Representative List of
the Intangible Cultural Heritage of Humanity

Deadline 31 March 2020
for possible inscription in 2021

*Instructions for completing the nomination form are available at:* [*https://ich.unesco.org/en/forms*](https://ich.unesco.org/en/forms)

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

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| A. State(s) Party(ies) |
| For multinational nominations, States Parties should be listed in the order on which they have mutually agreed. |
| Portugal |
| B. Name of the element |
| B.1. Name of the element in English or FrenchIndicate the official name of the element that will appear in published material.Not to exceed 200 characters |
| Community Festivities of Campo Maior |
| B.2. Name of the element in the language and script of the community concerned, if applicableIndicate 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 |
| Festas do Povo de Campo Maior |
| B.3. Other name(s) of the element, if anyIn addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known. |
| Flower Festival; Artists' Festival; Festivities in Honour of St. John the Baptist  |
| C. Name of the communities, groups or, if applicable, individuals concerned |
| Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.Not to exceed 150 words |
| The Community Festivities of Campo Maior, held since the late 19th century, envelop the entire local community, which actively participates in its planning and implementation, involving, in particular, the inhabitants of the historic centre and adjacent urban areas. The entire festivities are designed and constructed by the people of Campo Maior – even those who have moved elsewhere can still participate in the organisation.The key-elements are the voluntary work by the local people from Campo Maior, constituting a source of great pride for the community as a whole, as well as the work of the Community Festivities Association. Each street has a designated coordinator, known as the street leader (“cabeça de rua”). The street leaders are responsible for organising the entire manifestation, and are the liaison point between the local residents and the Community Festivities of Campo Maior Association (Associação das Festas do Povo de Campo Maior). |
| 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 |
| • Location of the manifestation: Campo Maior• Geographical classification: Portugal / Portalegre / Campo Maior• NUTS: Portugal / Mainland / Alentejo / Alto AlentejoThe Community Festivities Association envisages to fill all the historic centre’s streets and public squares with decorations in every edition. As the town has expanded into new neighbourhoods, occupied by younger families who previously lived in the historic centre, the Festivities have been expanded, and now include flower decorations and “enramação*”* (covering with branches) in these new urban zones, although this has caused difficulties due to the difference of scale and profile of the new streets.There is a similar manifestation in the neighbouring village of Redondo, which is known as “Redondo’s Flowered Streets”, which consists of filling the village’s streets with paper flowers, once every two years. As in Campo Maior, the preparation starts nine to ten months before. |
| E. Contact person for correspondence |
| E.1. Designated contact personProvide 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. |
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| Title (Ms/Mr, etc.): | Ms |
| Family name: | Portela |
| Given name: | Vanda |
| Institution/position: | Associação das Festas do Povo de Campo Maior |
| Address: | Rua 25 de Abril, nº4Apartado 767370-054 Campo Maior |
| Telephone number: | (+351) 961 946 996 |
| Email address: | portelavanda@hotmail.com |
| Other relevant information: | Partnership with Campo Maior Municipal Council |

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| 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. |
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| 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 X performing artsX social practices, rituals and festive events[ ]  knowledge and practices concerning nature and the universeX traditional craftsmanship[ ]  other(s) (     ) |
| *This section should address all the significant features of the element as it exists at present, and should include:*1. *an explanation of its social functions and cultural meanings today, within and for its community;*
2. *the characteristics of the bearers and practitioners of the element;*
3. *any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and*
4. *the current modes of transmission of the knowledge and skills related to the element.*

