



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

ICH-02 – Form

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>

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

A. State(s) Party(ies)

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

Poland

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

Flower carpets tradition for Corpus Christi processions.

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

Tradycja dywanów kwiatowych na procesje Bożego Ciała.

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.

układanie kwietnego chodnika (preparing and arranging flower footpath), ubieranie drogi (dressing up a pathway).

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 bearers are parishioners who arrange flower carpets for the Corpus Christi processions. The element has been cultivated for generations in Spycimierz, Klucz, Olszowa, Zimna Wódka and Zalesie Śląskie. Hundreds of people identify themselves with the tradition, both as active participants or observers.

In Spycimierz, members of the Exaltation of the Holy Cross Parish play a major role in the safeguarding of the tradition. The community is represented by the Parish Association "Spycimierz Corpus Christi".

In Silesia, the tradition is cultivated by parishioners belonging to the St. Elizabeth of Hungary Parish in Klucz and to St. Jadwiga of Silesia Parish in Zalesie Śląskie. The community of bearers in Silesia comprises both Poles and the German minority in Poland.

The tradition engages participants from other regions as well, especially family members who travel home especially for the purpose of taking part in preparation of the flower carpet.

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 bearers of the element live in Spycimierz, a village in Uniejów commune in Łódź Voivodeship in central Poland. The element is also present in Klucz, Olszowa and Zimna Wódka villages in Ujazd commune as well as in Zalesie Śląskie village in Leśnica commune, both in Opole Voivodeship in southwestern Poland. While the prevailing majority of bearers live in these villages, a number of practitioners involved in the tradition come from neighbouring villages or closely located towns - they include members of families but also relatives who live in other parts of Poland or abroad, who each year come to visit their families in these villages especially for the feast of Corpus Christi.

Corpus Christi is observed in varying ways from country to country. Similar or corresponding traditions, involving preparation of flower carpets, exist also in other countries around the world.

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.): Ms

Family name: Cicha-Kuczyńska

Given name: Joanna

Institution/position: Ministry of Culture and National Heritage, Minister Counselor

Address: Krakowskie Przedmieście 15/17, 00-071 Warszawa, Poland

Telephone number: 00 48 22 21 21 120

Email address: jcicha@mkidn.gov.pl

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.

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 tradition of preparing and arranging flower carpets is inherently linked to the feast of Corpus Christi. The external manifestation of this deeply spiritual solemnity is a procession, joyful and thankful in nature, which after leaving the church continues in the streets of a town. Families are responsible for arranging a flower composition on the route of the procession, usually on the road section in front of their homes. The process engages entire multigenerational local families as well as parishioners from surrounding villages. The carpet covers the road running through the village on the entirety of the

so-called Corpus Christi route, reaching almost 2 km in length. Colorful and very symbolic patterns are designed by whole families. Flowers used for the composition come only from the surrounding fields or family's gardens. Additionally, only soil, sand, tree bark or freshly cut grass or calamus leaves can be used. Families start collecting flowers a few days before the celebration. The process of arranging the carpet begins early in the morning of Corpus Christi. It lasts several hours and leads to the creation of an ephemeral and collective art piece which expresses religiosity, but also uninhibited creativity, a sense of aesthetics and high sensitivity to the beauty of nature. The tradition unites the whole community and nurtures deep bonds in the spirit of mutual assistance. It has permanently shaped the local identity: many former residents visit their families on that day specifically to take part in the preparation of the carpet.

- (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 bearers of the tradition are both men and women, representing all age groups, individuals and families, who inspire each other and perceive the flower carpet as a manifestation of their local identity and spirituality. The core of the group is comprised of multigenerational families residing in Spycimierz and belonging to the Exaltation of the Holy Cross Parish. Similarly, the bearers living in Klucz, Olszowa, Zimna Wódka and Zalesie Śląskie represent all age, social and professional groups, including two nationalities - Polish and German. The tradition in this region is an example of a common social practice uniting inhabitants of these villages who identify either as Polish or as belonging to the German minority in Poland.

