



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

Representat

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ICH-02 – Form

Reçu CLT / CIH / ITH

Le 24 AOUT 2019

N° .....

## REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2019  
for possible inscription in 2020**

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

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

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

### A. State(s) Party(ies)

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

IRAN (Islamic Republic of)  
ARMENIA (Republic of)

### 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*

Pilgrimage to the St.Thaddeus Apostle Monastery

#### 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*

Սուրբ Թադէոս առաքյալի վանքի ուխտագնացութիւնը

Surb T'adeos Arrak'yali vanki Ukhtagnats'ut'yun

مراسم زیارتی کلیسای تادئوس مقدس

### 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.*

In Iran (Islamic Republic of):  
Ziyarat-e Tādeh

### 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*

Iran (Islamic Republic of):

- Under the auspices of the Catholicos of Cilicia, organized by the Armenian Diocese (Tabriz, Iran), and in cooperation with the Committee of Monastic Pilgrimages, Assyrian Diocese of Iran, the Base of Iranian Historical Churches, the Armenian Communities of Northern Iran participate in the Pilgrimage to the St. Thaddeus Apostle Monastery.

- Armenian population in Iran.

Armenia (Republic of):

Iranian-Armenians by origin, residing in Armenia; followers of the Armenian Apostolic Church participate in the Pilgrimage to the St. Thaddeus Apostle Monastery.

### D. Geographical location and range of the element

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

*Not to exceed 150 words*

The annual pilgrimage is held in Northwestern Iran, North of Lake Urmia and South of the city of Maku, next to Qareh Kelisa village near Chaldran County.

The element is practiced at a very symbolic and significant location, inscribed, in 2008, on UNESCO's World Heritage List, by the Government of the Islamic Republic of Iran, as the "Armenian Monastic Ensembles of Iran", comprising three monastic ensembles of the Armenian Christian faith: St. Thaddeus, St. Stepanos and the Chapel of Dzordzor.

Tabriz, a northwestern city of Iran, hosts the Armenian Diocese of concern. The pilgrims gather in Tabriz before departure for the Monastery. They cover 700 km from Yerevan to the Monastery, annually.

The site's significance enhances for the Armenians living in Armenia due to it being the burial site of St. Thaddeus, the Apostle, and the fact that the Monastery was recently repaired in a manner to resemble the Mother See of Holy Echmiatsin, Mother Church of the Armenian Apostolic Church, located in Armenia.

### E. Contact person for correspondence

#### E.1. Designated contact person

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

Title (Ms/Mr, etc.):	Mr.
Family name:	Rangchian
Given name:	Ali
Institution/position:	Specialist, Iranian Historical Churches' Base
Address:	No. 15, Mirza khuchak khan st. Jomhuri Eslami st. Tehran, Iran, PC: 1131664381
Telephone number:	+98-21-66736106
Email address:	ali.rangchian@gmail.com
Other relevant information:	

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

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

Ms. Naira Kilichyan
Institution/position: Senior Specialist of the Department of Cultural Heritage and Folk Crafts of the Ministry of Culture of the Republic of Armenia
Address: Government House #2, 3 Vazgen Sargsyan str., Yerevan, 0010, Republic of Armenia
Telephone number: +37411 52 39 33
Email address: nkilichyan@gmail.com

## 1. Identification and definition of the element

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

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

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

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

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

The Committee should receive sufficient information to determine:

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

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

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

*Not fewer than 150 or more than 250 words*

The three-day pilgrimage to the St. Thaddeus Apostle Monastery is an annual event that marked its 64th anniversary in 2018. The pilgrimage is a community celebration held in July with the participation of the Armenian communities of Iran and Armenia and other countries. The pilgrimage is inclusive for those who wish to attend: clergy, community leaders, regional and local governmental officials, laypeople, artisans, people with disabilities in search of a healing power from the Lord that may be granted to them with mediation through the holy spirit of St. Thaddeus, children and the elderly. The pilgrims gather for religious celebrations and special cultural, folk and educational performances. In Iran, busses and caravans transport individuals from Tehran, Isfahan, Tabriz, Salmas and Urmia to the St. Thaddeus Apostle Monastery. Hundreds of pilgrims attend the event from all over Armenia, including the capital city, Yerevan, other cities and bordering towns and villages to Iran.

Hundreds of tents are erected in the countryside for more than 6000 pilgrims who attend the three-day ceremony from Iran, Armenia and overseas. The pilgrimage venerates two prominent Saints: St. Thaddeus, the Apostle of Christ, and St. Santukhd, the first female Christian Martyr. The commemoration ceremony includes special liturgies, processions, prayers, homilies and fasting. It culminates in a divine liturgy (Holy Mass) with Holy Communion and the anointment of the water blessed with Holy oil. Special times are set aside for traditional Armenian folk performances that include special music and songs. Artisans and craftsmen demonstrate their works of art at special stands. Ethnic Armenian dishes and delicacies are served at appointed times during the Pilgrimage.

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

*Not fewer than 150 or more than 250 words*

The Armenian Apostolic Church and specifically the Armenian Diocese (Tabriz, Iran) and the adherents of or faithfuls to the Church are the active participants in the spiritual, cultural and ethnic aspects of the three-day annual pilgrimage. If we may use a wheel analogy to underscore the structure of the element, the Church is the hub, while the wheel is the faithful masses in attendance and the spokes of the wheel are the supporting organizations that facilitate the element. Specifically the groups supporting the pilgrimage are: clergy who lead the worship and conduct baptisms, the Foundation for the Preservation of Churches in Iran, the Committee of Monastic pilgrimages, the General Office for Inscription, Preservation and Revitalisation of Intangible and Natural Heritage in the Iranian Cultural Heritage, Handicrafts and Tourism Organization, the Datev Dance Ensemble of Armenia, the Armenian University Students Association of Iran, the Gomidas Choral of Tabriz, the Scout troops of the Armenian Athletic Association (Ararat Sports Club), and the Armenian Youth Choir of Iran.

