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.*

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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. |
| JAMAICA |
| 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 |
| Revivalism, Religious Practice of Jamaica |
| 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 |
| Revival |
| 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. |
| Revivalism may be referenced by identifying a specific branch:(i) Zion Revival or '60' or '61 |
| 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 Watt Town Revivalism Gathering, held each quarter of the year in the north-central parish of St. Ann, Jamaica, is an intangible cultural heritage practice organised by approximately 210 Revivalism Churches which are located throughout the island. The Churches operate independently of each other, but recognise Watt Town as their spiritual centre.The Revivalism Gathering usually attracts the participation of over 1000 adherents.  |
| 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 element, Revivalism, Religious Practice of Jamaica occurs islandwide. However, there is a central, sacred, spiritual space associated with the element that is located in the community of Watt Town in the parish of St. Ann, at coordinates 18° 18' 0" North, 77° 25' 0" West, or 74 km north-west of the capital city of Kingston. In Watt Town, Revivalists make quarterly pilgrimages to the element's Headquarters also known as the Jerusalem Schoolroom to conduct their rituals and services. Another site, Blakes Pen, located in the central parish of Manchester, at coordinates 17° 55' 0" North, 77° 34' 0" West is also considered by the Revivalism community as an important site and sacred to the religion. (124 wds.)  |
| 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.): | Hon. |
| Family name: | Grange |
| Given name: | Olivia |
| Institution/position: | Minister of Culture, Gender, Entertainment and Sport |
| Address: | 4-6 Trafalgar Road, Kingston 5, Jamaica, WI |
| Telephone number: | 876-978-7654 |
| Email address: | hmoffice@mcges.gov.jm  |
| Other relevant information: | N/A |

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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. |
| N/A |
| 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.*[x]  oral traditions and expressions, including language as a vehicle of intangible cultural heritage [ ]  performing arts[x]  social practices, rituals and festive events[x]  knowledge and practices concerning nature and the universe[x]  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 |
| Revivalism is a syncretic, Afro-Jamaican Religion that emerged from the ‘Great Revival’ which occurred in Jamaica between 1860 and 1861. During this period, there was a great spiritual out pouring of African-retentive, religious traditions and practices intermingled with established Christian practices in mission houses all over Jamaica. The result was the establishment of a Jamaican, New World religion, that included elements from different and disparate world views that were reflective of the people’s experience on a continuum between the poles of colonising Europe and colonised Africa. The two branches of Revivalism are Zion Revival/'60' (established in 1860 and which invokes sky spirits) and '61 (established in 1861 and which invokes earth spirits).Revivalism is celebrated by Revivalism ‘bands’ or Churches through the conducting of rituals, songs, music, dance, through dress and colour symbolism - all integrated into a rich, complex system described as the Revivalism Iconography. These ‘bands’ congregate in churches or ‘yards’ to practice their religion. The most important space in these churches/yards is called a "seal" described as a consecrated space, where Revivalists do their cleansing and invoking of spirits. These seals, or sacred ports, or docks, or spirit-empowered devices, are an assemblage of a multiplicity of natural and/or manufactured ritualised objects abounding with movement (aliveness) from the interplay of shapes, colours, light, shade, and texture. The ‘Bands', led by a male "Captain" or female "Mother" (in Zion Revivalism) or male "Shepherd" and female "Mother" in '61, move anti-clockwise around the seal during Revivalism ceremonies. (228 wds.)  |
| 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 |
| The bearers and practitioners of the element Revivalism, Religious Practice of Jamaica are members of particular "bands". Generally, Revivalists are tiered into three levels: (1) Leaders, (2) Post-holders, and (3) Floor members . In Zion "bands" led by males, the female "Mother" will occupy the second tier of leadership, followed by Deacons and Elders who are followed by Floor Members. In '61, the leader is almost always male, who is supported by a "Bands" Mother and a Shepherd Boy. Below them are nearly fifty other types of functionaries which includes the "Doves", "Cutters" and "Hunters" all of whom have varying responsibilities relating to rituals, especially those concerning spirit interaction and communication. The leaders of the "bands" are tasked with the responsibility of deciphering messages received by members during possession or myal. To facilitate this process, the leader of either Zion or '61 denominations will have the responsibility of organising those who "have the spirit" into a circle, drilling them into a side-stepping pattern, accompanied by heavy breathing or "trumping", having already set their actions to his/her rhythm. In Zion, messages are delivered by spirits known as "Bands messengers" or their counterpart "Journeyman" in '61. (188) wds.. |
| 1. How are the knowledge and skills related to the element transmitted today?