*The Committee should receive sufficient information to determine:*1. *that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —’;*
2. *‘that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;*
3. *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’;*
4. *that it provides the communities and groups involved with ‘a sense of identity and continuity’; and*
5. *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.* |
| 1. 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 Community Festivities of Campo Maior is a popular manifestation involving extensive participation of the local community, who decides the date of the Festivities.The organisation is based on the socio-spatial unity of each street, which conceives, organises and prepares this manifestation deeply rooted in the community’s cultural identity. In the most recent edition in 2015 104 streets were decorated with paper flowers, equivalent to a total distance of approximately 20 km. This involved about 30 tons of material and 7500 volunteers, thereby demonstrating the manifestation’s vitality and importance for the local population.The decorative elements are kept secret until the eve of the Festivities when the town is completely transformed overnight. There is a sense of a healthy competition between street commissions – to see which street will be the most daring, original, and colourful.Finally, the community gathers to fill the streets with millions of paper flowers with very diverse shapes, colours and patterns, creating a scenic space that effectively creates a street within each street, that will only be revealed on the eve of the manifestation, when the flowers are entwined with the supports, a practice known as “enramação”. The result is the creation of a colourful, festive town, with open doors and no social distinctions.The Community Festivities started as a religious celebration, entitled «Festivities in Honour of St. John the Baptist». Despite not having such title since 1921, the saint’s presence still endures in the celebration, by having his image being carried in a small procession. |
| 1. 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 |
| For nine months, women play a key role in the organization and manufacture of the decorative elements, which are kept secret between streets.The community, which is organized in street commissions, develop the concept of the decorative elements and chromatic theme, and are the bearers of the knowledge regarding the making of the flowers, leaves and other paper elements, as well as the construction of the supporting frames. These works are accomplished during the Community Festivities’ preparation period, usually lasting around nine months, and are usually conducted during the night time, at people’s homes or in a storage area, where the street leaders coordinate the work.The making of the paper flowers is primarily carried out by the women, but men also collaborate by making some of the most elaborate works and are responsible for the construction of heavy supports for the decorations.Another important protagonist for the Festivities’ realization is the Community Festivities of Campo Maior Association, which is constituted by members of the local community. Its social organs are elected by a general assembly that comprises all associates. At the beginning of the year, it enquires the local community regarding its intent to hold the Festivities. When a enough number of streets have gathered in accordance, it is announced that the Festivities will be held that same year. Furthermore, the Association supplies the required material specifications to each street commission, mainly the type of paper, quantity, color and specific cutting patterns, based on the chosen model. |
| 1. How are the knowledge and skills related to the element transmitted today?

*Not fewer than 150 or more than 250 words* |
| The traditional transmission of knowledge associated to this manifestation is made in an informal and communitarian environment. The paperwork is primarily carried out by women who teach the skills to their sons and daughters. The hardship associated with each task is adjusted to the age and maturity of its participants. The younger initiate their participation by doing the easiest pieces, such as “trapaças” (simpler flowers which are used to cover the “ceilings”). Therefore, it constitutes an intergenerational transmission of knowledge.In addition, the Campo Maior school grouping has been promoting a significant set of activities. In the CEA - Curricular Enhancement Activities that encompass primary, middle and secondary school pupils**,** the school grouping has already developed an educational programme dedicated to *Local Traditions*, focusing on the plastic arts, in particular, handmade paper flowers, and traditional music, with special emphasis on the “Saias" music which accompanies the preparations and the festivities. Creative skills are also developed in the *Artistic Vocational Area* intended for secondary school pupils, including the making of paper flowers and decorated street models. Participation in these activities is not limited to students - teachers and educational assistants also take part, and their work is shared and exhibited in Craft Fairs. The aforementioned Curricular Enhancement Activities are already being included into the current student programme, in all schools within the Campo Maior school grouping. |
| 1. What social functions and cultural meanings does the element have for its community nowadays?