Women play key and leadership roles in organizing, regulating and performing arts of the element for example they contribute to the event as choral vocalists who recite specific hymns regarding this specific pilgrimage.

During the years of the Soviet power in Armenia, it was impossible to participate in the pilgrimage due to religious prohibitions. In Armenia, the Iranian-Armenians, by origin, continued preserving the cultural memories on the pilgrimage and transmitting it in families and communities. Only after the independence, in the 1990s, thanks to the efforts of different unions of the churches and by the organizations, groups of Iranian-Armenians moved to Armenia, and participation in the pilgrimage from Armenia was resumed. By the efforts of the women's group under the St. Hovhannes Church, Yerevan, the first group of pilgrims was formed in 2008. This group is expanding year by year. Educational, cultural, ecclesiastical, and youth organizations serve as a bridge for the participation from Armenia for teachers, cultural practitioners, people and groups interested in the Iranian-Armenian cultural heritage. During the journey to Iran, the participants of the pilgrimage from Armenia benefit from the existing set of friendly interstate policies, the visa-free regime between the two countries, and existing transport and traffic regulations on both sides.

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

*Not fewer than 150 or more than 250 words*

In both Submitting states, the transmission of knowledge and skills on the element is carried out through non-formal and formal transmission. The non-formal transmission (master-apprentice relationship) is mostly practiced in churches and through religious education. The publications of the Armenian Diocese and the publicization of the performed actions supplement this knowledge.

The inclusion of the Armenian Monastic Ensembles by the Government of Iran on UNESCO's World Heritage List in 2008 highly contributed to promoting and transmitting related knowledge.

Non-formal transmission is undertaken by families both in Iran and Armenia. Knowledge about the history of the Monastery and the pilgrimage is highly important for the Iranian-Armenian Community, and stories about visits to the sacred place are, thus, intergenerationally transmitted. The transmission of such information by parents and relatives of youth has contributed to the expansion of the number of participants attending the pilgrimage and to its stable growth through years.

The mass media, such as the daily "Alik" newspaper of the Iranian-Armenian community and other community organizations always refer to the pilgrimage in their publications and events. The documentary by Arbi Hovhannisyanyan, "Pilgrimage to the Monastery of Apostle Saint Thaddeus", built in 1965, reviews the history of the pilgrimage in social media, publications, and by means of other visual methods of exchanging information, shared by the pilgrims. In Armenia, many mass media representatives talk about the pilgrimage, where the pilgrims, as well as the pilgrimage-organizers share their histories and great experience.

Iran (Islamic Republic of):

Formal transmission: Armenian schools, especially high schools, in all cities where Armenians reside in Iran, including Tabriz, Tehran, Isfahan and Urmia, have developed curricula on the Pilgrimage to the St. Thaddeus Apostle Monastery. Although students learn about the pilgrimage through formal education, they are sent to churches to get more familiar with the element through master-apprentice relationship. Due to their residence in Iran, Iranian Armenians speak both Armenian and Persian.

In Armenia: the element is included in formal education. These include courses related to the Armenian cultural heritage, and in curricula, such as the educational programs on Art and Cultural Studies of Yerevan State University.

The scientific publications dedicated to the study of St. Thaddeus Apostle Monastery are also an important platform for the circulation of knowledge in a formal manner.

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

*Not fewer than 150 or more than 250 words*

The Pilgrimage is the primary social and cultural event of the year. It is an opportunity to establish new relations and renew old friendships and bonds with community members and with Armenians who travel long distances to practice the element. Because the attendees reside in tents in close proximity to one another, the sense of community is enhanced. This atmosphere lends itself to families, neighbors and even non acquaintances getting together over a common meal, storytelling, singing around a campfire, watching the children playing far from distractions of everyday life, such as work, watching TV, working on a computer or texting on the cell phone. For the faithful, the element is an opportunity for inner reflection, prayer, inspiration and meditation. For most, it is the ideal atmosphere for reconnecting with the cultural past through sharing songs, folk performances and the arts. All senses of piety, community, affinity and cultural awareness are picked up during the Pilgrimage

Overall, this element manifests various effects and meanings:

Strengthening the already existing peaceful ties and paving the grounds for a peaceful co-existence and the rapprochement of cultures between the Armenian and Iranian nations.

The pure experience of a pilgrimage, free of different gadgets, internet, technology and use of modern facilities creates a special atmosphere of self-consciousness and harmony with nature and cultural heritage.

- (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*

This Element is in full compliance with International human rights instruments, including United Nations non-binding declarations, resolutions, as well as Conventions, which are legally binding instruments concluded under international law. The element is consistent and respectful of all human, economic, social and cultural rights and does not condone any type of racial discrimination.

The Element has the utmost respect for other communities, ethnic groups and is religiously tolerant of all faiths and creeds. The element is primarily a Christian festivity under the auspices of the Islamic Republic of Iran. Muslim clerics are in attendance even during the Elements' Christian liturgies. This is the special case of mutual respect and recognition of the cultural heritage traditions of ethnic groups within the state and between Muslim and Christian communities, when the state where the element is distributed is actively motivated in peaceful and organized implementation of the pilgrimage by providing the most comfortable conditions for its organization.

The Element has no ecological impact on the environment or climate change. The element is committed to ensuring a strong, healthy and just society by meeting the diverse needs of all people in existing and future communities, promoting personal well-being, social cohesion and inclusion, and creating equal opportunities for all.