*Not fewer than 150 or more than 250 words* |
| The knowledge and skills related to the element Revivalism, Religious Practice of Jamaica are transmitted through several community-based and community-organised events. These include the regular hosting of Revivalism gatherings such as "tables". The Revivalism table (sometimes referred to as "board") is a temporary centre-pole altar/ritual dining table upon which an assortment of bottled alchoholic and non-alchoholic beverages, cooked food, fruits, nuts, spices and spiritual medicines/plants, inclusive of flowers, as well as candles, are placed. There is also the Revivalism pilgrimage to the sacred Watt Town site, staged on the first Thursday of each quarter of the year. At Watt Town, the sacred site associated with the element in Jamaica, "bands" congregate and under various leaders hold ceremonies that are punctuated by spirit possession, and the singing of hymns. A prominent feature of this event are the brightly coloured and diverse patterned uniforms which is used to idenify each "bands". Together with the hosting of regular/weekly Church services, knowledge and skills transfer are facilitated, according to the guidelines established by practitioners and Leaders. Public performative representations of the element are also facilitated by Revivalism groups, who liaise with State angencies such as the Jamaica Cultural Development Commission (JCDC) and theatre companies such as the National Dance Theatre Company Ltd. (NDTC) to stage Revivalism 'performances' to generate public awareness of the element. Over the past 5 decades, Revivalism communities have consented to, and assisted with, initiatives to display perfomative movements and dances associated with the element, and which serves to facilitate knowledge transfer from Elders to younger generation of school-based students and the general public. (248 wds.). |
| 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 cultural meanings ascribed to Revivalism, can be found in the historical origins of the element. In 1860/61 the movement called the Great Revival gave birth to a syncretic religious philosophy and lifestyle that combined Western, Christian philosophy, with Afro-Caribbean beliefs, stories, divine celestial beings and languages. The cultural significance of Revivalism, is that since the late 19th century, Jamaica has birthed three indigenous religious movements inclusive of Kumina and Rastafari. These religions are part of the identity politics of the post-slavery Jamaican society and are representative of the movements of self-identity, and the assertion of a determined majority Black population, eager to establish itself in post-colonial Jamaican society. The genius of the Revivalism community and participants is that they have been able to co-mingle the Saints and the God of Christianity and the Bible, simultaneously, with the earth bound and ground spirit traditions of west and central Africa, into a practice which serves to produce needed answers and spiritual advice while, praising and appeasing the Divine. The element, once practiced in secrecy and in rebellion, due to opposition from the establshed Christian Church, or relegated to the rural interior of the island, is now embraced by a wide cross-section of the Jamaican society. Indeed, Revivalism ceremonies and performances are events to which members of the public attend and observe, such as the Revivalism tables laid in honour of the late former Prime Minister of Jamaica, and Revivalist, Most Hon. Edward Seaga in 2019. Nowadays, Revivalists freely wear their uniforms to services and other related events, and are sought after by many Jamaicans who seek their intercession in private matters relating to illness, debt and burials. (247 wds.)  |
| 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 element Revivalism, Religious Practice of Jamaica is not just an autocthonous religious philosophy, indeed, it is a way of life for its practitioners and related communities. Revivalism teaches about the spirit world and the Divine and instructs adherents how to communicate and interact with the spiritual world, while existing in the corporeal world. The use of fruits, medicinal herbs and flowers, especially crotons, and the reliance on nature for vines to make sacred objects such as the staff-like "sibil jack" (a symbol of authority for the Revivalism Leader), indicates the element's awareness, understanding of and respect for nature and the natural environment. Additionally, the hierarchical nature of the leadership structure of both Zion and '61 groups, serves to re-enforce the value of community cooperation and respect for Elders and traditional knowledge holders. The fact that both men and women are assigned distinct gender-based roles that are not seen as subservient, nor in opposition to each other, but rather as part of a socio-spiritual whole, re-enforces this generally held convention. As such, the element is entirely in keeping with the spirit of the 2003 Convention in that it complements and respects fundamental human rights and its ceremonies, rites and rituals, and its gatherings demonstrate the community's affirmation to human values and solidarity among people. (211 wds.)  |
| 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 |
| At the community level, the element contributes to the maintenance of a strong cultural idenity through the transmission of celebrations, gatherings and rituals passed down through generations. Revivalism Practitioners, the public, state agencies and even civil society collaborate to stage, observe and document the quarterly Revivalism Gatherings in Watt Town, St. Ann. The community and the entire civil society, thus, participate in a mechanism to safeguard the element ensuring its viability, while facilitating a space for shared historical and cultural memory, communication, participation and dialogue among different stakeholders and among several generations.Inscription on UNESCO's Representative List would contribute toward the process of ensuring the visibility and widened acceptance of the intagible cultural heritage at the local level. Indeed, the element brings together disparate groups of people (irrespective of their age, religious persuasions, gender or ethnicity), within an all embracing space, thus serving a critical function in fostering social cohesion.Inscription would also enhance community research and documentation activities, facilitating awareness of the values associated with the element. (150 wds.) |