Tradition of preparing and arranging flower carpets is open to everyone and has a collective, uniting character. There are no gender specific roles nor special responsibilities for the practice of this element. Everyone is encouraged to contribute to the preparation of the carpet in the way she or he enjoys the most. Every year, interested spectators - village inhabitants together with curious visitors from nearby villages admire the final composition of the carpet. This social practice has an inclusive character, it nourishes cooperation and respect for diversity. Cultivation of the tradition is deeply rooted in the sense of belonging to the community and relies firmly on the common awareness of the interrelation between local nature, history, culture and spirituality.

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

Not fewer than 150 or more than 250 words

The tradition is consistently cultivated and transmitted, mainly within the families. Transmission has an intergenerational character and in most cases happens spontaneously within the local community, but also takes place during open workshops in the frames of formal and informal education. Children learn through observation and active participation: they design the patterns, help to collect flowers and arrange the carpet. Older family members treasure and share with everyone interested their extensive knowledge on the techniques of collecting, storing and preparing flowers, design of templates and patterns arrangement. The transmission is supported by priests serving in the local parish and by local government authorities who cooperate extensively with the local community. Pattern design workshops are regularly organized at local schools with the support of the parish and NGOs. In 2016, the Parish Association "Spycimierz Corpus Christi" was created. It is committed to safeguard and support transmission of the tradition among parishioners. In the years 2018 - 2020, the Association co-organized a number of projects such as interdisciplinary workshops for Spycimierz residents, workshops for the children of the local school and kindergarten, a study trip and queries in the archives, as well as seminars not only for residents and local authorities but for experts who conduct research on intangible cultural heritage in the region. Furthermore, a special archive collects and stores documents, scientific papers, film materials and photos that are digitalized and shared with the local community and wider audience via website. This directly broadens and deepens the awareness of local heritage.

(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 flower carpets tradition is a social practice of a religious and cultural nature that unites the whole community. The practice of arranging the carpet together has shaped the sense of local identity and belonging to the community, both secular and religious. A shared sense of purpose strengthens social cohesion, encourages cooperation between neighbors, as well as strengthens solidarity and local pride among residents who present the effect of their common work to numerous visitors. Through joint efforts, the preparation and arrangement of flower carpets builds awareness of local history and the richness of tradition among all generations, including youth. Through active participation in the intergenerational dialogue, practicing tradition supports the sense of historical continuity of the local community. In addition to educational value, arranging flower carpets is also an expression of local sensitivity, creativity and spirituality. By using only locally available plants, the bearers have established a relationship with the surrounding nature which they cherish. By finding harmony in colorful flower compositions, creating new patterns and reinterpreting the old ones, the bearers express their sense of aesthetics, which is passed to the next generations. The ephemeral nature work of the flower carpet has also a sacred dimension and is created in honor of God. Joint celebration sustains positive emotions, thanksgiving, reflection and introspection. In these ways, the tradition of flower carpets is an element that strengthens and sustains the values important for the local community.

(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

The element is fully compatible with existing international human rights instruments and meets the requirements of mutual respect between communities, groups and individuals, as well as the principles of sustainable development.

Participation in the procession is possible for all individuals or groups interested, representing all ideological and religious identities, as well as national and ethnic groups. Arranging the carpet engages everyone interested, it strengthens and creates new bonds and thus is a source of positive emotions for all participants and observers. Every year, invited communities from other countries take part in the preparation of the carpet and the procession. So far, guests from Italy, Lithuania or Latvia participated in the shared practice of the carpet preparation and arrangement. Such a development of international cooperation directly strengthens mutual respect between the communities. A close relationship with nature, gardening and knowledge of the local flora spontaneously builds awareness of interrelationships within the ecosystem, and therefore it popularized respect for the principles of sustainable development and harmonious relationship between man and nature. Flowers used for arranging the carpet are not thrown right away, but used during Masses in the following week. Cultivation of the tradition, through the intergenerational transmission, naturally instills the value of cooperation and mutual respect in the younger generation.