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

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

- (i) *How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?*

*(i.a) Please explain how this would be achieved at the local level.*

*Not fewer than 100 or more than 150 words*

The St. Thaddeus Apostle Monastery is a World Heritage Site. The inscription of the element ensures the viability and sustainable transmission of related knowledge not only about the Monastery itself, but also about the related rituals and traditions, to the local Armenian community, living in the towns surrounding Chaldran County, in Iran; hence contributing to further and better awareness-raising practices for the locals as well as a greater sense of identity at both national and global levels. This will cause the local communities to increase their level of safeguarding and care towards this element as their heritage.

The element serves as a sharing ground of traditional beliefs, customs and stories, folk music, eating habits, etc. among pilgrims with different social, cultural, educational, and geographical backgrounds, hence supporting and promoting respect for cultural diversity and raised awareness of the importance of safeguarding intangible cultural heritage in the lives of different communities.

Additionally, the element serves as a means of creating cohesion among and promoting social participation of the different communities and ethnic groups living in the territory regarding the practice of their cultural heritage.

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

*Not fewer than 100 or more than 150 words*

Iran (Islamic Republic of):

The inscription of the element and its process will create solidarity among all concerned local communities. It would enhance the visibility of the element in other parts of Iran as a result of which the resident Iranian Armenian communities could understand and thus respect the cultural diversity in Tabriz and participate in the associated liturgical traditions of the St. Thaddeus Apostle Monastery.

Armenia (Republic of):

The inscription will enhance acknowledgement in Armenia of the practices associated with this Armenian intangible cultural heritage. It will help maintain and promote the tradition of national Christian pilgrimages, social function. It will underline the integrity and interconnection of the intangible and tangible cultural heritage and the importance of enhancement of rapprochement and affiliation of different cultures.

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

*Not fewer than 100 or more than 150 words*

The St. Thaddeus Apostle Monastery, being the burial place of Thaddeus, one of the first apostles preaching Christianity, is a standing monument located in Iran and having a pan-Christian meaning in the world.

The inscription of the element would enhance the visibility of the intangible cultural heritage of the element on an international level that causes more readily travel of Christians from various countries to Northern Iran to attend the element. Inscription of the element as a UNESCO Intangible Cultural Heritage would add special credence to the element and elevate it to enjoying an international status. This would encourage people of different nationalities to attend as well. The religious celebrations, the various cultural performances, Armenian cuisine, the social interaction among all classes and traditional craftsmanship would be very appealing for Armenians and non-Armenians to participate in the element.

This inscription would enhance tolerance of cultural diversities and promote multi- and inter-cultural dialogue.

The inscription can contribute to promoting inter-cultural exchanges, foster sustainable development and conflict resolution and help build the defences of peace in the mind of men and women.

*(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?  
Not fewer than 100 or more than 150 words*

In both Submitting states, the Inscription of the element will allow a long and enduring tradition of tolerance and dialogue to flourish. The element, by nature, includes groups of individuals who are often diverse in income levels, have different educational backgrounds and may have attained different levels of social status. They are young and old, male and female, able or physically handicapped yet when participating in the pilgrimage they are all equal, live in the same tents and communicate as equals. They are all equal citizens who share a common faith, heritage, language and culture. Inscription will encourage other Christian communities in Iran who share a similar faith to participate in the Pilgrimage like the Iranian Assyrian Christians.

Inscription of the element will raise awareness about Iranian-Armenian cultural traditions in Armenia and the world. It will increase cultural dialogue between the Iranian and Armenian civilizations, and activate intercommunity and interregional cultural communication. It will also promote cultural diversity and contribute to a free flow of cultural expressions.

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

*Not fewer than 100 or more than 150 words*

Within the past 65 years, thousands have annually attended the three-day Pilgrimage willingly, using different means of transportation to cover the long distance. They put aside all modern means of living and reside in tents, living the simplest of lives, away from their routines and daily lifestyles, eating and living among people with different cultural, let alone social backgrounds, to satisfy their spiritual needs as a means of maintaining and reviving their identities. The result of this co-existence is a significant cultural and mental creativity.

Human creativity is showcased in the element on many levels including the intricate hand-crafted woven fabrics, costumes and religious icons, used mainly by the Armenians of Northern Iran. The members of the Folk Arts Ensemble are encouraged to self-interpret related rhythms/tunes and improvise to create a series of steps and movements that match the specific pieces of music used. The talent to create handicrafts from scratch, and the expertise to design and sew special costumes inspired by centuries-old traditions are a few examples of the human creativity that is inspired by the element's cultural diversity.

As the Monastery is located close to a Muslim village, some of the rituals of this pilgrimage are performed by the villagers. For example, providing the holy bread for the blessing during the ceremony and the ritual of dousing with holy water, which can be seen as a vivid example of respect for cultural diversity. The local villagers prepare their indigenous handicrafts, and dairy products for sale during the ceremony, and after the ceremony, the sale of these handicrafts continues in the Monastery shop year-round.