Not fewer than 150 or more than 250 words |
| The Community Festivities of Campo Maior are a cherished local tradition that have maintained their social importance over the years. Participation is not restricted to the local residents of Campo Maior, and knowledge has been transmitted from the eldest to the youngest throughout the generations. In order for the Festivities to take place, the local population must show its will, which reflects the fact that there is a longing - “saudade" - for another festivity.The Community Festivities of Campo Maior are a manifestation of public popular art, in which the community celebrates its union and strengthens its sense of belonging, while demonstrating entrepreneurial capacity and creative brilliance, transfiguring the public space that during the Festivities extends into private spaces. At the same time, the festivities seek a reciprocal exchange of benefits: welcoming visitors, giving them a unique experience of the community’s mobilization and plastic beauty, and receiving their praise thereby strengthening local self-esteem, as well as generating income from the services provided. Recent editions of these traditional festivities have brought about 1 million people to the village of Campo Maior, from around Portugal, Portuguese emigrants living abroad, and visitors from neighbouring Spain and other European countries. |
| 1. 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 |
| The Community Festivities of Campo Maior are organised and implemented by the local community, that actively takes part on a wide-scale and non-discriminatory basis. In the most recent edition, one of the streets, organised by some younger participants, decided to interpret the subject of present-day human rights' limitations, and was decorated with black flowers and flowers made from newspapers, as well as having a giant cage hanging in the middle of the street, to emphasize its thematic subject.The Festivities’ inclusive ability is acknowledged on several levels: by its urban and neighboring aspect, which promotes familiarity amongst the community members, regardless of gender or social status; by involving the residents in the city’s historical center, in risk of isolation and depopulation, enhancing the generational diversity, which include the elderly, children and young people; by allowing multiple types of participation: women, who are responsible for the making of decorative elements (mainly paper flowers), and men who are responsible for the tasks of building the arch-shaped structures, even though gender roles are nowadays intertwined.Following each edition of the Festivities, the paper flowers are reused by educational and social solidarity institutes for use in educational and recreational crafts for children and seniors. |
| 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.1. How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?

(i.a) Please explain how this would be achieved at the local level.Not fewer than 100 or more than 150 words |
| The inscription of the Intangible Cultural Heritage manifestation on UNESCO’s Representative List is a privileged opportunity to increase the community’s self-esteem in relation to its practices and representations, and is an opportunity to foster their appreciation for this old tradition that still has a very important role in maintaining the communitarian spirit and the village identity, nowadays, while fostering the coexistence and exchanges between residents and visitors.Besides bringing light to this local festivity, the inscription on the Representative List will also enhance the visibility of neighboring festivities and highlight similarities, as well as differences, between them.The previously mentioned similar festivity in the nearby town of Redondo, known as «Redondo’s Flowered Streets», may benefit from such international recognition, by stimulating this intangible heritage’ visibility and develop favorable conditions for the permanence of the communitarian mobilization, essential for this traditional festive manifestations’ realization. |
| (i.b) Please explain how this would be achieved at the national level.Not fewer than 100 or more than 150 words |
| The inscription of the Community Festivities of Campo Maior on the Representative List will increase the manifestation’s visibility, focusing people’s attention on the region, and fostering its prosperity, while creating the conditions to maintain alive this tradition for the future.It will increase other Portuguese communities’ awareness of their traditional values, thus encouraging the safeguarding of similar intangible cultural elements.A most important feature of the Festivities of Campo Maior is that all its features are decided by consensus among the community. This aspect will make other communities aware of the importance of engaging in participatory processes to accomplish shared projects and tasks. The inscription on the Representative List will give a greater visibility to this aspect and may encourage other communities to implement similar participatory decision processes. |
|  (i.c) Please explain how this would be achieved at the international level.Not fewer than 100 or more than 150 words |