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

Preparing and arranging flower carpets is a local tradition that reflects the diversity of various local practices related to the feast of Corpus Christi. International recognition and appreciation of this diversity would raise awareness of the presence of intangible cultural heritage in rural areas, and therefore it would increase respect for local tradition. Intensified interest from the local authorities would be an impulse to continue existing joint initiatives, as well as to implement new projects in the future, especially in the field of safeguarding. So far, the activities aiming and popularization of the tradition, such as the release of the album or promotion in traditional and online media, have significantly increased the visibility of intangible heritage in the region. The inscription would provide these activities with additional momentum to reach even a wider public. From the bearers' perspective, the inscription would advance the development of activities aimed at safeguarding.

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

Not fewer than 100 or more than 150 words

The inscription would raise the general awareness of the diversity of local and regional Corpus Christi traditions across the country. Therefore, the inscription would directly increase the visibility of the National List of ICH and the elements already inscribed. It might encourage the bearers of other traditions to identify and safeguard their local heritage. In recent years, media coverage of the flower carpets tradition has consistently built a wider recognition of the tradition. Consequently, the inscription would further increase awareness of the role of the 2003 Convention at the national level, which is a very desirable effect in the case of the increased visibility of the element itself. Moreover, the Parish Association in Spycimierz is an inspiring grass-root initiative aiming at safeguarding of the intangible heritage and this activity may be a source of good practices in the future.

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

Not fewer than 100 or more than 150 words

The inscription would enrich the existing pool of elements representing social practices such as processions, as well as would enrich the scope of practices relating to the feast of Corpus Christi. Thus, it would strengthen the respect for local manifestations of spirituality and creativity, especially those functioning in a local context and resulting from its history. The tradition of arranging flower carpets is a manifestation of multi-generational memory and a sense of belonging, as well as a sense aesthetics transcending beyond the individual. In the Opole region, the tradition is a common heritage of Poles and Germans that has been bonding these communities for generations. The inscription would increase the visibility of similar social practices and potentially motivate other communities to include their element in national inventories. By promoting the value of cooperation and thankfulness at international level, the entry will emphasize the central role of communities in safeguarding.

(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

Respect for diversity is inherent for the tradition of preparing and arranging flower carpets, which in itself is a manifestation of the local diversity united in the celebration of a Catholic holiday. The inscription would increase public awareness of the diversity of local traditions, which can encourage dialogue between various communities. Moreover, by providing a tangible example of intangible

cultural heritage practice which integrates national minorities, the inscription has the opportunity to sensitize other communities to the role of tradition in integration or reconciliation processes.

Potential inscription would also contribute to the consolidation of existing cooperation within and between communities. As the tradition has open and inclusive nature the observers watch the procession every year - everyone regardless of their sex, age, origin or religion, can become a part of this joyful holiday.

(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

Flower carpets are an expression of deep faith, creativity and a sense of aesthetics developed since childhood. The patterns are different every year. Inspired by the traditional symbolism of colors, the compositions are always the individual work of each artist. While Corpus Christi is a movable feast, patterns are adapted to the seasonal availability of flowers. Each family, prepares their smaller, individual part and through connecting it with a part of a neighbor, their artwork becomes a part of a multi-meter composition. Therefore, flower carpets are a direct manifestation of human creativity inspired by spirituality and the relationship with the surrounding nature. What is more, flower carpets combine both an individual and community dimensions of the creative process, what directly raises respect for diversity. Furthermore, flower carpets symbolically emphasize the evanescent quality of practices constituting the intangible cultural heritage, highlighting the need for consciously crafted safeguarding measures.

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

According to oral testimonies, the tradition in Spycimierz is over 200 years old and in the villages Zalesie Śląskie, Zimna Wódka, Klucz and Olszowa is being practiced continuously for at least 120 years. Through centuries, the tradition was continuously transmitted within families. Floral compositions have evolved across the years, being once more modest and once more flourishing, depending on historical circumstances.