| (i.b) Please explain how this would be achieved at the national level.Not fewer than 100 or more than 150 words |
|  At the national level, inscription of the element Revivalism, Religious Practice of Jamaica on the Representative List would contribute to maintaining the visibility of an element transmitted uninterruptedly since its very origins in 1860-61, reflecting cultural and spiritual values related to the history and secular memory of a community deeply rooted in African retentive traditions. The inscription would be leveraged to expand inclusion in educational and public educational programmes, to increase the national awareness of the element as an intangible cultural heritage element connected to the rich African patrimony of the Jamaican people. Such a connection contributes to the visibility and awareness of the African-retentive intangible cultural heritage practices, and, further highlights the resilience of these elements, and the need to ensure that transmission and integrated safeguarding measures are effected so that awareness can be provided to generations yet unborn, and the Jamaican wider society. International recognition will also spur greater acceptance of the element by established religions locally. (129 wds.) |
|  (i.c) Please explain how this would be achieved at the international level.Not fewer than 100 or more than 150 words |
| The Revivalism, Religious Traditions of Jamaica represents an intangible cultural heritage element that, through the the actions of its practitioners and community members, safeguarded and transmitted its traditional cultural and spiritual meanings, so as to relay its social values over centuries, while encouraging cross-cultural dialogue with other, international communities.Global recognition by the inscription on the Representative List would stimulate further documentation and international promotion, to increase the awareness of this intagible cultural heritage element, as an expression of social and spiritual values and methods of worship. While the element is identified with a particular set of practitioners and community, it nontheless, aims at pursuing dialogue among different peoples and cultures in ensuring their spiritual wellbeing.Watt Town's quarterly gatherings are attended by members of the local Revivalism community, but by people who reside in the Diaspora, and foreign and international researchers and observers. The Gathering and Revivalism tables are recognised, both at the local and international levels, as symbols of identity and vehicles of dialogue, even among peoples of differening religious orientation.(147 wds.)  |
| 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 element, would enhance the awareness of Revivalism's religious and cultural practices as well as dialogue among communities, groups and individuals who observe, or are part of the community associated with the element. Revivalist's quarterly pilgrimage to Watt Town, and the setting of tables to provide healing for afflicated individuals, or to praise and worship, demonstrates that the element is a vehicle that facilitates the transmission of values of peaceful coexistence among individuals, communities, cultures and peoples. The element is non-discriminatory and welcomes and recognises the role of youth,women and the elderly. Considering that the element Revivalism, Religious Practice of Jamaica is found throughout the island, its inscription on the Representative List would contribute toward the promotion of dialogue among disparate communities and groups located within the State Party, in order to enhance mutual respect and a deeper understanding of its influence on indegenous art forms. Inscription will also serve to facilitate the exchange of ideas relating to safeguarding good practices. (143 wds.) |
| 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 Revivalism, Religious Practice of Jamaica has several components that enhance and demonstrate human creativity and respect for cultural diversity such as the skill and craftsmanship used to make Revivalism uniforms and instruments of authority such as the "sibil jack" staff, and instruments such as the tambourine. Methods associated with the wrapping of headwear and the traditional baking skills to create the specialised "duck" breads, a staple offering to the spirits, illustrate human creativity. The practice of creating rythyms which participants follow, the practice of "trumping", the singing of hymns and sankeys, and the call and response interaction of leader and "bands" are all creative expressions associated with the element.The element has also encouraged and produced examples of artistic expression ranging from the repertoire of the National Dance Theatre Compnay Ltd. to the sculptures and paintings of the revered, late Revivalism Shepherd Mallica "Kapo" Reynolds. Revivalism's reach and its inclusion of migrant, resident communities in the Diaspora, demonstrates a level of integration that the related 2005 Convention encourages. (149 wds.) |
| 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 2011 Jamaica Population and Census General Report stated that 36,296 Jamaicans identified themselves as Revivalists. Accordingly, the viability of the element is ensured as these members of the Revivalism community hold weekly Sunday gatherings referred to as "Church" in each parish of the island of Jamaica. There are also regular occasions during which Revivalism ceremonies and rituals, including those associated with funerals, births, ordinations, and feast tables are held as required by the community.The all-embracing and tolerant religious culture of Jamaica has also ensured that Revivalism practitioners are a feature of national events such as the National Independence Grand Gala held each August and the National Leadership Prayer Breakfast held each January. The topic of Revivalism is also incorporated in the local school and regional curriculum and, annually, students who opt to read for Religious Education and Social Studies are questioned on their knowledge of the element in the Caribbean Secondary Education Certifiacate (CSEC) examinations.The Revivalism Community has also instituted, since 2017, the staging of the Revival Time Music Festival, which showcases the music, costumes, songs and rituals associated with the element to a large audience during the National Heritage Week period in October. This complements on-going expression of Revivalism Music in the Jamaican dancehall with many practitioners becoming popular entertainers on the local and international music scene. Publications on the element have also been produced locally and internationally by academics, practitioners and the National Focal Point for the 2003 Convention.  |