| The inscription of the Community Festivities of Campo Maior on the Representative List has a great potential to demonstrate, on a global scale, the capacity to mobilize creative ingenuity and expertise, as well as the organization of voluntary participation at the community level, associated to the construction of an ideal urban center with millions of multi-colored flowers.The importance that UNESCO attaches to the sense of community, which must always be found at the basis of any intangible cultural heritage manifestation can be largely demonstrated through the Community Festivities of Campo Maior. This is a good example of communitarian mobilization and a participative process that is full aligned with the spirit of the 2003 UNESCO Convention, by demonstrating how dialogue and the achievement of consensus is capable of reaching such positive long terms results |
| 1. 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 |
| The inscription of the Community Festivities of Campo Maior on the Representative List is the result of the involvement of the community, institutional associations, and individual protagonists who hold the knowledge associated with the organization and production of the manifestation. It follows a model of inclusive and supportive organization, since there are streets only occupied by elderly population with some fragilities, who are helped by the community in order to participate in the Festivities.The Community Festivities of Campo Maior also welcome and integrates a new immigrant population, introducing into the Festivities some creative variants reflecting their own cultural expressions. Emphasis should also be placed on the usual presence in Festivities of people who were born in Campo Maior and then emigrated. The inscription of the Festivities on the Representative List, through the international recognition of its value, will encourage the participation and dialogue among all these groups. |
| 1. 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 |
| The Community Festivities of Campo Maior are an element of affirmation of local singularities, against a wider context of uniformity and globalization. It constitutes an asset of territorial development, with major potential to enhance the living conditions of its practitioners and of the whole community of Campo Maior.The inscription of this manifestation on the Representative List will make it possible to emphasize the expressions of cultural diversity assumed by Intangible Cultural Heritage in all geographic and cultural contexts. These Festivities are a clear representation of human creativity, with a brand-new set of paper flowers and themed scenarios, made for each edition, creating a vast sea of different colours and subjects. Even though the production of decorative items is intergenerationally transmitted, new and original items appear every year, testifying the creativity, diversity and capacity for recreation of this Intangible Cultural Heritage element. |
| 3. Safeguarding measures |
| For **Criterion R.3**, States **shall demonstrate that ‘safeguarding measures are elaborated that may protect and promote the element’**. |
| 3.a. Past and current efforts to safeguard the element |
| 1. 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 Community Festivities of Campo Maior is a popular manifestation,based on communitarian and voluntary work by the local population, and it is that same reason that keep the Festivities alive and able to be enjoyed.1. The Festivities’ organizational structure is one of the main characteristics and determinant factors for their viability. It rests on a set of non-formal entities which are acknowledged by the community at street commissions (“comissões de rua”), that group its own residents, which are also the bearers. Alongside this organization, there’s a formal entity entitled the Community Festivities of Campo Maior Association created in 1994, with the aim to support the community and to secure the continuity of the Community Festivities.2.Transmission of knowledge of the associated handicrafts is mainly achieved through inter-generational transmission, in an informal or familiar way, over the course of preparation evenings. This necessary knowledge for staging the festivities constitutes its basis, and the local population therefore strives to keep it a living tradition.In Campo Maior there are also Curricular Enhancement Activities in the arts department, in particular making traditional paper flowers by hand. These activities enhance creative thinking, through development of new types of paper flowers, and construction of small-scale models of the ornamented streets. There is also a firm commitment to the performing arts department, with singing and dancing of the ‘Saias' music, that accompanies every stage of the Festivities. |
| *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:*X transmission, particularly through formal and non-formal educationX identification, documentation, researchX preservation, protection X promotion, enhancement[ ]  revitalization |
| 1. What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard?