The Parish Association "Spycimierz Corpus Christi" actively cooperates with the local authorities. In the autumn of 2018, a photo album presenting the tradition as the element of intangible cultural heritage was published. Furthermore, a documentary film directed by Janusz Tatarkiewicz was released. Moreover, through funding provided by a grant from the Ministry of Culture and National Heritage, the bearers successfully organized workshops supporting local leaders. In addition, the community of Spycimierz actively cooperates with other bearers on international level and engages into scientific research. A series of seminars, which served as a platform for exchange of experiences, presentation of research as well as reflection on the safeguarding measures, was successfully implemented. The continuity of intergenerational transmission is supported as part of formal education. At the Public Primary School in Spycimierz, children learn how to perform specific works related to the tradition of arranging flower carpets: they color and design carpet patterns, design their own ornaments or creatively use symbols associated with the tradition of Corpus Christi. In the Opole region, children learn about the importance of flower carpet traditions as part of the religion education.

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) *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

Implemented safeguarding measures include the support for intergenerational transmission, academic research and documentation, popularization of the knowledge concerning intangible cultural heritage, as well as monitoring of the element's viability accompanied with actions eliminating the risk of decontextualization or commercialization. Safeguarding initiatives are supported institutionally and financially in the form of grants.

Safeguarding activities were implemented by the bearers associated in the Parish NGO, the Municipal and Communal Public Library in Uniejów, the City Council in Uniejów, the Public Primary School in Spycimierz and in local parishes of the Opole Voivodeship. These local institutions cooperate on joint ventures with support of central institutions: the Ministry of Culture and National Heritage, the National Heritage Board and the Polish National Commission for UNESCO.

Co-financing for local activities is available in the form of two programs carried out by the Ministry of Culture and National Heritage: "EthnoPoland", which is addressed to residents of villages and small towns, and "Folk and traditional culture", which aims to support initiatives addressing the interrelation of tradition and contemporary cultural contexts. As a part of these programs, two projects were carried out: 'Corpus Christi Tradition in Spycimierz - memory and promotion' and 'Corpus Christi Procession with the tradition of flower carpets in Spycimierz - safeguarding and strengthening the tradition.'

A cultural center is being established in Spycimierz, which will serve as a platform for documentation, research and popularization of the tradition of flower carpets in Poland and in the world.

*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

At the local level, a set of safeguarding measures has been developed as a response to the threats identified by the bearers. Both existing and potential challenges that may arise in the future as a result of increased element visibility were taken into account. The bearers indicated that ensuring viability of the tradition and sustainability of its context are the two overarching objectives of the safeguarding

plan. Consequently, two potential areas of risk were identified. The first concerns the maintenance and adaptation of local infrastructure which would ensure undisturbed access of the bearers to the road, while taking into account a potentially increased tourist traffic. The second area is associated with potential risk of decontextualization and commercialization as a result of the progressing globalization, industrialization, migration and pop culture, which threatens the continuity of transmission and the viability of the element.

In response to infrastructure challenges, two investments are planned in Spycimierz. To facilitate the access and improve communication routes, a walking and cycling path from Uniejów to Spycimierz is planned together with a new section of the road that will increase its capacity and unlock the traffic in the center. The second investment concerns the Corpus Christi route and aims to extend it, while planting trees and lighting the road.

In response to the second category of threats, a number of educational, information and documentary activities is planned. As part of this project, a modern information and educational center will be built in the commune. While taking into account the needs of the local community in the first place, it will be fully devoted to the flower carpets tradition. The construction of the center will facilitate continuation of already existing activities, such as workshops or conferences addressed to the local community, but most importantly it will allow to expand educational and popularizing initiative targeted at visitors from Poland and abroad. Through engagement of the bearers and experts in the local investments planning, the risk of decontextualization is being avoided. The project will present the tradition in the wider context of intangible cultural heritage, and in this way it will significantly increase awareness of this type of heritage among wider audience. In this way, the availability of knowledge about the tradition and intangible cultural heritage in general will be greatly enhanced. This directly strengthens the sense of shared responsibility in safeguarding among the bearers themselves.