| *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 education[x]  identification, documentation, research[x]  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 State Party has employed a series of measures to safeguard the element Revivalism, Religious Practice of Jamaica including:1. With the consent and support of the Revivalism community the element is demonstrated at the annual Jamaica Festival national celebrations which culminate in August each year. These activities are coordinated by the State agency the Jamaica Cultural Development Commission (JCDC);2. Through the Ministry of Education, Youth and Information, the element is presented annually as a topic in the Caribbean Examination Council's Caribbean Secondary Education Certificate (CSEC) Religious Education syallabus.3.The element is listed in the national inventory on intangible cultural heritage hosted by the African Caribbean Institute of Jamaica/Jamaica Memory Bank, the Focal Point for Intangible Cultural Heritage in Jamaica which can be accessed at https://acij-ioj.org.jm/4. An initiative to document the oral testimonies and songs of Revial practitioners and community members began with the Institute of Folk Culture in the 1950's and continues with the African Caribbean Institute of Jamaica/Jamaica Memory Bank which was created in 1972.5. In February 2015, a poster series on Jamaican intangible cultural heritage, including the Revivalism element, was printed and circulated islandwide to more than 500 schools.6. In May 2009, the Institute of Jamaica, then an agency of the Ministry of Youth, Sport and Culture, recognised the Revivalism community and the element's contribution to cultural development in Jamaica, with the coveted Musgrave Gold Medal. (219 wds) |
| *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 education[x]  identification, documentation, research[x]  preservation, protection[x]  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 |
| Revivalism Churches are active across the length and breadth of Jamaica. Services are regularly held at least once per week and sometimes more often and are generally well attended. In addition the staging of the Watt Town quarterly pilgrimages ensures that there is a large and constant participation of the community in the element Revivalism Religious Practice of Jamaica. The ritual, an integral component of the element, contributes in no small measure to safeguarding the element as an example of a viable, living, intangible cultural heritage. Indeed, this event is now part of both the sacred calendar of activities for practitioners and the faithful, as it is also regarded as one of the main cultural activities held in Jamaica. Due to the coming together of "bands" from across the length and breadth of the island, the rich display and colourful array of uniforms, instruments and religious symbols of authority, the singing of sacred hymns, trumping and spirit possession, the Revivalism Gathering over the various quarters represents a space and an avenue for the expression of cultural identity, specifically Afro-Caribbean spiritual identity. Watt Town also facilitates the cultural continuity of practices which had their origin in West Africa and which were fomented and expressed in Jamaica nearly 160 years ago. Importantly, however, the pilgrimages foster a sense of belonging for adherents, as well as creates a space for the involvement of novitiates and new generations of Revivalists. The quarterly Gatherings have been held in a structured manner with deference paid to the rites and rituals associated with the element. It is important to note that members of the public, the youth as well as traditional knowledge bearers, practitioners, international vistors to the site and to the island, local community Revivalism groups, and even the media, attend the Gatherings. The formal education system is also an avenue through which the viability of the element is ensured. As such, Revivalism is presented as a topic in the Caribbean Examination Council's Caribbean Secondary Education Certificate's (CSEC) Religious Education Syllabus. The formal education system, thus, facilitates formal and informal transmission in schools, which is accompanied by the work of culture clubs and lecture demonstrations by community members, bearers and practitioners. On occasions school trips are organised to the quarterly Gatherings in Watt Town, which engender awareness and respect for the element.Ministries, Departments and Agencies of the State Party also stage lectures, exhibitions and symposia which focus on the element. The African Caribbean Institute of Jamaica/Jamaica Memory Bank, the Focal Point for Intangible Cultural Heritage also conducts an on-going education and outreach programme to schools, teacher training institutions, theological institutions which focus on raising awareness of the element.This work is complemented by the Jamaica Cultural Development Commission (JCDC) which is mandated to unearth and promote the element by working with community groups who, in turn, use the opportunity to actively take part in educational courses and research on the traditions associated with the element. As such the performative aspect, musicology, crafts, art, and history of the element are discussed by and with community members. Revivalists often produce and donate artifacts, texts, musical works, or uniforms to State agencies as a show of appreciation and to help in the awareness building process. Since 2017, a group of young Revivalists commenced the staging of the Revival Time Music Festival which showcases the performative aspects of the element to a wide, public audience in order to safeguard and promote the element. This public performative aspect of the element complements the work of the National Dance Theatre Company (NDTC) which has in its repertoire several critically acclaimed movements which feature the Revivalism, Religious Practice of Jamaica, such as "Zion Revival". (517 wds.) |
| 1. How will the States Parties concerned support the implementation of the proposed safeguarding measures?