Not fewer than 150 or more than 250 words |
| The political decision and the social mobilisation required to start a valorisation process through registration in the National Inventory is already an important step towards building awareness of the need to safeguard this cultural manifestation.The Municipal Council has always worked, in partnership with the Community Festivities of Campo Maior Association, to support the promotion of the Festivities. Through the fields of education, as well as development of a museum dedicated to the Festivities, Campo Maior Municipal Council provides most of the elements for their continuity and promotion.The Regional Directorate of Culture of Alentejo and the Regional Tourism Board have been developing actions to enhance awareness of manifestations of Intangible Cultural Heritage, due to their great potential for knowledge, interpretation and contact with the livelihoods of the respective local communities, such as the Promotion and Revitalization of Intangible Cultural Heritages in the Alentejo Region Programme.One of the greatest values of the Community Festivities is the voluntary nature of their organisation. However, the size and complexity of organisation of the Festivities has tended to increase over the years, which has led to greater centralisation and institutionalisation of organisation of the Festivities. In spite of these changes, the organization of the Festivities continues to be fundamentally voluntary and based on tradition; and its participants, as well as its exponential number of visitors, maintain the sense of community and belonging, preserving the roots of the celebratory characteristics |
| *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:*X transmission, particularly through formal and non-formal educationX identification, documentation, researchX preservation, protectionX promotion, enhancement[ ]  revitalization |
| 3.b. Safeguarding measures proposedThis 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. |
| 1. 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 |
| *Purpose:* **Guarantee Transmission of Know-how** *Actions:*Awareness programmes and campaigns inscribed into the school curricula, involving the local school community, have been reinforced, in particular actions developed by the Campo Maior schools grouping, in action since 2014 in **Artistic Vocational education** and in the framework of Curricular Enrichment Activities, exploring the art of paper work and the “Saias”.Likewise, Campo Maior Municipal Council is preparing an educational initiative related to the Community Festivities for primary and middle-school students, to start in 2019, which ultimate goal is to get students to design an application to manage the decoration project of a street, creating a liaison tool between the Community Festivities of Campo Maior Association and the street leaders.*Timetable:* 2019-2020*Estimated budget:* 245.000€ provided by Municipal Council, Ministry of Education co-financed by European funds.*Purpose:* **Rehabilitation of the Urban Space of the Festivities***Actions:*The Historic Centre of Campo Maior is the heart of the Community Festivities. This is where the largest number of decorated streets is concentrated. The festivities’ roots and traditions coexist here, making it a vital space for the manifestation.As a result, Campo Maior Municipal Council has been developing a **policy of restoration of the buildings in the Historic Centre**, integrated into the programme of the Urban Rehabilitation Area, for subsequent establishment of new family dwellings in this area, representing an investment of about €900,000, co-financed by European funds.Property owners have also been provided with several financing tools for recovering buildings, in particular via the "Rehabilitate to Rent" and "IFRRU 2020" programmes, both of which have signed protocols with the Institute of Housing and Urban Rehabilitation.*Timetable:* 2018-2020*Budget::* €900,000, co-financed by European funds.*Purpose:* **Further Knowledge***Actions:*In addition to interventions in primary- and middle-schools, the Community Festivities have also been studied at an academic level, such as the **Festivities’ economic impact in the geographical area around Campo Maior, by the University of Évora**, and research work conducted by the Nova School of Business and Economics on the festivities’ management and organisational models.In this context, Campo Maior Municipal Council is preparing a **Research Scholarship Programme** aimed to enable young graduates to develop work related to the Community Festivities in different scientific areas of study.Furthermore, in **2019**, the developed research regarding the valorisation process, through the inscription on Portugal National Intangible Cultural Heritage Inventory and on UNESCO’s Representative List of ICH, **will be shared through the form of a book**.To deepen the knowledge and discussion around **Intangible Cultural Heritage**, **the Regional Directorate of Culture of the Alentejo and Campo Maior Municipal Council** **will promote a** **Conference**, having the Community Festivities of Campo Maior as one of its central topics, which will take place in **2020**.Campo Maior Municipal Council is also planning, to take part in **2021**, the organization of an **International Gathering of Improvisation and Challenge Singers**, as a part of the project of the revitalization of the practice of (the) ‘Saias’ music and dance.*Timetable:* 2019;2020;2021.*Estimated budget:* 100.000€ Provided by Campo Maior Municipal Council co-financed by European funds.**Measures against elements that may lead the manifestation to lose its distinctive features** It is not likely that the notoriety achieved by inscription on UNESCO's Representative List will jeopardize the characteristics of the Festivities, because they have been attracting large numbers of people for many years. The willingness of people from Campo Maior to share the Festivities with outsiders is a core characteristic of the celebratory dimension of the Festivities and is reflected in the constant presence of visitors that cross the "garden space" of Campo Maior’s streets.The touristic exposure that the inscription of the Festivities on UNESCO’s Representative List will only be beneficial if due consideration is taken of the manifestation’s sensitivity, while respecting the social and cultural balances of the host community, serving as a factor for social integration and development. Taking into consideration past examples, in which the number of visitors enhanced by each Festivity, it’s *safe to say* that the community is used to the growing crowd and continues to be as welcoming as ever.*Timetable:* 2020-2021*Budget:* not relevant**Creation of a Museum Space**Campo Maior Municipal Council is developing a project to establish the Community Festivities Interpretation Centre. It is scheduled to be inaugurated by the end of 2019.The creation of a museum space entirely dedicated to the Community Festivities is fundamental for safeguarding the manifestation, and preservation of its memory, while looking towards the future.*Timetable:* 2019-2020*Budget*:€1.5 million, co-financed by European funds. |
| 1. How will the States Parties concerned support the implementation of the proposed safeguarding measures?