Facing the risk of commercialization - the trade in the zone directly surrounding the procession route was limited. This measure have already been introduced and, due to its effectiveness, will be continued in the future. On the other hand, increased visibility of an element does not only entail potential risks, but first and foremost it is a chance to envisage new safeguarding mechanisms. Increased public interest is tantamount to intensification of international dialogue and cooperation between the bearers, which will directly facilitate the exchange of experience and good practices in safeguarding. It will also inspire identification of similar traditions in other regions of the country and the world, which may encourage local communities to undertake safeguarding and popularizing actions. Furthermore, the entry will be an impulse for further strengthening of cooperation between local and national institutions, as well as communities of bearers of intangible cultural heritage in Poland and beyond. This may encourage local authorities to take into account the potential of intangible cultural heritage in the development plans and subsequently initiate the exchange of good practices at the institutional level. Such a scheme supports the implementation of global sustainable development goals at the local level, which is crucial in the light of long-term safeguarding objectives.

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

Not fewer than 150 or more than 250 words

While local and grassroots initiatives are the most effective forms of safeguarding, support at the central level is essential to ensure their success. Furthermore, initiatives inspiring and facilitating the interinstitutional cooperation and transmission of expertise are necessary for the effectiveness of any local safeguarding efforts. For this reason, the safeguarding measures devised at the local level will be supported by continuing grant programs, establishing additional forms of dialogue and cooperation, as well as information campaigns at the national level.

In the last three years in Poland, expenditure on culture from the state budget, including the safeguarding of intangible cultural heritage, increased by over 20%. Therefore, it can be presumed that the previously mentioned programs will be continued and expanded. For the upcoming editions of EtnoPoland and Folk and Traditional Culture programs, a dedicated form of administrative support is foreseen for individuals and communities applying for co-financing of their projects. Through reduction of the technocratic barriers, programs run by the Ministry of Culture and National Heritage inspire high-quality projects and thus directly increase the availability of funding for comprehensively designed activities in the field of intangible cultural heritage. Moreover, if communities of bearers or

interested individuals wish to enhance their activities or continue a bottom-up initiative in a new partnership, they can receive substantial organizational and practical support.

(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

Local communities together with representatives of local authorities and institutions took an active part in the process of designing the safeguarding plan. During a series of interdisciplinary seminars, the bearers identified the main threats and risk. They were also directly consulted on corresponding safeguarding measures.

The first seminar was held on October 20, 2018 at the castle in Uniejów. It was primarily devoted to the issues of memory, change and viability of the tradition. The second seminar took place on November 17, 2018 and was dedicated to challenges of safeguarding of intangible heritage and potential and real threats. The third seminar was held on October 4-5, 2019. It was an opportunity for in-depth reflection on the subject of safeguarding measures and the consequences of the forthcoming prospects of the nomination process and potential inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity. The series of seminars was a regular, open and engaging form of dialogue in which local communities, experts, authorities and representatives of bearers were directly involved. Both women and men of all ages or professional groups took part in the seminars. The tradition of preparing and arranging flower carpets does not imply any division of roles by gender, age or occupation. Furthermore, to strengthen the sense of community and underline the role of intergenerational transmission, a number workshops was held next to the seminars, designed specifically for local community leaders and the young generation.

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: Parish Association "Spycimierz Corpus Christi"/Parafialne Stowarzyszenie "Spycimierskie Boże Ciało"

Name and title of the contact person: Maria Pełka
Chairperson

Address: Spycimierz 6
99-210 Uniejów
woj. łódzkie

Telephone number: tel. 00 48 725 279 530

Email address:

Other relevant information:

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

Representatives of the bearers were at the center of the entire process of preparing the nomination file for the inscription on the Representative List of the Intangible Cultural Heritage of Humanity since its beginning to the very end. The nomination process had two distinct stages: from 2018, the bearers were actively involved in a number of preparatory, awareness-raising activities at the local level. Then, following a series of workshops, consultations and conferences, the bearers worked on the nomination form in close cooperation with qualified experts. Such a scheme allowed for close, informed and successful cooperation.