Not fewer than 150 or more than 250 words |
| The safeguarding measures for the element Revivalism, Religious Practice of Jamaica will be overseen by Jamaica's Focal Point for Intangible Cultural Heritage, the African Caribbean Institute of Jamaica/Jamaica Memory Bank (ACIJ/JMB) which was founded in 1972 with a mandate to research, document, preserve and disseminate information on Jamaica's living heritage, particularly those indicative of African retention. Initiatives spearheaded by the ACIJ/JMB, geared toward on-going community engagement, include the periodic hosting of the Intangible Cultural Heritage Stakeholder Network. Elders, Practitioners and Knowledge holders from the Revivalism community are apart of the Network and give their constant feedback about the safeguarding of the element. The ACIJ/JMB also conducts an on-going programme of audio-visual documentation of the element,including the recording of oral testimony of Elders and community members. Public lectures and demonstrations and the mounting of regular exhibitions on the element, which currently obtains, will continue to be funded by the State Party. Additionally, the reprint and re-distribution of posters on the element to all parish libraries and over 500 schools in Jamaica will be supported by the State Party, through the ACIJ/JMB. Additionally the inventory of the element constitutes not only a permanent and constantly evolving record of Revivalism practice but is an invaluable resource for researchers including members of the Revivalism community itself. (210 wds.)  |
| 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 Watt Town Revivalism quartely Gatherings and pilgrimage constitute a public expression by the Revivalism community in Jamaica community and promote the collective identity of Revivalists (both Zion and '61) in the country. The quarterly staging of the ritual indicates to the wider Jamaican society that the main aim and purpose is to recognise and praise God while strengthening the awareness and transmission of knowledge of the element. The Headquarters and Jerusalem Schoolroom, located in Watt Town, are the sacred points of reference for the entire Revivalism community. Maintenance of the venue, and the strict adherence to the dates and rituals associated with the Gathering, indicate that annual safeguarding activities are the expressed desire of the community and its leaders. It is the same membership of this Revivalism community who sat on the National Technical Working Group on Intangible Cultural Heritage (NTWG-ICH) which elaborated the dossier in support of the element's inscription. Both male and female Revivalists are represented on the NTWG-ICH and younger Revivalists are exposed to the body of knowledge and institutional memory of Elders. (185 wds.)  |
| 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: | The African Caribbean Institute of Jamaica/Jamaica Memory Bank |
| Name and title of the contact person: | Mr. Bernard Jankee, Director |
| Address: | Roy West Building, 12 Ocean Blvd. Kingston, Jamaica |
| Telephone number: | 876-922-4793 |
| Email address: | bjankee.acij@cwjamaica.com |
| Other relevant information: | N/A |