### **3. Safeguarding measures**

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

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

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

*Not fewer than 150 or more than 250 words*

The tradition of pilgrimages to monastic sites dates back to early centuries. The Three-Day Pilgrimage to the St. Thaddeus Apostle Monastery was re-established in 1954 through the efforts of the Prelate of the Armenian Diocese. The Armenian Church in Iran is a respected religious institution and as a minority religious community, protected by the laws of the Islamic Republic of Iran. In fact, there are several governmental agencies that are charged with safeguarding antiquities and Christian Churches: the Foundation for the Preservation of Churches in Iran, the Committee of Monastic pilgrimages and the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO); all three are instrumental in planning and facilitating the yearly pilgrimage including the provisions for tents and portable restrooms. The actions taken in recent years for the continuation of this ceremony, either by the Armenian community or governmental entities such as the Cultural Heritage Organisation, are:

- Establishing the Iranian Historical Churches' Research Base, where the element is practiced and assigning it with the task of preserving, repairing and monitoring the location of this important event;
- Inscription of the "Armenian Monastic Ensembles of Iran", the location of the element, in 2008, on the UNESCO World Heritage List;
- Equipping the building and its surrounding area, and providing cultural facilities and services for the comfort of the pilgrims during the pilgrimage and year-round;
- Repairing the main building and the adjacent grounds of the Monastery;
- Linking and harmonizing activities of local authorities and relevant entities in the territory of the Monastery, to enable the best possible implementation of the element.

Restrictions imposed on religious practices by the former Soviet Union in Armenia, dunned any opportunity of practicing the element by the nation in the past. As such, continuation and safeguarding of the element was confined to storytelling and reciting memories by the Iranian Armenians, who resided in Armenia. After the independence of Armenia, in the sharp growing ethnic and religious consciousness, as a result of reactivation of the activities of the Armenian Apostolic Church, restoration of connections with the dioceses outside Armenia, as well as the re-establishment of connections with the Iranian-Armenians from Iran and those resettled in Armenia earlier (for example in Yerevan, Kotayk, Ararat and Geghrkunik regions), groups of pilgrims were gradually formed and further expanded. For years now, individual clergies, Christian groups, such as the Women's Group of St. Hovhannes Church, Yerevan, Byuravan Church, other cultural and educational unions and relevant organizations have been organizing and promoting the pilgrimage in Armenia.

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

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

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

*Not fewer than 150 or more than 250 words*

The related governmental organizations are the Iranian Cultural Heritage, Handicrafts and Tourism Organization; the office of the Governor of the territory of the Monastery in Iran; Maku Free Zone Organization; Foundation for the Preservation of the Historical churches of Iran; General Directorate for religions in the Ministry of Culture and Islamic Guidance; office of the Governor of Chaldran; and the Red Crescent Organization have had significant roles in the safeguarding and inscription of the churches. Fortunately, inter-organizational contact between Iran and Armenia helped to increase the practice of the element. Additionally, other activities include:

- 1- Insertion of the St. Thaddeus Ceremony in the Armenian Ritual Calendar,
- 2- Starting a dedicated website and pages on Instagram, Facebook and Twitter for this ritual,
- 3- Documentation using audio-visual equipment,
- 4- Publishing books and articles related to this ritual,
- 5- Improving leisure facilities around the Monastery by the relevant governmental organisation,
- 6- Providing a stronger telecommunications coverage during the Ceremony by the Public Telecommunications company and private companies,
- 7- Commissioning and equipping the handicraft shop and gallery in the Monastery grounds.

The limitation of actions towards the safeguarding of the element in Armenia is related to its location, Iran, and difficulties of visits from Armenia till 1991. The state efforts towards the safeguarding of the element in Armenia were directed to the regulation of possibilities of visits from Armenia, and the distribution of the information. The new stage of relations with Iran and the Iranian-Armenian community contributed to a more active participation of Armenia in the pilgrimage, leading to greater popularizing of the element. As a result of an increase in relations with the Tabriz and Tehran Dioceses, better cooperation was established on collecting, registering, acknowledging, popularizing and organizing the pilgrims' participation.

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

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

### **3.b. Safeguarding measures proposed**

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

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

*Not fewer than 500 or more than 750 words*

As the burial place of the Apostle Thaddeus and a pilgrimage site for over 19 centuries, the St Thaddeus Apostle Monastery is highly respected by all Armenians in Iran, the neighboring homeland of Armenia, and Armenians worldwide. As such, the pilgrimage is highly monitored and reported on in the mass media. This international attention itself is one of the important safeguarding measures for the preservation of the Element.

The Armenian Diocese (Tabriz-Iran) through its Facebook page and other social media promotes all aspects of the Pilgrimage. The Ardaz full-color monthly publication of the Diocese devotes many pages documenting the history, traditions and activities related to the Element. This monthly is published in book form for the local population and distributed to thousands of Armenians in the homeland and to migrant Armenians as well as libraries and higher learning institutions via electronic mail.

One of the members of the Armenian University Students' Association, a postgraduate with a Masters degree in Media and Communications has agreed to create a website dedicated to the St. Thaddeus Pilgrimage. We expect this endeavor to raise the visibility and add yet another layer of support to our safeguarding efforts.

The Prelate has instituted a systematic archiving of all images, films, videos, photos, print material and artefacts relating to specific pilgrimage years for the purpose of conserving these as a historical record for posterity. In addition, plans are being formulated with the Chair of Armenian Studies at the University of Hamburg to document and research the history, pious traditions, religious practices and reliquary of monastic pilgrimages in Iran from the apostolic era to the present times.

The creation of a documentary video for television broadcast in the two (Eastern and Western Armenian) language dialects will be recorded and produced during the 2019 pilgrimage. The intent is not necessarily for local consumption, but rather to air this documentary in Yerevan and the rest of Armenia, Beirut, Aleppo, Damascus, Paris, and other places where there are large communities of Armenians.