The first stage was aimed at increasing the general understanding of the meaning of the UNESCO Convention 2003 and the goals of the Representative List, as well as building awareness of the responsibilities that a possible entry would entail. Through discussion and debates, the bearers and local authorities were able to establish a dialogue and translate the objectives of the Convention into tangible local plans. It visibly increased awareness among the general public of the presence and importance of intangible heritage in culture and in the daily life of the local community. Discussions and exchange of experience on this topic took place during workshops and debates within a series of seminars. Then, the bearers were involved in the works on the nomination file which were carried out through regular meetings of local community leaders, representatives of the municipality and experts. The meetings were held at the Municipal Public Library in Uniejów. Firstly, representatives of the bearers got acquainted with the application requirements, and then consulted proposed text paragraphs. The original application was completed in Polish in order to facilitate the uninhibited participation of all bearers and commune representatives. Simultaneously, a series of meetings was carried out in order to reassure the free, prior and informed consent of the bearers. It was confirmed by the handwritten signatures under the nomination file and under an authorization to represent the community in the process of writing the application and nomination. The application was translated into English after and it had been accepted by the representatives of the parish, previously authorized by the community of the bearers.

The similar process took place among the bearers from Klucz, Olszowa, Zimna Wódka and Zalesie Śląskie. The intensive work on the national nomination raised the awareness of the importance of intangible cultural heritage and the role of the UNESCO Convention 2003 in safeguarding of ICH among the bearers and the local public. After a meeting, which was held at the premises of the Ministry of Culture and National Heritage, together with representatives of the bearers from Spycimierz, the local community expressed the free, prior and informed consent for the nomination, confirmed by their own handwritten signatures.

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

The bearers of Flower carpets tradition for Corpus Christi processions living in Spycimierz, Klucz, Olszowa, Zimna Wódka, Zalesie Śląskie, gave prior, voluntary and informed consent to the nomination by submitting their own handwritten signatures on the list that is attached to the application.

Signatures under the list were collected during meetings and individual consultations with the local communities. The bearers were informed of all the consequences resulting from the potential entry of an element on the Representative List of the Intangible Cultural Heritage of Humanity. During those meetings, depositaries had the opportunity to ask questions, clarify their doubts and exchange their views on the text of relevant paragraphs in the nomination form, which was originally written in Polish. Therefore, the decision to give consent was fully informed, voluntary and followed the conscious acceptance of any potential or real risks resulting from greater visibility of the element.

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

Skills and knowledge about the process of preparing and arranging flower carpets are passed down from generation to generation and are available to anyone interested in the practice. Access to all aspects of this tradition and information is open and is not subjected to any restrictions nor requires any special qualifications. Carpets are arranged by all members of the parish interested in the process, regardless of age, gender, place of residence or nationality. Although the practice originated locally, it is now inclusive to everyone. The bearers who do not live along the so-called Corpus Christi routes are responsible for designated sections of the road prepared in advance especially for them. Participation in the procession is also open to anyone interested.

A significant part of the knowledge about tradition is accumulated in the form of photos, videos, audio recordings, scientific papers and other texts. It has been collected and published in a digital version in the so-called "Spycimierz Archive" on the webstie spycimierskiebozeczalo.pl, which results in even wider availability and access to the knowledge about the element. Furthermore, some of the texts were translated into English so that the access is not limited only to the Polish-speaking community. Paper publications and other media are collected and stored in the Municipal and Communal Public Library in Uniejów and are available to all interested residents or visitors.

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.