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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 |
| In March 2019, coinciding with the first quarter Revivalism Gathering in Watt Town, and shortly after the inscription of the element The Reggae Music of Jamaica to UNESCO's Representative List of the Intangible Cultural Heritage of Humanity, members of the Revivalism community, led by respected Captains, Shepherds and Mothers, approached the Ministry of Culture, Gender, Entertainment and Sport to discuss the possibility of having the element Revivalism, Religious Practice of Jamaica inscribed on UNESCO's Representative List. Although informal at their genesis, these discussions were later formalised through the mechanism of the National Technical Working Group on Intangible Cultural Heritage (NTWG-ICH). The NTWG-ICH launched a series of island-wide consultations at the local level to sensitise the Revivalism community and the wider Jamaican public to the processes required to nominate the element to UNESCO's Representative List. The membership of the National Technical Working Group on Intangible Cultural Heritage consists of Revivalism practitioners, representatives of the Watt Town Revivalism Headquarters, Bishops and Deaconesses from Revivalism Churches, Academics and Cultural Researchers, the National Library of Jamaica, the Jamaica National Commission for UNESCO and Technical Experts from the Ministry of Culture, Gender, Entertainment and Sport, including the national Focal Point on Intangible Cultural Heritage in Jamaica. Careful attention was placed to ensure that there was gender balance on the NTWG-ICH. The NTWG-ICH engaged with members of the Revivalism community who formally signalled their approval of the process to nominate the element and who gave their free, prior and informed consent to the Technical Working Group to conduct a series of activities including the documentation of oral testimony of Practitioners and Elders, documentation of Revivalism tables/"boards" and attendance at special events such as Consecrations. These year-long activities also coincided with the untimely passing of the former Prime Minister, Most Hon. Edward Seaga, who had helped to raise the public profile of Revivalism in Jamaica as both a Practitioner as well as his authored papers and documentation of the music of the element. In tribute to his work to create greater awareness of the element, several Revivallism tables were held islandwide in June 2019, prior to the State Funeral for Mr. Seaga. Other major Revivalism activities in which the Technical Working Group was involved included the Revival Time Music Festival in October 2019, and the Revivalism Gathering held in tribute to the late Revivalism Shepherd Mallica "Kapo" Reynolds in February 2020. The NTWG-ICH also attended the annual first quarter Revivalism Gathering held in Watt Town, St Ann on March 5, 2020. The NTWG-ICH carried out regular meetings during which the stages of the nomination process were planned. These meetings facilitated the full participation of the Revivalism community in Jamaica and they were integral to the formulation and elaboration of initiatives including safeguarding measures, especially those which target new generation of Revivalists. The nomination dossier and related documentation were constantly reviwed and ammended following consultation with the Revivalism community to ensure that safeguarding plans were reflective of their practices and in keeping with the community's guidelines. This approach of consultations and collaboration helped to increase the awareness of the element, nationally, as an example of intangible cultural heritage, while highlighting and the importance of the process to safeguard the element. (481 wds.) |
| 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 |
| The free, prior and informed consent for the element Revivalism, Religious Practice of Jamaica to be inscribed on UNESCO's Representative List was provided by Elders from the Watt Town Revialism Headquarters, and by the different Churches and Mission Houses representing the community. It is important to note that community consent was also expressed through letters composed with their full, free, prior knowledge and commitment to the nomination process and that no template for the consent letters was provided for the community and related stakeholders, so as to ensure their unencombered support. The declarations of free, prior and informed consent were undersigned by the community representatives on behalf of all their members in keeping with the spirit and principles of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. Importantly, the consent letters also reveal the deliberate gender balance involved in the nomination process. These letters of consent are attached to the nomination file. (153)  |
| 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 element Revivalism, Religious Practice of Jamaica is one that celebrates and venerates God and His Messengers who can be petitioned for intercession to deal with problems in the corporeal world. As such, the element is open to and, indeed, welcomes the full participation of the wider Jamaican population. Revivalism Churches remain spaces where all persons, irrespective of gender, age, nationality or ethnicity can attend. Even on occasions where tables are set for particular purposes, members of the public are not prohibited from observing. Documentation of Revivalism Church services, Consecrations, the Watt Town Gathering and even tables is allowed, and there exists no customary practice governing access to the element. Knowledge of rites and rituals associated with the element is, however, usually relayed to select novitiates during a process that can last for several years, once they have been identified for leadership roles or to perform discrete functions. (138 wds)  |
| 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.
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| Name of the entity: Mt. Olive New Life Baptist ChurchName and title of the contact person: Overseer Bishop Michael GriffithsAddress: 65 Old Harbour Road Spanish Town, St. Catherine, JamaicaTelephone number: 876-871-7402Name of the entity: Diocese of the Sacred Heart Spiritual Church of Jesus Christ InternationalName and title of the contact person: Chief Apostle Rt. Rev Father Ray Anthony FosterAddress: 54 Cooke Street, Savanna La Mar, Westmoreland, JamaicaTelephone number: 876-418-6325/876-566-6542Email address: randyh18@msn.com or Ellis.traves566@gmail.comName of the entity: Lighthouse Restoration International Ministries Ltd.Name and title of the contact person: Rt. Rev. Jason A HallAddress: 41 Longbridge Ave., May Pen, PO, Clarendon, JamaicaTelephone number: 876-627-0699/876-407-7286Email address: lighthouserestorationim@yahoo.comName of the entity: New Vision Faith Apostolic International MinistriesName and title of the contact person: Bishop Anthony GordonAddress: Long Fearon, Silent Hill, Christiana PO, Manchester, JamaicaTelephone number: 876-819-4506/876-250-8929Email address: newvisionministry.bishopgordon@gmail.comName of the entity: Mount Carmel Revival Mission ChurchName and title of contact person: Rt. Rev. Fr. Donavan Morgan, SCAddress: 10 Regent Street, Denham Town, Kingston 14, JamaicaTelephone number: 876-461-3911Name of the entity: Zion Sacred Heart Christian Church DioceseName and title of contact: Chief Apostle, Arch-Bishop Dr. RC BourneAddress: 4c Balcombe Cres. Kingston 11, JamaicaEmail address: Zionsacredheart1179@yahoo.comName of the entity: Effectual House of Praise Diocese Intl.Name and title of contact: General Overseer and Bishop Raleigh ChristieAddress: Knightsville, Yallahs, PO, St. Thomas, JamaicaTelephone number: 876-895-7285/876-858-7474Email address: effectualhouseofpraiseministry@gmail.comName of the entity: Mt.Refuge Triumphant Church of GodName and title of contact: Bishop Sharon BrownAddress: Green Park District, Sandy Bay, May Pen, PO, Clarenden, JamaicaTelephone number: 876-844-2089Email address: mtrcog1@gmail.comName of the entity: Gospel Deliverance Mission Centre DioceseName and title of contact: Bishop O. Scott, General OverseerAddress: Arcadia District, Arcadia PA, St. Thomas, Jamaica |
| 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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| The element is listed in the Automated Catalogue of the African Caribbean Institute of Jamaica/Jamaica Memory Bank, the Focal Point for Intangible Cultural Heritage in Jamaica. The inventory, which predates the 2003 Convention for the Safeguarding of Intangible Cultural Heritage, is constantly being reviewed and updated in keeping with the guidelines of the 2003 Convention. |