Not fewer than 150 or more than 250 words |
| Intangible Cultural Heritage legal protection is achieved by its registration on the National Intangible Cultural Heritage Inventory, is an imperative component of its own safeguard, on a national level.The current commitment between the local community and local institutions, such as Campo Maior Municipal Council and the Community Festivities of Campo Maior Association, which have always supported the manifestation, is expected to continue and grow, in line with previous festivities, because of their widely recognition as a catalyst for energy, creativity and social cohesion, which increases the entrepreneurial capacity of the people living in Campo Maior.The Community Festivities Association’s ability to bear the costs of organising the festivities derives from public funding and support, as well as funds provided by commercial sponsors. The inscription on the Representative List will certainly enhance the Community Festivities Association’s capacity to obtain such private funding.As indicated in the previous section, some of the safeguarding measures will be developed in accordance with European programmes and funding, in particular a museum space located in Campo Maior’s historic centre, that will disseminate the image and environment of the festivities throughout the long periods of interregnum between each edition of the Community Festivities, and the urban rehabilitation programme that aims to attract and preserve the population living in the historic centre. |
| 1. 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 involvement of the community in the whole process of identification and definition of safeguard proposals will have its corollary in the implementation phase of the safeguard measures and actions, through their various expressions.On the case of ensuring the transmission of know-how, in addition to the informal transmission held in a familiar environment throughout the preparations of the Festivities, the local educational community is preparing awareness programs to be inscribed into the Artistic Vocational education curricula, by exploring the art of paper work and the “Saias”. These activities, that can be held in the local schools or in other learning environments, have as their main goal the development of creativity as well as a deeper understanding of the paper flowers materials and characteristics. This growth of knowledge associated with the making of the Festivities will be approached on different educational levels: since primary school activities to academic research. Furthermore, and in a non-academic level, the Community Festivities of Campo Maior will be debated through discussion forums organized by Campo Maior Municipal Council.The local community will also be responsible for keeping its Festivities a voluntary and unprofessionalized organization, in order to secure its communitarian value, as oppose to become a “standard” celebration.The process of rehabilitation of the Urban Space of Campo Maior will depend on the help and participation of the local community, mainly on its availability to answer urban rehabilitation policies, as repopulation of Campo Maior’s historic centre. |
| 3.c. Competent body(ies) involved in safeguardingProvide 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. |
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| Name of the body: | Associação das Festas do Povo de Campo Maior |
| Name and title of the contact person: | Vanda Portela |
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| Telephone number: | (+351) 961 946 996 |
| Email address: | portelavanda@hotmail.com |
| Other relevant information: |       |