Parish Association "Spycimierz Corpus Christi"/Parafialne Stowarzyszenie "Spycimierskie Boże Ciało"

Ms. Maria Pełka

Chairperson

Spycimierz 6

99-210 Uniejów

woj. łódzkie

tel. 00 48 725 279 530

Ms. Teresa Sobota

Olszowa

ul. Wiejska 13

47-143 Ujazd

woj. opolskie

tel 00 48 694 857 132

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:

National List of Intangible Cultural Heritage

(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:

National Heritage Board/Narodowy Instytut Dziedzictwa

Council for Intangible Cultural Heritage/Rada ds. Niematerialnego Dziedzictwa Kulturowego

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

The element was inscribed under the name "Corpus Christi procession with tradition of flower carpets in Spycimierz"/ "Boże Ciało z tradycją kwiatnych dywanów w Spycimierzu" on 14 February 2018 and "Corpus Christi procession with tradition of flower carpets in Klucz, Olszowa, Zalesie Śląskie and Zimna Wódka"/ "Boże Ciało z tradycją kwiatnych dywanów w Kluczu, Olszowej, Zalesiu Śląskim i Zimnej Wódce" on 10 March 2020.

The inventory does not provide relevant reference numbers.

The inventory is accessible online under the link:

http://niematerialne.nid.pl/Dziedzictwo_niematerialne/Krajowa_inwentaryzacja/Krajowa_lista_NDK/

The inventory does not provide relevant reference numbers.

The inventory is accessible online under the link:

http://niematerialne.nid.pl/Dziedzictwo_niematerialne/Krajowa_inwentaryzacja/Krajowa_lista_NDK/

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

14 February 2018

10 March 2020

(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).

The element was inscribed on the National List of ICH at the initiative of the bearers, men and women representing all age groups, associated in the Parish Association in Spycimierz. Membership in the Association is voluntary, its board is democratically elected. In April 2017, a series of consultations was held. Gradually, with help of the local parish, the whole community was fully consulted on the prospective nomination. Between May and September 2017, the bearers expressed their prior, free and informed consent by providing their signature on a publicly available list. Following consultations with regional office of the National Heritage Board in Łódź, the nomination file was submitted in October 2017.

Bearers from Klucz and Olszowa, who also cultivate the tradition, expressed their will to inscribe the element on the National List of ICH in June 2019. Shortly afterwards, public consultations were held in Olszowa. Bearers from Klucz, Olszowa, Zalesie Śląskie and Zimna Wódka, representing women and men from all age groups, decided to submit a joint application. The group has democratically chosen their representatives. The leaders had been in regular contact with the local communities and carried out a series of joint meetings. In September, the bearers consulted the regional office on the National Heritage Board in Opole and discussed a joint safeguarding plan. The application was submitted in Autumn 2019.

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

Applications to the National List of Intangible Cultural Heritage are submitted to the National Heritage Board on a rolling basis and reviewed by the ICH Council, which meets 3-4 times a year. Recommended applications are submitted to the Minister of Culture and National Heritage for the final approval. The National List is updated 3-4 times a year according to the decisions of the Minister for inscription of the new elements.

(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).

In Poland, nominations are submitted to the National Heritage Board of Poland. Council for Intangible Cultural Heritage, which holds its meetings 3-4 times a year, gives opinions on nominations for inscription on the National List of Intangible Cultural Heritage and opinions on removal motions of elements from the National List.

Pursuant to point 6. of the "Regulations for the submission of applications and procedures of inscriptions on the National List of Intangible Cultural Heritage", the viability of elements inscribed on the National List is monitored by the National Heritage Board. Applicants themselves, or

representatives of communities, groups or organizations who safeguard the element, are required to submit periodic reports on the implementation of the previously submitted safeguarding plans. Periodic reports are submitted every 5 years. Thanks to the reports, bearers have the opportunity to give notice of any potential difficulties related to the safeguarding of the element and request assistance from the National Heritage Board in devising specific solutions. The first report period for the tradition of flower carpets in Spycimierz is scheduled for 2023, whereas the communities from Klucz, Olszowa, Zimna Wódka and Spycimierz, are obliged to submit relevant report until 2025.

(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.