(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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| The Institute of Jamaica: The African Caribbean Institute of Jamaica/Jamaica Memory Bank (ACIJ/JMB), the Focal Point for Intangible Cultural Heritage in Jamaica |

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

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| Name of the Element: RevivalismMFN: 2776 (Watt Town First Quarter Revival Celebration ,2004MFN: 314 Kapo (Mallica Reynolds) interview and Church service, 1982MFN: 405 Revival Interviews, 1978MFN: 1804 Interview with Sylvia Bennett, 1992MFN: 497 Revival Service at Merridale Ave., Kingston, 1977MFN: 3657 Interview with Bishop Raleigh Christie, 2017MFN 3849 - Interview with Mrs. Chin, Miss Monica Campbell, Carol, Jenefer, Rev. Mother  Miles, Bishop Daisy Pinnock, 2001MFN 473 - Revival Field trip : Interview with Mr. Wilson, Mrs. Wilson and Pastor Clarke, 1978.MFN 1281 - Interview with Bishop M. Kapo Reynolds, 1988.MFN 2653 - Watt Town first quarter Revival celebration 2002MFN 2018 - Watt Town first quarter Revival celebration 2007MFN 321 - Interview with Kapo and members of his flock, 1982MFN 501 - Revival / Pukumania Field Trip at the Tivoli Community Centre, 1978MFN 2020 – Revival: Interview with Mrs. Christina M. Dennis (Madda Christie), 2008MFN 13363 - The Revival spirit world and the making of a radical political order in Morant Bay,  1865 by Clinton HuttonMFN 12485 - Revivalism and Rastafari: how the two forms of African cultural expression  influence each other by Clinton HuttonMFN 7004 - The Revival table: feasting with the ancestors by Clinton HuttonMFN 271 - Black religions in the new world by George Eaton SimpsonMFN 12292 - The 1842 myal outbreak and Revival: links of continuity by Barry ChevannesMFN 2131 - Obeah, Christ and Rastaman: Jamaica and its religion by Ivor MorrishMFN 2642 - Folk dances of Jamaica: an insight: a study of five folk dances of Jamaica with  regard to the origins, history, development, contemporary setting and dance  technique of each by Hilary S. CarthyMFN 5 - Religious cults of the Caribbean: Trinidad, Jamaica and Haiti by George Eaton SimpsonMFN 1814 - Revival cults in Jamaica: notes towards a sociology of religion by Edward SeagaMFN 2651 - A study of Revivalism in Jamaica by Grace Hamilton and Maria Robinson...et alMFN 12511 - A reader in African-Jamaican music, dance and religion edited by Markus Coester  and Wolfgang BenderMFN 11 - The arts of an island: the development of the culture and of the folk and creative arts  in Jamaica 1494 - 1962 (Independence) by Ivy Baxter(see attached inventory listing)  |