We now mention some of the proposed activities both for Iran and Armenia and required funding to achieve them through transmission, identification, protection, promotion and enhancement activities:

- 1- Holding two conferences with the subject of studies and research on the St. Thaddeus pilgrimage in the Yerevan State University in association with the Armenian Studies Group of the University of Tehran for the years 2019-2020 (20,000 USD);
- 2- Publishing the Iran and Armenia co-published magazine related to the St Thaddeus Pilgrimage Ritual (5,000 USD);
- 3- Designing and implementing the Thaddeus Ritual website (3,000 USD);
- 4- Publishing books and articles in Persian to familiarize Iranians with the aforementioned ritual as much as possible (2,000 USD);
- 5- Allocation of a larger budget by the Iranian Cultural Heritage, Handicrafts and Tourism Organisation for repairing, monitoring, and equipping the cultural location of the St. Thaddeus Apostle Monastery to help in the execution of this ritual in the best way possible (2,000 USD);
- 6- Equipping the Monastery's research base by the Iranian Cultural Heritage, Handicrafts and Tourism Organisation, the University of Tehran, Yerevan State University, including equipping the library, and the repair laboratory (5,000 USD);
- 7- Making easier the procedures at the customs area of the Nurduz border, crossing between Iran and Armenia for the entrance of Armenian pilgrims in private motor vehicles;
- 8- Widening the side access road from the main road to the Monastery (10,000 USD);
- 9- Lighting the road with road lamps (10,000 USD);
- 10- Organising the village of Qareh Kelisa near the Monastery to improve the connection between the pilgrims and the village (25,000 USD);
- 11- Building year-round quarters for the pilgrims in the village;
- 12- Building appropriately suitable bathroom facilities (appropriate for a World Heritage Site) and surroundings (15,000 USD);
- 13- Creation of platforms in Armenia for sharing available information about the pilgrimage, popularizing, simplifying the participation and making it more organized;
- 14- Provision of live broadcasts during the pilgrimage in Armenia, for sharing the information about the element in detail especially related to the 65th anniversary of pilgrimage;
- 15- Creation of platforms for sharing experiences of the pilgrims;
- 16- Creation of consultation and information links, ensuring the availability of feedback by means of modern technologies;
- 17- A suggestion will be made to present and value the element in more detail at schools and HEIs;
- 18- A suggestion is made for networking among Armenian communities in Armenia and Iran and in the world, where there are churches named after St. Thaddeus Apostle, in order for pilgrims to join;

19- A suggestion is to make documentaries and biographical films about the element in the events of film production and exhibitions.

(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 Islamic Republic of Iran, through the Foundation for the Preservation of Churches in Iran, has already allocated funds and is in the process of approving plans for the permanent housing structure for the attending pilgrims that will be built in the St. Thaddeus Apostle Monastery complex. The office of the Provincial Prefect of Chaldran has approved funds for repairing the main entrance road leading to the complex, this will facilitate access for large buses for visiting pilgrims during the Element and allow large earth-moving and construction equipment on site during the construction of the aforementioned houses with construction commencing after the 2019 pilgrimage has ended.

The Iranian Cultural Heritage, Handicrafts and Tourism Organisation will assist in the above-proposed activities 1, 5, 6, 10, and 12.

The Iranian Ministry of Culture and Islamic Guidance will assist in the above-proposed activities 2, 3, and 4.

The Iranian Ministry of Roading and Urban Development will assist in the above-proposed activities 8 and 9.

The office of the Governor in the territory of the Monastery of the Islamic Republic of Iran will assist in the above-proposed activities 9 and 11.

Aras Free Zone, Iranian and Armenian Customs' Authorities will assist in the above-proposed activity 7.

Yerevan State University will assist in the above-proposed activities 1, 2, 4, and 6.

The Ministry of Education, Science, Culture and Sport of Armenia will announce tenders for the suggestions of the proposed programs, allocating necessary budgets for the activities 13-19.

Upon cooperation, the church, regional, community, educational, cultural, media, diaspora organizations will be involved in the implementation activities of the programs for the activities 14-19.

(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*

The most positive method to safeguard an event of this magnitude is to ensure that there is good planning and precise execution of the plans and that these two important functions are accomplished with full community support and participation. Planning for the next pilgrimage begins exactly one week after the completion of the last Element by the specially appointed committee under the direction of the Prelate. A full critique of the event is conducted where all successes and shortcomings received from the participants are being examined, discussed and recorded. Recommendations for the following year are discussed and added to the "punch list" for implementation. This committee is comprised of 17 individuals who have extensive experience with the Element and are male and female, young and old; each bringing a different perspective to the table.

During the activities of presenting a joint nomination with Iran on the Pilgrimage to the St. Thaddeus Apostle Monastery, meetings were organized in Armenia with pilgrims, tourism organizations that had participated in the organizing the pilgrimages, cultural and scientific

organizations, representatives of Armenia-Iran friendship group for the purposes of presenting the nomination and adopting the further programs. As a result of the discussions undertaken, suggestions were formed and programs were adopted. It is assumed that popularization will enhance active participation from Armenia, which will necessitate close cooperation with Armenian organizers, group leaders and coordinators for networking purposes, where all participants who supported the preparation of the nomination would express their readiness to share their experience and adopt new programs. The Believer Women's Group of St. Hovhannes Church is particularly active: with their 11 year experience of pilgrimage, they will highly support the new pilgrims and disseminate information.