- 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 provided in English or French, as well as in the original language if different.**
- 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 provided in English or French as well as in the original language if different.**

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

1. A decision of the Minister of Culture and National Heritage inscribing Corpus Chritsti procession with tradition of flower carpets in Spycimierz on the National List of Intangible Cultural Heritage
1. A decision of the Minister of Culture and National Heritage inscribing Corpus Chritsti procession with tradition of flower carpets in Klucz, Olszowa, Zalesie Slaskie, Zimna Wódka on the National List of Intangible Cultural Heritage
2. A hyperlink to the webpage of the national inventory:
http://niematerialne.nid.pl/Dziedzictwo_niematerialne/Krajowa_inwentaryzacja/Krajowa_lista_NDK/
3. A print screen of the webpage presenting the current list of the elements inscribed on the National ICH List;
4. A print screen of the webpage with a short description of the tradition from the National ICH List.

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.

Ciesielska-Szynal B., Dekoracje kwiatowe trasy procesji Bożego Ciała w Spycimierzu, „Sieradzki Rocznik Muzealny” 1996, t. 10.

Boże Ciało w Spycimierzu. Niematerialne dziedzictwo kulturowe, fotografie i koncepcja albumu Janusz Tatarkiewicz, [brak wyd., b.m.w.], 2018.

Dragan J., Obchody Bożego Ciała w Spycimierzu, online: portal „Spycimierskie Boże Ciało”, <http://spycimierskiebozeczialo.pl/download/obchody-bozego-ciala/> [dostęp: 6.03.2019]

Dyoniziak ks. M., Boże Ciało w Spycimierzu – w hołdzie Janowi Pawłowi II, Wyd. „Koronis”, Bydgoszcz–Spycimierz 2005.

Dyoniziak ks. M., Boże dywany w Spycimierzu, Wyd. „Koronis”, Bydgoszcz–Spycimierz 2004.

Garstka R., Łysko A., Czas niezwykły. Obrzędowość doroczna na Górnym Śląsku, wyd. Regionalny Instytut Kultury w Katowicach, Katowice 2018.

Głaz A., Boże Ciało w Spycimierzu, „Kronika Wielkopolski” 2005, nr 4(116).

Kaźmierczak W., Procesja Bożego Ciała z tradycją kwietnych dywanów w Spycimierzu jako krajowe dziedzictwo niematerialne, „Biuletyn Uniejowski” 2018, t. 7, s. 65–75.

Kobielus S., Florarium christianum. Symbolika roślin – starożytność chrześcijańska i średniowiecze, Tyniec Wydawnictwo Benedyktynów, Kraków 2006.

Kuflińska-Ziółkowska M., Kwiatowe dywany w kulturze i społeczeństwie na świecie, online: portal „Spycimierskie Boże Ciało”, <http://spycimierskiebozeczialo.pl/download/kwiatowe-dywany-w-kulturze/> [dostęp: 6.03.2019].

Ogrodowska B., Polskie obrzędy i zwyczaje doroczne, Warszawa 2010.

Pośpiech J., Zwyczaje i obrzędy doroczne na Śląsku, Opole 1987.

Smyk, K. (2019). Spycimierskie kwietne dywany na Boże Ciało – typologia i symbolika wzorów. Biuletyn Uniejowski, 8, 35-65. <https://doi.org/10.18778/2299-8403.08.03>

Smyk K., Kwietne dywany na Boże Ciało w przekazach mieszkańców parafii Spycimierz, „Twórczość Ludowa” 2018, nr 3–4.

Tomaszczuk A., Kwietny kobierzec. O obchodach święta Bożego Ciała w Spycimierzu, „Konteksty. Polska Sztuka Ludowa” 2004, nr 1–2, s. 213–220.

website:

www.spycimierskiebozeczialo.pl

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: Prof. dr hab. Piotr Gliński

Title: Deputy Prime Minister
Minister of Culture and National Heritage of the Republic of Poland

Date: 27 March 2020

Signature:

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