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

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| The inventory is officially maintained by the African Caribbean Institute of Jamaica/Jamaica Memory Bank. While the organisation was established in 1972, the inventory was created in 1977 |

(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 element was identified and defined by the Revivalism community which was directly involved in the collection of information at the local level. This information was then processed and inventoried according to established good practise using the CDS/ISIS for Windows software. Access to the inventory is done in accordance and with the full, free and prior consent of the Revivalism community. Academic Researchers and Scholars who interogate and analyse the element, and who take part in the Revivalism, Religious Practice of Jamaica also helped the community to process the inventory.  |

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

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| The African Caribbean Institute of Jamaica/Jamaica Memory Bank (ACIJ/JMB) adopts the rules and guidelines of the WINISIS library database for cataloguing. Each week the catalogue is reviewed and when new information is available it is added to the database. |

(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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| The ACIJ/JMB uses the WINISIS library software to host its databases. Updating the catalogue involves accessioning, cataloguing and classifying the books, pamphlets and audio visual materials associated with the element. Data entry work sheets are used to add information for each record. The Anglo American cataloguing Rules, the Sears List of Subject Headings and the Dewey Decimal Classification are used for cataloguing and classification.The records are displayed using the Igloo software and are updated when new materials become available. At that time they are processed and added to the catalogue in collaboration with the Revivalism community. |

(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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| https://acij-ioj.org.jm/https://acij-ioj.org.jm/v4/wp-content/uploads/2018/11/Revivalism-element.pdf |

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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;[ ]  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. |
| BooksAlleyne, Mervyn. Roots of Jamaican Culture. Pluto Press, 1998.Baxter, Ivy. The Arts of an Island: the Development of the Culture and of The Folk and Creative Arts in Jamaica 1494 – 1962 (Independence) The Scarecrow Press, 1970.Lewin, Olive. “Rock it Come Over”: The Folk Music of Jamaica with Special Reference to Kumina and the Work of Mrs. Imogene “Queenie” Kennedy. University of the West Indies Press 2000.Senior, Olive. A-Z of Jamaican Heritage. Kingston: Heinemann Educational Books Ltd., 1983.Smith, Maria A. Revivalism: Representing An Afro-Jamaican Identity. University of the West Indies Press., 2018PamphletsChevannes, Barry. The 1842 Myal outbreak and Revival: links of continuity. Proceedings of the Twenty fifth Conference of the Association of Caribbean Historians 1993, University of the West Indies, Jamaica.Simpson, George Eaton. Jamaican Cult Music. New York: Folkways Records and Service Corp., 1954.Symbols of Beauty, Symbols of Hope, Symbols of Life: The Organic Unity in Kapo's Revivalism. 1982.Hutton, Clinton. “The Revival Table: Feasting with the Ancestors.” Jamaica Journal, vol. 32, nos. 1-2, Aug. 2009, pp. 18-31.Seaga, Edward. “Revival Cults in Jamaica: Notes Towards the Sociology of Religion”. The Magazine of Black Liturgy 11.4 (Winter 1972): 25-34. (Also reprinted from Jamaica Journal 3.2 (June 1969): 3-13)Videotapes recorded by the African Caribbean Institute of Jamaica/Jamaica Memory Bank:Annual thanksgiving Table, in South Heaven, Yallahs, St. Thomas. October 19 – 20th and 21st - 22nd, 2009.Consecration service for Bishops Ellect Basil Hutchinson and Christopher Dunkley. August Town, Kingston, June 16, 2019.Watt Town Revival First quarter celebrations 2002. March 2002, V 386.Watt Town Revival First quarter celebrations 2010. March 2010Audiotapes recorded by the African Caribbean Institute of Jamaica/Jamaica Memory BankInterview with Bishop Reid and Pastor Griffiths. November 30, 1977 – T367 parts 1 to 3.Interview with Elder Leon Dacosta . November 3,1976 , Ewarton – T290 parts 1 and 2.Interview with Elder Leon Dacosta April 20, 1979 , Ewarton – T368.Interview with Christina M. Dennis, (Madda Christie). March 6, 2007,Watt Town Gathering 2007 – T1806.Revival service at Mount Zion United Revival Church, Fletchers Land. February 3, 2008 - T1844.Revival singing trumping, cymballing chanting. T1277. |
| 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: | Hon. Olivia Grange, CD, MP |
| Title: | Minister of Culture, Gender, Entertainment and Sport |
| Date: | Wednesday November 11, 2020 |
| Signature: |   |

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