### 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: Iran (Islamic Republic of): The Iranian Cultural Heritage, Handicrafts and Tourism Organisation (ICHHTO)

Name and title of the contact person: Mohammad Hassan Talebian, Cultural Heritage Deputy

Address: Cnr. Azadi Street and Yadegar-e Imam. Iranian Cultural Heritage, Handicrafts and Tourism Organisation. Independent Research Group of Iranian Traditional (National) Arts

Telephone number: +9821-66098399

Email address: Email: mh\_talebian@yahoo.com

Other relevant information: Armenia (Republic of)

Name of the body: Institute of Archaeology and Ethnography, National Academy of Sciences, Armenia

Name of the contact person: Ruzanna Tsaturyan, Researcher

Address: Charents st. 15, 0025, Yerevan, RA

Tel. number: +37493 187 006

Email: ruzantsaturyan@yahoo.com

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

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

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

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

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

*Not fewer than 300 or more than 500 words*

Iran (Islamic Republic of): The Armenian Diocese (Tabriz, Iran) in collaboration with the Committee of Monastic pilgrimages, Assyrian Diocese of Iran directed their application to the Office for Inscriptions and Preservation and Revitalization of Intangible and Natural Heritage, Deputy for

Cultural Heritage, Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) for possible international inscription of the Pilgrimage to the St. Thaddeus Apostle Monastery in early December 2018. The same element was already inscribed on The Iranian National List of the Intangible Cultural Heritage in 2009. Therefore, the element was reviewed for possible international nomination in the Cultural Heritage Deputyship of the ICHHTO. The St. Thaddeus Church authorities contributed to the composition of the nomination file as well as to providing short documentary pieces of video and several photos. In addition, the bishop of the St. Mary's Church of Tabriz also helped in writing the text of the nomination file. The Iranian Association of Armenian University Students and Associations of Assyrians in Tehran and Salmas also proposed a number of the safeguarding measures stipulated in Section 3b(i), for example: Nos. 1, 2, & 4.

Armenia (Republic of):

Preparatory activities on the nomination were carried out and welcomed by a large population. The group of pilgrims of St. Hovhannes Church, Yerevan, supported activities related to the joint nomination, sharing the histories of their participation and initiated the process of inclusion of the Pilgrimage in the national inventory list of elements of intangible cultural heritage of Armenia. The suggestion was discussed in the session of the Expert Council on Intangible Cultural Heritage under the Ministry of Culture of Armenia and received an approval. Once the suggestion to present the element to UNESCO through a joint nomination was announced, the Institute of Archaeology and Ethnography of the Armenian National Academy of Sciences, a research center interested in the anthropological studies of pilgrimages, expressed its readiness to investigate the representation of the element in Armenia as well as to reveal and combine broader layers of bearers. As a result of mapping, the application process was carried out by the coordination of the Ministry of Culture of Armenia and by the involvement of the widest possible audience of interested people, who supported the activities by providing data, stories, video and photo materials, additional contacts as well as preparation of the nomination file.

As a first experience in Armenia in preparing a trans-national nomination file, close cooperation was established with the bearers of the element, participants, research institutes, the Ministry of Culture, the Armenian National Commission for UNESCO and the representatives of the corresponding institutions in Iran that were responsible for the preparation of the nomination file, which indirectly contributed to the improvement of cultural dialogue between the involved parties.

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

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

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

*Not fewer than 150 or more than 250 words*

Iran: The expressions of free, prior and informed consent for the nomination of the element were coordinated by the Nomination Committee and are representative of the free will of the entire community regardless of gender, age race or social status. The process was clear, transparent and straightforward. Enclosed are consent letters by:

1. Armenian Prelacy of Tehran
2. Armenian Prelacy of Azerbaijan, Tabriz-Iran (East Azerbaijan Province of Iran)
3. Attorney at law and a member of the Minorities Committee of Human Rights Commission of the Bar Association
4. Ladies Guild of the Armenian Diocese of Azerbaijan (East Azerbaijan Province of Iran)
5. Representative of Assyrian in Iran at the Islamic Parliament of Iran
6. Representative of Armenians in Tehran & North of Iran at the Islamic Parliament of Iran
7. President, Board of Directors, Armenian Cultural Ararat Organization
8. Chairman of the Board, The Armenian Association of University Graduates
9. Villagers of Ghara Kelisa

Armenia:

Letters of consent for the inscription of the element were provided by many women pilgrims and the group of pilgrims of St. Hovhannes Martyr Church, Yerevan, signed by 15 men and 10 women participants, as well as the bearers of the community Solak, Kotayk Marz and community Ddmashen, Gegharkunik Marz of Armenia. There are letters of consent written by the Mother See of Holy Echmiatsin, the Institute of Archaeology and Ethnography of the RA NAS and "Hovhannes Sharambeyan Centre of Popular Creation" SNCO.

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

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

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

*Not fewer than 50 or more than 250 words*

The knowledge on the element, the experience and participation is not in any way limited for any group or individuals. All interested people can participate in the Pilgrimage, regardless of their gender, age, nationality, religion, maintaining the rules and rituals of pilgrimage and religious ceremonies, respect towards the participants during the pilgrimage, mutual tolerance and readiness for mutual support. The Christian rituals performed during the pilgrimage do not include any confidential knowledge, their conduct is regulated by the rules of the Armenian Apostolic Church, about which the priests are informed, and they conduct the religious ceremonies of the pilgrimage: sacrament, service, liturgy, water blessing, etc.