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| 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 processDescribe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender. States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.Not fewer than 300 or more than 500 words |
| Throughout the process of inventorying and preparation of the nomination, all the information about the Community Festivities of Campo Maior was provided by the community members themselves, by the Community Festivities of Campo Maior Association, by the Municipal Council and other local entities.The main meetings were held with several “street leaders” who were previously responsible for organization of the celebrations in their streets, during several months throughout 2017, in relation to the Festivities registration on the National Intangible Cultural Heritage Inventory. These meetings took place at the Campo Maior Cultural Centre and had great participation. The present community members explained the reasons why they enjoy being “street leaders”. They stated that the organization and preparation of the festive manifestation is, indeed, hard work, but extremely rewarding. During these meetings, the community members performed the traditional Saias, to emphasize its presence during the preparation of the Festivities and to allure visitors (in this case, the coordinated team). Throughout the meetings, the community members made clear descriptions of the Festivities, their own experience (as a street leaders or as participative members) and its effect and importance for their own family. As mentioned previously, the knowledge acquired is transmitted in a family environment, enhancing the generational presence of the Festivities, and the sense of continuity. In the meetings held with the Community Festivities of Campo Maior Association it was possible to identify the key steps and critical moments of the organization of the Festivities, in which the Association has played a central role since 1994.It is also the Community Festivities Association which has been ensuring that each street commission has the logistic conditions and is supplied with the raw materials and construction of structures that will sustain the decorations of the Festivities. This support is considered to be essential nowadays.In the meetings with the community, it was evident the enthusiasm felt by the entire community as regards the possibility of inscription on the Representative List as they underlined the benefits of the UNESCO recognition to the safeguarding of the intangible cultural heritage that is so cherished by everyone living in Campo Maior. Such enthusiasm was recorded in video, from the 50 testimonies collected from members of Campo Maior’ community. |
| 4.b. Free, prior and informed consent to the nominationThe 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 |
| In order to fulfil this consideration, the community were asked to confirm their consent and support to the process of inscription of the Community Festivities of Campo Maior on UNESCO’s Representative List of Intangible Cultural HeritageIn order to ease the process, the community was asked to sign a document in which they state their consent. Besides giving signed copies of consent, members of the community were interviewed about the Festivities and the reasons they support its inscription on UNESCO’s Representative List of Intangible Cultural Heritage, which were recorded on videotape. This evidences their participation throughout the making of the Festivities, as well as their active presence during the days of the manifestation, shown by recordings of the Festivities that took place on previous years; and allows for a testimony on first-hand about the importance of the Community Festivities of Campo Maior to its local population. This was part of the community’s auscultation process that was translated in the collection of supporting testimonies for this nomination. Campo Maior Municipal Council, as well as the others municipality councils and civic entities in the surrounding areas, have also provided similar documents, manifesting their support for the inscription on UNESCO’s Representative List of Intangible Cultural Heritage, as they did for the registration on the National Intangible Cultural Heritage Inventory. |
| 4.c. Respect for customary practices governing access to the elementAccess 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 Community Festivities of Campo Maior do not encompass practices or knowledges that are considered to be of restricted or limited access. On the contrary, the sharing of expertise is a prerequisite for the survival of the Festivities. The spirit of the Community Festivities, on the other hand, is one of remarkable openness and inclusion, of dialogue and sharing among the members of the community and between the community and visitors and outsiders, in which the festive and welcoming spirit prevails, open to all, without any restrictions.During the Festivities, each street, usually a space for circulation, is transformed into a space for socialising and sharing: long tables are assembled in each street, and passers-by are invited to take part in the meal or simply to eat a few snacks and drink a glass of wine, participate in the singing and dancing of the “Saias”, that is sung during each day of the Festivities accompanied by percussion instruments, tambourines, and drums. This traditional music was once sung throughout all the Alto Alentejo region but is now practised primarily in Campo Maior where it is heard regularly and constitutes one of the main characteristics of the Community Festivities. |
| 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.:*1. Name of the entity;
2. Name and title of the contact person;
3. Address;
4. Telephone number;
5. Email address;
6. Other relevant information.
 |
| * 1. Associação das Festas do Povo de Campo Maior
	2. Vanda Portela
	3. Rua 25 de Abril, nº4, Apartado 76, 7370-054 Campo Maior
	4. Tel.: (+351) 961 946 996
	5. portelavanda@hotmail.com
 |
| 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: 1. Name of the inventory(ies) in which the element is included:

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| Portugal's National Intangible Cultural Heritage Inventory |

(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:

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| DGPC – General Directorate for Cultural Heritage (Direção Geral do Património Cultural) |

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

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| Inventory Number: INPCI\_2018\_001Community Festivities of Campo Maior (Festas do Povo de Campo Maior) |

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

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| 12/12/2018 |

(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).

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| The most important source was the community of street leaders – one of the main actors in the manifestation. During the informal reunions that took place throughout the process of inscription on the National Inventory, they provided the most valuable input and information regarding the Community Festivities of Campo Maior.To be able to gather all the necessary information, the team responsible for including the ICH element in the National Intangible Cultural Heritage Inventory, used all resources available, including newspaper articles and written publications, from the 19th century onwards, as well as photographic and multimedia records. These were provided by Campo Maior Municipal Council, the Community Festivities of Campo Maior Association, as well as local researchers - such as Professor Francisco Galego. Academic organisations, such as ICS/CRIA/University of Minho, also offered a separate set of information, through the research of Professor Luís Cunha. |

(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).

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| According to the legal protection, any inscription of a Intangible Cultural heritage manifestation on the National Intangible Cultural Heritage Inventory is under the obligation of regularly reviews, under two types:1. **Ordinary review of the registration** carried out regularly for at least 10 years, in order to assess the changes that occurred to the manifestation.
2. **Registration update**, which can be raised at any time due to changes in this social practice, in particular significant changes.

This implies that the inventory may be updated every new inscription is added, reinforcing the (constant) monitorization of each cultural manifestation. |

(vii) Explain how the inventory(ies) is(are) regularly updated. 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. 200 words).

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| According to the Portuguese Intangible Cultural Heritage legislation, the proponent entity must submit a request for an "ordinary" revision, which must be completed and presented up to 180 days prior to the term of the 10-year revision policy. Within this update, it is necessary to include (i) the validation criteria of the inventory request; (ii) identification elements regarding the cultural manifestation, as well as of the responsible entity; (iii) General Directorate for Cultural Heritage and other requested entities' inputs, as well as public comments, about inscription of the Community Festivities of Campo Maior on the National Intangible Cultural Heritage Inventory.Regarding the registration update, it can be done at any given time and moment, also by the proponent entity. As mentioned before, it can be to add new elements, as well as revisiting the information given by the time of the inscription. |

(viii) 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. 1. 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 provided in English or French, as well as in the original language if different**.
2. 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 provided in English or French as well as in the original language if different**.

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

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| <http://www.matrizpci.dgpc.pt/MatrizPCI.Web/InventarioNacional/DetalheFicha/559?dirPesq=1> |

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| 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.  |
| X 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;X 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;X ten recent photographs in high definition;X grant(s) of rights corresponding to the photos (Form ICH-07-photo);X 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;X 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. |
| VENTURA, António – O Cerco de Campo Maior em 1801, Lisboa, 2001.TRINDADE, Manuel Parente – O Outro Lado da Festa, Campo Maior, 1995.SILVÉRIO, Maria Graciete Rodrigues – Festas do Povo – Uma tradição a preservar, Policopiado, Almada 2002.RIBEIRO, Gustavo de Almeida – Campo Maior – A Magia do Povo, Edição do autor, 1995.MUÑOZ, Joana – Campo Maior – Memória das minhas raízes, Lisboa, 1998.GALEGO, Francisco Pereira – Campo Maior – Cantar e Bailar as Saias, Lisboa, Livros Horizonte, 2006.GALEGO, Francisco Pereira – Campo Maior – As Festas do Povo, das Origens à Actualidade, Lisboa, Livros Horizonte, 2004.DUBRAZ, João – Recordações dos Últimos Quarenta Anos, Lisboa, 1ª Ed. 1868; 2ª Ed. 1869.CUNHA, Luís Manuel de Jesus – Entre Espaço e Representação – Comunidade e Memória Social, Braga, Universidade do Minho, 2003.CARMO FONSECA, João Mariano de N. Sª do – Memória Histórica da Junta de Campo Maior, Elvas, 1912.CARAÇAS, Luís Dias (Org. e Selec.) – Campo Maior a Preto e Branco. Dos anos vinte aos anos cinquenta, Livros Horizonte, 2000.CARAÇAS, Luís Dias – Os Jornais de Campo Maior – Anos vinte e trinta, Livros Horizonte, 2000.BOTELHO, Martinho – Campo Maior – Apontamentos, Elvas, 1996.BARROS, Jorge – Campo Maior, Festa do povo, Edição Quatro Ponto Quatro, 1989 |
| 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. |
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| Name: | António Ceia da Silva |
| Title: | ERT – Turismo do Alentejo, President |
| Date: |  |
| Signature: |  |

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