan 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

According to the practitioners, here are no practices to prevent the participants from sharing their knowledge with others. Many examples can be cited. One community practitioner is now teaching in a vocational private school and one of her activities is to teach tally making. Another one has joined a project in another village to train girls. A third one was invited to a workshop in Kuwait

for training others. A fourth was invited to Holland by an NGO to demonstrate how this craft is made.

However, due considerations are being undertaken to ensure practitioners' rights are acknowledged and protected. The Supreme Council for Culture under the Ministry of Culture in Egypt is currently developing policy measures under the framework of its sustainable development agenda 2030. The protection of cultural rights and in particular ICH is being addressed.

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

Providedetailed 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. Email
- f. Other relevant information

- a. Society for the Production of Hand Made and Traditional Elements of Gazieret Shandaweel
- b. Amal Hassan
- c. Gazieret Shandaweel – Sohag
- d. +2 01066643455

- a. Syndicate for Participants of Folk Creativity
- b. Haitham Younis
- c. Dokki - Giza – Egypt
- d. +2 01002146050
- e. folkcreativity@gmail.com

- a. TURATH
- b. elvira Guindi / Founder nad Managing Director
- c. Address: 16 El Sayed El Bakry Street in Zamalek - Giza, Egypt.
- d. Tel: +2 01206997337
- e. Email: turath@turathegypt.com

- a. National Council for Women (NCW)
- b. Dr. Maya Morsy / President
- c. Address: 15 Mohammed Hafez St -Doki - Giza, Egypt.
- d. Tel: +202 37603 518/529/574/581
- e. Email: ncw@ncwegypt.com

- a. Cultural Development Fund

- b. Prof. Fathy abdel wahab
- c. Address: Administrative building next to the Egyptian Opera - El-Jazeera - Cairo
- d. Tel: +202 27357001-27354234
- e. Email: cdf@cdf-eg.org

- a. Giving Without Limits Association
- b. Mr. Nasreddin Hamdi Sadek
- c. Address: Seliman Al-Hakim section, Assiut Logen building.
- d. Tel: 0882148655
- e. Email: Gwla.gwla@yahoo.com

- a. Tally community leaders and their trainees
- b. Name: amal, shaimaa, magda, mona, afaf, karima, aziza, dina, eman
- c. Address: Gazieret Shandaweel - Sohag
- d. Tel: +2 01224268229,+2 01066643455
- e. Email: info@moc.gov.eg

5. Inclusion of the element in an inventory

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

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

Provide the following information:

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

The element was first registered formally by Egyptian Archives of Folk Life and Folk Traditions and Egyptian Society for Folk Traditions (ESFT) in 2013 and last updating in 2019.

(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:

Egyptian Archives of Folk Life and Folk Traditions and Egyptian Society for Folk Traditions (ESFT) are together responsible for maintaining and regular updating the inventory based on local community information.

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

The registration of an intangible cultural heritage element is fundamentally based on requests from the ICH communities, After these process the collected data reviewed by experts, next the

monitoring of any significant change to the elements and the problems that threaten these elements, and discussed these problems to emerge with appropriate recommendations to propose preservation measures if possible.

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

ESFT 75/2013

(v) *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 the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).*

The element was included in the National Inventory of ICH elements in 2013 and last updating in 2019.

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

Updating cycle of inventorying including revising information in existing list done take from 1 to 4 years. and adding new elements every year depending on the urgency of cultural and social conditions reported by community in the different Provinces and ESFT.

(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 documentary evidence shall include, at least, the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.*

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

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

Ar: http://nfa-eg.org/Inventory_Details.aspx?ID=63
En: http://nfa-eg.org/en/Inventory_Details.aspx?ID=63

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 and request. The photographs and 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 request and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- complete timetable and budget, using Form ICH-04 Timetable and Budget
- documentary evidence of the consent of communities, along with a translation into English or French if the language of community concerned is not English or French
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language if different
- ten recent photographs in high definition
- grant(s) of rights corresponding to the photographs (Form ICH-07-photo)
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is not 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 and request.

Not to exceed one standard page.

Stories of Handloom Silk Wevaing In Egypt ,
The Making of a Traditional Artist

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

The nomination and request should be signed by an official empowered to do so on behalf of the State Party, and should include his or her name, title and the date of submission.

In the case of multinational nominations and requests, the document should contain the name, title and signature of an official of each State Party submitting the nomination and request.

Name: Prof. Fathy abdel wahab

Title: Head of the Cultural Development Fund Sector

Date:

Signature: 28/3/2019



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