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

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

- a. *Name of the entity;*
- b. *Name and title of the contact person;*
- c. *Address;*
- d. *Telephone number;*

- e. *Email address;*
- f. *Other relevant information.*

Iran (Islamic Republic of):

1. Archbishop Sebouh Sarkisian

Armenian Prelacy of Tehran

Add: Armenian Prelacy of Tehran – No.295,Ostad Nejatollahi St.,Tehran., Iran

Post Code 1998873311

Tel:(+98-21)88901634

Email:temakan@armprelacy.com

2. Bishop Krikor Chiftjian,

Armenian Prelacy of Azerbaijan, Tabriz, Iran (East Azerbaijan Province of Iran)

Add: Shariaty Ave.,Tabriz, Iran

Tel:(+98-41)35553532

Email: arajnordaran.tavriz@gmail.com

3. Dr. Hovick Behboo

Attorney at law and member of the minorities committee of Human Rights commission of the Bar association

Add: No. 15, Karim Khan Ave., Sanayi st., Tehran.,Iran

Tel: (+98-21)88317528

4. Ms. Mine Nazarian

On behalf of the Ladies Guild of Armenian Diocese of Azerbaijan (East Azerbaijan Province of Iran)

Add: Shariaty Ave.,Tabriz, Iran

Tel: (+98-41) 35553532

Email: arajnordaran.tavriz@gmail.com

5. Yonathan Betkolia

Representative of Assyrians in Iran

Add: Kashani Ave., Sahre-Ziba, Tehran., Iran

Tel: (+98-21)44325050

6. Dr. Karen Khanlarian

Representative of Armenians in Tehran & North Iran at the Islamic Parliament of Iran

Add: Armenian Prelacy of Tehran – No. 295, Ostad Nejatollahi St.,Tehran, Iran

Post Code: 1998873311

Tel: (+98-21) 88902323

Email: Karen.Khanlari@gmail.com

7. Harmik Zovelian

President, Board of Directors of the Armenian Cultural Ararat Organization

Add: Ararat Ave., Vanak Ave., Vanak Sq., Tehran, Iran

Tel: (+98-21) 88030224-7

www.araratorg.org

8. Shapin Abramian

Chairman of the Armenian Association of University Graduates Board (AAUG)

No.60, Baharmastian St., Bahar Ave., Tehran 1574634451, Iran

Tel: (+98-21) 88820899

Email: info@aaug.ir

9- Villagers of Ghara Kelisa

Ghara Kelisa Village, ( near the St. Thaddeus Monastery ), Chaldran Area, Iran

Armenia (Republic of):

1. Urban community of Yerevan

Ms. Karine Sargsyan, Pilgrim

Jambul str., home 7, 0065, Yerevan, Armenia

Tel: + 37493 727 005

E-mail: kenisaryan17@mail.ru

2. Urban community of Yerevan

Ms. Gayane Araqelyan, Pilgrim

Erebuni 32, ft. 2, 0020, Yerevan, Armenia

Tel.: +37499 553 558

E-mail: gaya.1961@mail.ru

3. Urban community of Yerevan

Ms. Hasmik Hakobyan, Pilgrim

Mamikonyanc 1a, ft. 17, 0014, Yerevan, Armenia

4. Urban community of Yerevan

Ms. Marine Harutyunyan, Pilgrim

G. Sheram 23, ft. 11, 0034, Yerevan, Armenia

Tel.: +37493 613 616

E-mail: medicines@moh.am

5. Urban community of Artashat

Ms. Astghik Meliqyan, Pilgrim

Atarbekyan 156 b, ft. 20, Artashat, Ararat region, Armenia

Tel.: +37493 105 437

E-mail: [astghikmeliqyan@mail.ru](mailto:astghikmeliqyan@mail.ru)

6. Group of believer-pilgrims of St. Hovhannes Church, Yerevan

Priest Ter Tirayr Sardaryan

Kozern str. 15, Yerevan, Armenia

Tel.: +37499 742 414

Email address: [gaya.1961@mail.ru](mailto:gaya.1961@mail.ru)

7. "Association of Young Historians" NGO

Ms. Lilit Mkrtchyan, Lilit Mkrtchyan, Chairman

Solak Community, Kotayk region, 0060, Armenia

Tel.: +37494 020 381

E-mail: [lilitmkrtchyan909@gmail.com](mailto:lilitmkrtchyan909@gmail.com)

8. Community Ddmashen

Mr. Edik Nersisyan, Pilgrim

Street 3, house 3, Community Ddmashen, Gegharkunik Marz, Armenia

Tel.: + 374999 909 629

9. Armenian Holy Apostolic Church

Mother See of Holy Etchmiadzin Catholicosate Chancellery

Fr. Paruyr Avetisyan

Armavir region, community Echmiatsin

Tel.: +37410 517 110

E-mail: [divanatun@etchmiadzin.am](mailto:divanatun@etchmiadzin.am)

Website: [www.armenianchurch.org](http://www.armenianchurch.org)

10. Institute of Archaeology and Ethnography National Academy of Sciences of Armenia

Director Mr. Pavel Avetisyan

Charents st. 15, 0025, Yerevan, RA

Tel: + 37410 556 896

E-mail: [pavetisyan@sci.am](mailto:pavetisyan@sci.am)

Website: <http://iae.am/en>

11. Hovhannes Sharambeyan Center of Popular Creation

Director Mr. Hovik Hoveyan

Abovyan 64 str., 0025, Yerevan, Armenia

Tel.: +37410 569 383

E-mail: [folkartcenter@mail.ru](mailto:folkartcenter@mail.ru)

Website: [www.folkartcenter.am/en](http://www.folkartcenter.am/en)

## 5. Inclusion of the element in an inventory

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

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

*Provide the following information:*

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

Iran (Islamic Republic of): The Iranian National List of the Intangible Cultural Heritage  
Republic of Armenia: ICH National Inventory of Armenia

*(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:*

Iran (Islamic Republic of): The Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO)  
Republic of Armenia: Ministry of Culture of Armenia

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

Iran (Islamic Republic of): No. 52  
Republic of Armenia: Reference number of the element in the relevant inventory is N 33 and the name is "Pilgrimage to the St.Thaddeus Apostle Monastery".

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

Iran (Islamic Republic of): 19 Dec. 2009  
Republic of Armenia: The element was included in the inventory on March 14, 2019

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

Iran (Islamic Republic of):  
The Inscription of the Pilgrimage to the St. Thaddeus Apostle Monastery on the National ICH Inventory is based on Articles 11(b) and 12 of the 2003 Convention. There are two inventories, one is the Inventory of ICH in Need of Urgent Safeguarding and the other is the Representative Inventory of ICH. It has already been inscribed on the Representative Inventory of ICH.

The particulars of the element:

-Name: Pilgrimage to the St.Thaddeus Apostle Monastery

-Date of inscription: 19 Dec. 2009

-Reference: ICH Element No. 52

-Inventory: National Representative Inventory of ICH of the Islamic Republic of Iran

-Responsible Office: Office for Inscriptions, and Preservation and Revitalization of Intangible and Natural Heritage, affiliated to the Iranian Cultural Heritage, Handicrafts, and Tourism Organisation (ICHHTO)

-Community Involvement: The Inventory has been drawn up with participation of local communities, groups, as bearers and practitioners, as well as individuals, with their definite contribution throughout the proposition, compilation, inscription and monitoring.

Republic of Armenia:

Drafting the inventory of ICH of Armenia is implemented in several stages.

a) The first stage is monitoring carried out in different communities to identify, register and study intangible cultural heritage. Materials and proposals are collected from communities, groups, individuals, NGOs.

b) The next stage is the submission of new elements of ICH to the Expert Council on Intangible Cultural Heritage under the Minister of Culture. At the Council meetings, representatives from rural and urban communities of Armenia, have had an active participation in the inscription of the element on the List.

c) The final stage of inscription is definition of the name, sphere and areas of distribution, bearers/practitioners, brief historical information, characteristics and viability of the element, which must be approved by the Government. The main body responsible for this process is the Ministry of Culture.

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

Iran (Islamic Republic of):

Updating Process: The Inventory update cycle is 1-3 years, which is dependent on the work size and element urgency. The Inventory is updated by inscribing new, or updating the previously inscribed files. In either case, the following process applies:

a) Local community submits a request or a proposal.

b) Interactive sessions with local experts and community representatives are organised.

c) Decision on the need for updating.

d) The needed information is determined.

e) The adequacy and accuracy of updating is assessed.

All of the above-said tasks are carried out in the Cultural Heritage Deputyship of the ICHHTO.

Republic of Armenia: The inventory in the RA was first compiled in 2009 and the List of ICH was endorsed by the Government of the RA Decision N 310-A of March 11, 2010 ("Criteria for Compiling the List of the intangible Cultural Heritage and the List of the intangible Cultural Heritage").

The inventory was updated by the Government of RA as per Decision 293-A of March 24, 2016 and Decision 144-A of February 15, 2018.

The latest update of the inventory was made by the Government of RA Decision 238-A March 14, 2019.

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

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

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

Iran (Islamic Republic of): There exists no hyperlink but hard copies (Persian & English versions) of the certificate, extract of National Inscription of the element and a summary of the Inventory List of ICH in which the element has been listed are attached.

Republic of Armenia: The updated inventory, an its excerpt related to the element and its English translation are enclosed. Please see the inventory at: <https://www.e-gov.am/gov-decrees/item/31559/>

## 6. Documentation

### 6.a. Appended documentation (mandatory)

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

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

### 6.b. Principal published references (optional)

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

Not to exceed one standard page.

Payman, Cultural Quarterly magazine, Tehran, summer 2014, No: 68 The Monastery of St. Thaddeus , Research on Armenian Architecture, Armen Haghazarian, Armenia, 2014

Collection from Varujan Arakelian's researches, Tehran 2018

Documenti Di Architettura Armenia, S. Thade Vank, Politecnico di Milano, Italy 1971, No: 4

Hushamatyan, Nerses Melik Tankian Archbishop, Armenian Prelacy, Tabriz, 1968

Three Monasteries of Artaz, RAA, Scientific Researches, Armenia, 2015, No: 15

1700<sup>th</sup> Anniversary of Christianity, Varujan Arakelian, Booklet, Tehran, 2001

Pilgrims at the Tade Monastery ( Farsi ) Urmia , Sepehr Far, 2015

Armen Hakhnazaryan, Three Monasteries of Artaz, RAA Publishing, Yerevan, 2012, pp. 65-68

Armen Hakhnazaryan, St. Thaddeus Monastery, Echmiatsin Journal, 1985 B-C, pp. 53-59  
Frangean, Atrpatakan, Tbilisi, 1905

Derenik Melikyan (2017), Situation of Armenian provinces in Atrpatakan and Population Mobility in the beginning of 20<sup>th</sup> century, Kantegh, Collection of Scientific Articles, No. 4, pp. 141-148

Vahan Bayburdyan, Armenian Community in Iran, Current Issues, Yerevan, 2013

Pilgrimage to Parskahayk (Persarmenia), St. Thaddeus Monastery, website of Mkhitar Sebastatsi Educational Complex

Nshan Vrd. Topuzian, Baptism Basin of Faith, St. Thaddeus, Nairi Publishing, Tehran, 2006

Pilgrimage to St. Thaddeus Apostle Monastery, Aravot Daily, 27 July, 2015

Pilgrimage - told by photos, Pilgrimage of students of YSU Faculty of Theology to St. Thaddeus Monastery, 28 October 2009

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

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

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

Name: H.E. Mr. Ahmad Jalali

Title: Ambassador Extraordinary and Plenipotentiary, Permanent Delegate of the Islamic Republic of Iran to UNESCO

Date: 25 March 2019

Signature:

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

Name: H.E. Mr. Christian Ter- Stepanian

Title: Ambassador Extraordinary and Plenipotentiary, Permanent Delegate of the Republic of Armenia to UNESCO

25 March 2019

Signature: