CONVENTION FOR THE SAFEGUARDING  
OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE  
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Fourteenth session  
Bogotá, Colombie  
9 au 14 décembre 2019

Nomination file No. 01366  
for inscription in 2019 on the Representative List  
of the Intangible Cultural Heritage of Humanity

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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. |
| Belgium |
| 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 |
| Ommegang of Brussels, an annual historical procession and popular festival |
| 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 |
| L’Ommegang de Bruxelles (French)  De Ommegang van Brussel (Dutch) |
| 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. |
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| C. Name of the communities, groups or, if applicable, individuals concerned |
| Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.  Not to exceed 150 words |
| The community concerned by the element includes:  a. Practitioners, approximately 1,200 French-speaking and Dutch-speaking men, women and children, who represent and transmit the element:   * Participants: citizens of Brussels and other parts of Belgium representing the ‘good people’; * The Grand Serment Royal et de Saint-Georges des Arbalétriers de Bruxelles (guild of crossbowmen of Brussels); * The Ancien Grand Serment Royal et Noble des Arbalétriers de Notre-Dame au Sablon (the guild of crossbowmen of Our Lady of Sablon); * Groups of practitioners of other expressions of heritage from Brussels and other parts of Belgium, such as: * The Grand Serment Royal des Archers de Saint Sébastien (guild of archers of Saint Sebastian) (Brussels); * The Serment des Escrimeurs (guild of fencers) (Brussels); * Alkuone flag wavers (Aalst); * Steltenlopers/Échasseurs (stilt walkers) (Merchtem); * Rondinella musicians and dancers (Brussels); * Giant-puppet masters (Ath); * *Gilles* characters (Marchienne);   b. Attendees:   * Brussels residents who attend the event in and around Sablon church, in the streets of Brussels and on the Grand-Place (main square); * Spectators on the Grand-Place;   c. Organizers:   * The Royal Society “Ommegang Oppidi Bruxellensis”. |
| 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 Ommegang takes place in the historic centre of Brussels. The event begins at Place du Sablon with a crossbow competition and a ceremony in Sablon church. In the surrounding streets, groups from different parts of the city centre form the large procession, eventually joined by the crossbowmen, and to which the Our Lady statue is added. The procession leaves Sablon and makes its way through the city streets before reaching the Grand-Place, which was inscribed on the World Heritage List in 1998. The popular festival, which follows the performances, continues on the Grand-Place after the Ommegang has officially ended.  Preparations for the Ommegang happen year-round, mostly in Brussels, and partly in other cities where certain participating groups are from. Organizers have a building in Brussels where costumes and other accessories used during the Ommegang are stored and maintained; this is where group representatives meet regularly. |
| 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.): | Madame | | Family name: | LEROY | | Given name: | Isabelle | | Institution/position: | Service public régional Bruxelles Urbanisme et Patrimoine Direction des Monuments et des Sites | | Address: | Rue du Progrès 80/1 1035 Bruxelles | | Telephone number: | 00-32-2-2042450 | | Email address: | [ileroy@sprb.brussels](mailto:ileroy@sprb.brussels) www.patrimoine.brussels | | Other relevant information: | Contact vers le porteur de l’élément : M. JACQUES Francis (cf. 3.c.) [francis.jacques@ommegang.be](mailto:francis.jacques@ommegang.be) <http://www.ommegang.be> | |
| E.2. Other contact persons (for multinational files only)  Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above. |
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| 1. Identification and definition of the element |
| *For* ***Criterion R.1****, States* ***shall demonstrate that ‘the element constitutes intangible cultural heritage*** *as defined in Article 2 of the Convention’.* |
| *Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick ‘other(s)’, specify the domain(s) in brackets.*  oral traditions and expressions, including language as a vehicle of intangible cultural heritage  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:*   1. *an explanation of its social functions and cultural meanings today, within and for its community;* 2. *the characteristics of the bearers and practitioners of the element;* 3. *any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and* 4. *the current modes of transmission of the knowledge and skills related to the element.*   *The Committee should receive sufficient information to determine:*   1. *that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —’;* 2. *‘that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;* 3. *that it is being ‘transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history’;* 4. *that it provides the communities and groups involved with ‘a sense of identity and continuity’; and* 5. *that it is not incompatible with ‘existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development’.*   *Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.* |
| 1. Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.   Not fewer than 150 or more than 250 words |
| The Ommegang, which takes place every year in early July over the course of two evenings, has three parts: (i) the event begins at 7:30 p.m. at Place du Sablon with a crossbow competition and the arrival of Charles V at Sablon church; (ii) at around 9 p.m., the emperor leaves Sablon. He is then followed by the procession, which includes various groups such as crossbowmen, archers, fencers and arquebusiers and the *bon peuple* (good people) of Brussels. The procession runs through the city streets along a 1.5 kilometre route - similar to that in the past - to reach the Grand-Place, (iii) where these groups join the Magistrate of Brussels and the bearers of different forms of intangible cultural heritage. All march around and certain groups perform in an organic production that has evolved since 1930. The ensemble ends shortly after 11 p.m. with a popular celebration that continues on the Grand-Place.  The procession originated as a religious event in 1348, but turned into a gathering of the city’s vital forces over the centuries. After declining in the 18th century, and having been performed only twice in the 19th century (1825 and 1855), the modern Ommegang was recreated in 1928–1930 based on descriptions of the procession Charles V had attended in 1549. Interrupted during World War II, but an annual event since 1957, today the Ommegang continues to be heavily inspired by the 1930 version, while constantly evolving in form and function to changes in society. The Ommegang perpetuates the tradition of processions in the former Province of Brabant, which included guilds, lineages, magistrates, clergy, chambers of rhetoric, dancers, musicians, jesters, giants, processional animals and – sometimes - Charles V. |
| 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 |
| Those who perform in and transmit the element  Nearly 1,200 men, women and children participate in all three parts of the element: in and around Sablon church, in the procession and on the Grand-Place. People primarily come from Brussels and the Brussels region, including the crossbowmen, stilt walkers, flag wielders, representatives of guilds and trade associations, giants and symbolic animals (and their handlers), Marchienne *gilles*, dancers and musicians. The roles of dignitaries (the “Magistrate”) and of Charles V’s court are played in part by descendants of the lineages who once welcomed the Emperor.  The *bon peuple* of Brussels are played by groups of volunteers, mostly from Brussels. Every year, new requests are submitted to organizers to participate in the Ommegang; some readily postpone their holidays and are eager to participate in all circumstances.  Those who attend  Every evening between 5,000 and 6,000 people attend the Ommegang. The part that unfolds at Sablon attracts more than 800 people from Brussels in and around the church; others watch the procession, but most gather on the Grand-Place to greet the groups, and attend performances and the celebration. There are two stands with paid entry that hold 1,000 people each, and free, standing areas for another 2,000 people. Paid entries cover a large part of organizational costs. Audiences appreciate and interact with those who perform in the three parts of the Ommegang.  Those who coordinate  The element is primarily organized by Ommegang Oppidi Bruxellensis, which oversees the event as well as equipment maintenance and storage. Most of those who organize also have a role to play in the Ommegang. |
| 1. How are the knowledge and skills related to the element transmitted today?   *Not fewer than 150 or more than 250 words* |
| The Ommegang - as far as groups representing the *bon peuple* and lineages are concerned - and its values have been orally passed on over several generations through families and among friends. A very large number of children attend with their parents. Many people have been involved in the Ommegang for 40 or 50 years.  The men and women who are the active bearers of various intangible heritage elements that occur each year as part of the Ommegang, prepare for their roles in their community, while passing on their experiences to the youngest or newest members.  On various occasions throughout the year, the organizers meet in Brussels to discuss the previous Ommegang with representatives from various groups and associations, and to make decisions for the coming year. A few weeks before the event, the organizers present the definitive schedule for the latest version of the Ommegang, which is never an exact copy of the previous year’s version. This is done before police and city representatives. The group representatives then pass on this information to members. Special attention is paid to knowledge and transmission of values. In the days leading up to the event, a final meeting is held to check that the overall schedule is well understood. On festive days, the various groups gather early in the evening in the city centre to greet one another, discuss their roles, eat together and link their points of departure.  Costumes, flags, floats, weapons and various accessories are made and restored from carefully preserved engravings and archival drawings. |
| 1. What social functions and cultural meanings does the element have for its community nowadays?   Not fewer than 150 or more than 250 words |
| When the Ommegang was recreated in 1930, the intention was to celebrate the centenary of the Kingdom of Belgium. Since then, it has evolved from a historical event that promoted a national identity to a festive, evolving and local heritage event. Today, it provides a sense of identity for both participants and for locals from Brussels and the Brussels region who attend, often actively.  Among the participants are the various groups of volunteers who meet and prepare their roles together, while gradually getting younger members involved. These groups have become club associations which, during the Ommegang in early July, meet and socialize with other groups to eventually merge - every year - with the wider community of Ommegang bearers. These volunteers, who often take part with friends or relatives, attach great importance to their involvement and to the unbreakable and secular ties between the immaterial Ommegang and the monumental Grand-Place.  Since 1930, the various groups and associations, guardians or practitioners of specific elements of the intangible cultural heritage, whether Brussels residents or not, have been invited to share their modern-day practices and expressions. Their presence in the unifying environment of the Ommegang makes this celebration as inclusive and diverse as the Ommegangs of the past.  For participants and most attendees, the Ommegang strengthens social and community ties, which confirm the human fabric of the historic and cosmopolitan city of Brussels; many foreigners working in Brussels attend the procession. The Ommegang and La Zinneke Parade - an ultra-modern biennial festival created in 2000, including Brussels and surrounding municipalities - are complementary in the expression of Brussels identities. |
| 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 |
| No aspect of the Ommegang goes against the European Charter for Equality of Women and Men in Local Life, or any other international human rights instruments. The Ommegang is a festive event open to all, one that does not discriminate (the number of men and women who participate is about equal). Anyone who is in Brussels, a multicultural city and a European capital, is welcome to join this poly-interpretable and time-honoured event, which is enjoyed by those who participate and attend, in different ways depending on how familiar one is with it.  During the Ommegang, there is a spirit of solidarity and friendship among participants and attendees, who primarily come from Brussels and the Brussels region. During preparations and the procession itself, there is friendly socializing and mutual respect between the various groups, bearers of the element, who each year come together for this joint undertaking. The festive aspect of the element promotes dialogue and a spirit of openness that participants pass on within their groups and families, neighbourhoods and social circles.  The Ommegang is respectful of the urban environment; no damage has ever been caused in the historic city centre of Brussels. Practitioners and attendees get there and travel mainly on foot, while a few dozen participants ride horses. No pollution is caused. The animals involved (horses and dogs) are treated respectfully. Within the Ommegang community there is a network of tradition custodians who guarantee it unfolds smoothly and who know how to explain its values. |
| 2. Contribution to ensuring visibility and awareness and to encouraging dialogue |
| For **Criterion R.2**, the States **shall demonstrate that ‘Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity**’. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.   1. How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?   (i.a) Please explain how this would be achieved at the local level.  Not fewer than 100 or more than 150 words |
| The inscription of the Ommegang will strengthen the understanding and visibility of intangible cultural heritage at the city and regional level through a new awareness about how an element (in this case the Ommegang) can complement other local forms of intangible cultural heritage, such as the Théâtre Royal de Toone puppet theatre, the Meyboom, or the guilds of crossbowmen, archers and fencers who have their own practices and events during the year, but who are also integral elements of the Ommegang. The inscription of the Ommegang will also allow admirers of the Grand-Place as a built heritage to deepen their appreciation of intangible heritage, and fans of the Ommegang to deepen their appreciation of the surrounding built heritage. As a result, at the local level, inscribing the Ommegang will contribute to a better understanding of cultural heritage overall as advocated by UNESCO through the 1972 and 2003 Conventions. |
| (i.b) Please explain how this would be achieved at the national level.  Not fewer than 100 or more than 150 words |
| The special attention that will result from the Ommegang’s inscription as a highly distinctive element of urban intangible heritage will also make it possible to raise awareness, among heritage communities in other Belgian cities, about the importance of safeguarding cultural heritage in general, and especially their own practices and expressions of heritage, for the socio-cultural well-being of their towns and cities. Raising awareness particularly concerns groups and communities present each year during the two evenings of the Ommegang, many coming from more than twenty towns or cities outside the Brussels region. It also concerns city residents who keep alive events in which Charles V also figures.  These communities have already shown to be highly aware of the importance of intangible heritage while this nomination file was being prepared, as evidenced by several letters of consent attached to this file. |
| (i.c) Please explain how this would be achieved at the international level.  Not fewer than 100 or more than 150 words |
| The inscription of the Ommegang will draw attention, at the global level, to a case in which an element of intangible cultural heritage has been successfully revived. Driven by widespread participation and acceptance from individual citizens and groups over successive generations, it has been deeply re-established in their consciousness and festive practices to again become an element of their living heritage.  The inscription will provide a relevant example at the international level, this time in an urban setting, of the interdependence between an element of intangible cultural heritage inscribed on one of the lists of the 2003 Convention and a built site inscribed on the World Heritage List. This example could also illustrate how the mechanisms of the 2003 and 1972 UNESCO Conventions are complementary.  At the international level, inscribing the Ommegang could stimulate dialogue between representatives from different communities that hold intangible cultural heritage events which are closely linked to a historic building complex. They could discuss their experiences with the challenges and opportunities that this interdependent link poses for the safeguarding of intangible heritage. |
| 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 Ommegang is already a friendly meeting place for Brussels’ permanent and temporary residents, Dutch-speaking and French-speaking people, practitioners from Brussels and other regions in the country, and a place for mutual support between Brussels, Flanders, Wallonia and the world. After inscription, this unifying function will be further accentuated. Integrating recent immigrant communities into the Ommegang, who are also bearers of intangible heritage that could and would like to take part, is a possibility that is also being studied.  The organizers of other festive urban heritage expressions in and outside of Belgium could benefit from experience of the Ommegang in their efforts to manage and safeguard their heritage. Constituent groups of the Ommegang have already been invited to attend cultural events in other countries.  Establishing a committee to safeguard the element will make it possible to meet and invite representatives from other heritage communities. This is why the Directorate of Brussels Urban Planning and Heritage, in collaboration with the association, has proposed to initiate, immediately after inscription, a series of meetings with organizations and communities linked to other tangible and intangible heritage complexes. |
| 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 inscribed Ommegang would demonstrate, at the international level, how a recreated event could again become intangible cultural heritage, according to the Convention’s definition, after being passed on and developed over a few generations. During this development, the Ommegang has indeed acquired and deepened its functions in providing a sense of identity and continuity, both for direct practitioners of the element and for attendees, in a constantly evolving city, which, at the same time, has turned into a metropolis.  By using and revitalizing the decor of the Grand-Place’s historic monuments, and by organically incorporating other cultural heritage events in the city, region and country, the Ommegang still creatively celebrates the diversity and interdependence of the forms of heritage that are passed on in Brussels and elsewhere in Belgium, and which are expressed every year in the centre of Brussels for the occasion. |
| 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 viability of the Ommegang, which is not threatened today, is constantly monitored. Viability is ensured by several factors: the activities of an association in place since 1928 (Ommegang Oppidi Bruxellensis), good contact with the local authorities, and the enthusiasm and dedication of practitioner groups, most of whom have been involved since 1930. Among these groups are the crossbowmen, who played an important role in revitalizing the Ommegang in 1928–1930, and who remain a determining factor in its sustainability. Their societies are very active and organize tournaments year round, including one that traditionally kicks off the Ommegang. Their ongoing commitment and involvement, which provides structure, in all three parts of the element are key to ensuring the Ommegang’s longevity.  The association that oversees the Ommegang is continuously involved in preparing and promoting the next event; members handle contact with the authorities, financial aspects, infrastructure and logistics, and they organize meetings throughout the year, thereby involving participant groups in managing and adapting the Ommegang. In recent years, for example, the procession has again become an integral part of the Ommegang, which is attracting more and more spectators, rather than serving as an inevitable move from Sablon to the Grand-Place.  A permanent team reports to the association and takes care of administrative tasks, and the maintenance and restoration of equipment including 2,500 costumes, processional animals and giants, floats, flags and other accessories, as well as internal archives (some participants make their own costumes). Particular attention is paid to the Ommegang’s visibility and promotion; the archives are open to all and the association stimulates publications. It also maintains contact with the media. |
| *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 |
| 1. How have the States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?   Not fewer than 150 or more than 250 words |
| After the sixth state reform, jurisdiction for intangible cultural heritage was transferred in 2014 from the federal state to the Brussels-Capital Region for practices developed in the region. The Region is developing policy to implement the Convention and has initiated a preliminary interactive inventory. The Ommegang is among the first elements to have been included (1 February 2017). By 2011, the Ommegang had already been inventoried by the Wallonia-Brussels Federation.  Since the revival of the Ommegang in 1930, the City of Brussels has been well aware of the important functions of the event which, after 1945, soon became heritage that provides a sense of identity. The City significantly contributes to the management of the Ommegang: it ensures smooth traffic and safety for participants (about 1,200 people) and attendees (between 5,000 and 6,000 people per event); it also provides the necessary infrastructure so that the event runs smoothly (limited circulation in the streets where the procession passes; use of the Grand-Place; authorisation to erect two grandstands there). This valuable collaboration is repeated every year and significantly contributes to the management of the Ommegang. The City also stores a portion of the Ommegang’s archives.  The City and Region provide the organizers with funding (stand ticket sales only partially cover the Ommegang’s organizational costs). The authorities’ constructiveness (they do not seek to influence the element’s content or schedule) is all the more appreciated by the Ommegang community as the busy city centre environment imposes mainly security constraints. |
| *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. |
| 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 |
| The measures proposed here aim to improve how the element is managed, adapt it even more to society today, and ensure that its viability would not be threatened by inscription on the Representative List or by other factors. They have been discussed by the association, with participant group representatives being involved. The measures take various paths.  First, it is necessary to uphold existing measures and methods which have proved their value and which, overall, have helped maintain the element uninterrupted since World War II, including:   * the involvement of the association, whose committee will be expanded to increase the number of women; * the proximity of the association’s head office to the Grand-Place. The head office is where group representatives and association members meet, and where clothing and all other equipment needed for the Ommegang to run smoothly are stored and maintained; * the logistical and financial contributions from the City of Brussels and the Brussels-Capital Region; * the involvement of various groups, including crossbowmen, who form the spontaneous and attractive central feature for audiences, especially when audience participation is supposed to be interactive; * the careful but ongoing adaptation of the element.   New measures have been discussed and approved by the association with the active involvement of the groups concerned. Some of these measures have already been introduced; their goal is to:  (i) strengthen the links between the population of the city centre and the Ommegang, e.g. by:   * holding information sessions on the Ommegang in primary schools in Brussels, adapted to schools, and primarily in the city centre; * preparing brochures for students aged 12 to 14 years; * promoting a museum space in order to raise awareness about the Ommegang year round; * highlighting artisans and committees from the city centre neighbourhoods in the procession; * strengthening the involvement of disadvantaged children residing in the city centre; * increasing the number of places available on the Grand-Place; * making a free grandstand available to Brussels residents along the procession route, in addition to places for people with disabilities; * further promoting the involvement of Brussels citizens from all backgrounds in the various groups.   (ii) continue to enhance the part that takes place at Sablon, as well as the part that involves the Ommegang procession on its route between Sablon and the Grand-Place by:   * collaborating with residents and businesses to decorate Place du Sablon and the streets used by the procession; * broadcasting a summary of the events that took place in and around the Sablon church, as well as footage of the procession nearing the Grand-Place, on a giant screen set up on the Grand-Place the evening of the Ommegang.   (iii) reintroduce certain aspects of the Ommegang that were lost during and after World War II (1940–1945), and which are still missed by the tradition’s bearers. Such aspects include:   * recreating the chambers of rhetoric float and - depending on available budgets - the City of Brussels float (which did not survive the war); * having children participate by sitting on the seat fastened to the Bayard horse’s back, selected among the children of people who take part in the Bon Peuple group - with obviously all the necessary precautions, after approval by the competent authorities.   (iv) set up a safeguarding committee as soon as this file is submitted to the Convention Secretariat. This committee, which will include young people and an equal number of men and women, will assist the association Ommegang Oppidi Bruxellensis to ensure that the Ommegang’s inscription does not lead to the event being commercialised or decontextualised, so that the Ommegang maintains, in the long term, the values that are essential for participants and attendees. |
| 1. How will the States Parties concerned support the implementation of the proposed safeguarding measures?   Not fewer than 150 or more than 250 words |
| As cultural responsibilities have been divided up among the communities, regions and the federal state, it is the Brussels-Capital Region that is moving this issue forward with conviction. The latter will set up a monitoring committee for the element. This type of monitoring already exists as part of the Grand-Place management plan. The Brussels-Capital Region government and City of Brussels authorities undertake to continue to assist the association Ommegang Oppidi Bruxellensis in managing and safeguarding the Ommegang. The city authorities bear considerable responsibility since, for many Brussels residents, the Ommegang is an essential part of their heritage.  While undertaking to continue to provide logistical and security assistance in particular, after inscription, the authorities intend to leave the association independent in terms of the element’s content and internal organization. After inscription, the authorities of the City and Region will be consulted and informed about decisions taken by the association.  The authorities undertake to ensure, together with the association, that the element - after inscription - remains one of the foundations for a sense of identity and continuity for a large part of the Brussels community, especially in the city centre. The authorities of the City and Region fully support the association’s projects aimed at strengthening the link between the Brussels community and the Ommegang, so that no group in the modern Brussels metropolitan community feels excluded from the chance to participate. They are ready to encourage, in particular through school curricula, greater awareness among young people in Brussels of the history and heritage of the City and the Region. |
| 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* |
| In preparing the files for the Ommegang to be included in the inventories of the Wallonia-Brussels Federation, and later the Brussels-Capital Region, the association had already developed working methods that involved the element’s bearers and required their consent. In the same spirit, the safeguarding and management measures detailed above were proposed either by the association, or by representatives from the various groups, or spontaneously by participants or the authorities. These measures were then discussed and studied on several occasions at meetings convened by the association Ommegang Oppidi Bruxellensis between November 2013 and January 2017; the measures presented in section 3.b(i) are those that - for the time being - have been retained. At the meetings on 21 October 2016 and 24 January 2017, representatives of the various groups and components of the Ommegang agreed on the measures retained and also undertook to help implement them where they could prove useful; for example, people volunteered to raise awareness among young people in schools, and volunteers got involved to better inform Brussels residents who may lack information, in order to invite them to attend the procession or to take part in the next edition. Several letters of support attached to this file confirm this involvement. |
| 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: | Société Royale "Ommegang Oppidi Bruxellensis" (ASBL) | | Name and title of the contact person: | M. JACQUES Francis, Secrétaire Général | | Address: | 180, Rue des Tanneurs - 1000 Bruxelles | | Telephone number: | 00-32-474-208228 | | Email address: | francis.jacques@ommegang.be | |
| 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 |
| The association Oppidi Bruxellensis (ASBL), whose board includes a majority of practitioners of the element, took the initiative to prepare and submit a nomination file to inscribe the Ommegang of Brussels on the Representative List of the 2003 Convention. Discussions began in 2012, one year after the Ommegang was included in the inventory of the Wallonia-Brussels Federation. Dozens of meetings were held on the topic, with all those involved, and discussions initially focused on the advantages and disadvantages of a potential inscription; then, in the spirit of the UNESCO Convention, the community the element concerns was defined and a first file was approved in early 2015.  That same year, the political situation in Belgium changed: following the sixth state reform, the Brussels-Capital Region has since taken on an administrative role responsible for intangible cultural heritage kept alive in the region.  The Brussels-Capital Region began by developing an interactive inventory for local intangible cultural heritage. Once the criteria for the inventory had been defined (2016), the association was able to work with group representatives, in collaboration with experts, to submit a file for the element to be included in the Region’s new inventory. The Ommegang was registered in this new inventory on 1 February 2017.  During the second half of 2016, the association managed to complete most of the file you are now reading, after discussing and rediscussing it many times with representatives from all the element’s bearer-groups, and the authorities of the City and the Region. When drafting was almost completed, the meetings were mainly devoted to safeguarding measures. The City and Brussels-Capital Region have always respected the association’s autonomy as the representative for the community and groups concerned by the Ommegang.  Draft versions of the final file were discussed and amended throughout 2015 and 2016 (conclusive meetings took place in 2015: 5 March, 27 March and 13 October – in 2016: 24 March, 12 June, 21 September and 19 October). These meetings brought together group leaders (their heads or representatives), researchers, as well as friends of the Ommegang. As the commitment of all is an essential condition for experiencing, developing and passing on the Ommegang, measures for safeguarding and management were discussed, modified and approved one final time at a meeting held on 24 January 2017 at the Ommegang head offices in Brussels. The letters of support confirm the groups’ involvement in deliberations, and show their free, prior and informed consent, and their intention to play their roles, each in the area that concerns them, in implementing these measures. |
| 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 attached proofs of consent have been divided into five categories:  1. the association (the Royal Society Ommegang Oppidi Bruxellensis)  2. the municipal (City of Brussels) and regional (Brussels-Capital Region) authorities  3. the groups that take part in the Ommegang:   1. the Grand Serment Royal et de Saint-Georges des Arbalétriers (guild of crossbowmen) of Brussels 2. the Ancien Grand Serment Royal et Noble des Arbalétriers de Notre-Dame au Sablon (former guild of crossbowmen of Our Lady of Sablon), Brussels 3. the Grand Serment Royal des Archers de Saint Sébastien (guild of archers of Saint Sebastian), Brussels 4. the Serment des Escrimeurs (guild of fencers), Brussels 5. the Koninklijke Rederijkerskamer De Goubloem, Vilvoorde (with translation) 6. the Rederijkerskamer De Leliebloem, Rode (with translation) 7. the Sint-Sebastiaansgilde, Haacht (with translation) 8. the Corporations des Métiers, Brussels 9. Binche 1549, Binche 10. the Kunstgroep Alkuone (*lanceurs de drapeaux*/flag wavers), Aalst (with translation) 11. the Koninklijke Steltenlopers van Merchtem (*échasseurs*/stilt walkers) (with translation) 12. the Reconstitution Historique de la Procession de Saint-Guidon (historical reenactment of the Saint Guidon procession), Brussels (with translation) 13. the Fanfare du Meyboom, Brussels (with translation) 14. Amélie Mélo musicians and dancers, Rixensart 15. Ensemble Rondinella musicians and dancers, Brussels 16. the giant-puppet masters of Ath 17. the Société Royale des Gilles Marchiennois (royal society of Marchienne *gilles*), Marchienne-au-Pont 18. the Thebaanse Trompetten (*trompettes Thebaines*/Theban trumpet ensemble), Oudenaarde (with translation) 19. the Parsifools group, Brussels 20. the Bourgois beacons, Overijse   4. the Bon Peuple group (group letter)  5. the institutions and organizations that support the Ommegang (the federal police, the federal police cavalry, the Centre Ermitage [social centre for children from families in difficulty]). |
| 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 |
| Anyone - to a feasible extent - is free to attend one or more parts of the Ommegang. The total number of event participants is limited for logistical reasons, because 1,200 participants is close to the capacity limit. Participating groups are constantly renewing and updating themselves; new participants always make up a percentage of attendees. There is nothing secretive about knowledge and expertise concerning the Ommegang of Brussels. The Ommegang also does not have any secret practices. The association, which has its head offices at Rue des Tanneurs, in the centre of Brussels, is glad to welcome anyone interested and talk to them about the Ommegang, or give them access to the archives. |
| 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. |
| * l’Association (ASBL) Société Royale de l’Ommegang Oppidi Bruxellensis   M. Olivier de TRAZEGNIES – Président  Rue des Tanneurs, 180 – 1000 Bruxelles  [info@ommegang.be](mailto:info@ommegang.be) - http://www.ommegang.be   * le Grand Serment Royal et de Saint-Georges des Arbalétriers de Bruxelles (A.S.B.L.)   M. Hugues GREGOIR, Doyen-Chef (1) – M. Michel DUPONCELLE, Greffier (2)  Impasse du Borgendael – Place Royale, 7-9 – 1000 Bruxelles  doyen-chef@arbaletriers-saintgeorges.be (1)  greffier@arbaletriers-saintgeorges.be (2)  http://www.arbaletriers-saintgeorges.be ou http://www.arbabxl.be   * l’Ancien Grand Serment Royal et Noble des Arbalétriers de Notre-Dame au Sablon (A.S.B.L.)   M. Lodewijk DESMET, Administrateur – M. Adelin DE VYLDER, Juré-Greffier  Rue Saint-Ghislain, 19A – 1000 Bruxelles  [info@arbaletriessablon.be](mailto:info@arbaletriessablon.be) - http://www.arbaletrierssablon.be   * le Grand Serment Royal des Archers de Saint Sébastien de Bruxelles   M. Michel DESHORME – Trésorier  Avenue du Marathon, 1 – 1020 Bruxelles  [mdeshorme@gmail.com](mailto:mdeshorme@gmail.com) - http://www.gsrb.be   * le Serment des Escrimeurs de Bruxelles   M. Yves BERTINO – Responsable  Avenue Léopold Wiener, 60 – 1170 Bruxelles  [serment@maison-escrime.be](mailto:serment@maison-escrime.be) - http://www.maison-escrime.be/   * les Arquebusiers de Saint-Christophe   M. Claude CHEVALIER – Président  Chemin des Deux Pays, 24 – 5150 Floreffe  claude@xchevalier.be   * de Koninklijke Rederijkerskamer De Goubloem (V.Z.W.)   Mevr. Carine COLLETTE  Nieuwe Rolleweg, 52 – 1800 Vilvoorde  [carine.collette@degoubloem.be](mailto:carine.collette@degoubloem.be) - https://www.degoubloem.be   * de Rederijkerskamer de Leliebloem – KTV De Noordstar   Dhr Luc COLLIN – Hoofdman  Vinkenlaan, 21 – 1640 Rode  [collin.luc@telenet.be](mailto:collin.luc@telenet.be) - http://www.deleliebrussel.be   * de Sint-Sebastiaansgilde van Haacht (V.Z.W.)   Dhr François VAN NOTEN – Hoofdman  Beverdijk, 63 – 3150 Haacht  fravano@telenet.be   * les Corporations des Métiers   M. Jacques FINNÉ – Responsable  Avenue des Mille Mètres, 69 – 1150 Bruxelles  fabfinne@hotmail.com   * le Théâtre Royal de Marionnettes de Toone   M. Nicolas GEAL – Responsable  Rue du Marché-Aux-Herbes, 66 – 1000 Bruxelles  [woltje@skynet.be](mailto:woltje@skynet.be) - http://www.toone.be   * Binche 1549 (A.S.B.L.)   Mme Jacqueline CRAHAY – Trésorière  Grand-Place, 9 – 7130 Binche  [crahayjacq@gmail.com](mailto:crahayjacq@gmail.com) - http://www.binche1549.com   * de Kunstgroep Alkuone (lanceurs de drapeaux)   Dhr Kris DE RIDDER – Vice-Président  Gheeraerdtsstraat, 15 – 9300 Aalst  [krisderidder@hotmail.com](mailto:krisderidder@hotmail.com) - http://www.alkuone.be   * de Koninklijke Steltenlopers van Merchtem (V.Z.W.) (échasseurs) ;   Dhr Roger DAELEMANS – Voorzitter  Nieuwbaan, 155 – 1785 Merchtem  [info@steltenlopersmerchtem.be](mailto:info@steltenlopersmerchtem.be) - http://www.steltenlopersmerchtem.be   * la Reconstitution Historique de la Procession de Saint-Guidon (A.S.B.L.)   M. Georges ROUSSEAU – Secrétaire  Rue Antoine Nys, 48 – 1070 Bruxelles  grousseau@skynet.be   * les Compagnons de Saint-Laurent – Meyboom (A.S.B.L.)   M. Jean-Louis GEKIÈRE – Président  Rue Rogier van der Weyden, 18-20 – 1000 Bruxelles  [fleurschristian@skynet.be](mailto:fleurschristian@skynet.be) - http://www.meyboom.be   * la fanfare du Meyboom – fanfare Bruegel   Mme Nadia LUYPAERT – Responsable  Canadalaan, 16B/002 – 8620 Nieuwpoort  [nadialuypaert@gmail.com](mailto:nadialuypaert@gmail.com) - http://www.meyboom.be   * les musiciens et danseurs d’Amélie Mélo (A.S.B.L.)   M. Bernard VANDERHEYDEN – Coordonnateur  Avenue Amélie, 9a - 1330 Rixensart  [bernard@ameliemelo.be](mailto:bernard@ameliemelo.be) - http://www.ameliemelo.be   * de Koninklijke Fanfare « De Lanezonen » - Groep Keizer Karel   Mevr. Gemma VANPEE – Voorzitter  Lanestraat, 106 – 3090 Tombeek (Overijse)  lanenzonentombeek@gmail.com of jozef.bergiers@telenet.be   * les musiciens et danseurs de l’Ensemble Rondinella   Mme Lou FLAGEL – Présidente  Rue Jean d’Ardenne, 33 – 1050 Bruxelles  [lou.flagel@skynet.be](mailto:lou.flagel@skynet.be) - http://www.rondinella.be   * les porteurs des géants de Ath   M. Christophe ELIUS – Chef porteur pour les géants de l’Ommegang  Chemin des Serres, 7 – 7802 Ormeignies (Ath)  [elius.christophe@skynet.be](mailto:elius.christophe@skynet.be) - http://www.maisondesgeants.be   * la Société Royale Les Gilles Marchiennois (A.S.B.L.)   M. Francis DUMONT – Président  Rue de Montpellier, 83 – 6030 Marchienne-au-Pont  [gilles.marchiennois@gmail.com](mailto:gilles.marchiennois@gmail.com) - http://www.gillesmarchiennois.be   * de Thebaanse Trompetten KSA “Hanske de Krijger” Oudenaarde   Dhr Jan AMEZ – Afgevaardigd Beheerder  Blekerijstraat, 19 – 9700 Oudenaarde  jan.amez@skynet.be   * le groupe du Bon Peuple « Les Compagnons de Bruxelles »   M. BARTHOLOMEW, Mme GATHOYE et M. HUYBERECHTS – Responsables  Avenue du Forum, 15/29 – 1020 Bruxelles  [cbartholomew@skynet.be](mailto:cbartholomew@skynet.be)   * le groupe Parsifools (A.S.B.L.)   M. Jef DEWIT – Secrétaire  Place Adolphe Sax, 3 (bte 33) – 1050 Bruxelles  [jef.dewit@proximus.be](mailto:jef.dewit@proximus.be) - http://parsifools.com/   * le groupe du Balisage   M. Marc BOURGOIS – Responsable  Kruisstraat, 31 – 3090 Overijse  [marc.bourgois@telenet.be](mailto:marc.bourgois@telenet.be) - https://sites.google.com/site/balisageommegang/home   * les Moines   M. Guy BAUDE – Responsable  Rue du Champ perdu, 6 – 7110 Maurage  Baude.guy1@gmail.com   * le groupe Sparadrap Circus   M. Colin GUIMAUD – Responsable  Avenue de la Héronnière, 90/34 – 1170 Bruxelles  guimaud.colin@skynet.be   * de Koninklijke Turnvereniging Gymnasport (V.Z.W.) Dansgroep Neol una   Dhr Ravi SCHROEYERS – Trainer  Meisekesbeekstraat, 47B – 1851 Grimbergen  [ravischroeyers@hotmail.com](mailto:ravischroeyers@hotmail.com) - http://www.gymnasport.be   * les hallebardiers et porteurs de masse   Mme Myriam DELPORTE – Responsable  Chaussée d’Alsemberg, 626 – 1180 Bruxelles  myr.delporte@gmail.com |
| 5. Inclusion of the element in an inventory |
| For **Criterion R.5**, States **shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies)** in conformity with Articles 11.b and 12 of the Convention.  The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.  Provide the following information:   1. Name of the inventory(ies) in which the element is included:  |  | | --- | | Brussels-Capital Region: Inventory of Brussels’ intangible cultural heritage;  Wallonia-Brussels Federation: Inventory of the Wallonia-Brussels Federation’s 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:   |  | | --- | | Brussels-Capital Region: Brussels Urban Planning and Heritage/Monument and Sites Directorate/Inventory of Brussels’ intangible cultural heritage.  Wallonia-Brussels Federation: Cultural Heritage Directorate/General Administration of Culture/Wallonia-Brussels Federation. |   (iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).   |  | | --- | | Brussels-Capital Region: In 2016, the Monument and Sites Directorate introduced a participatory inventory available online. Information about the elements is communicated on an ongoing basis by the heritage communities and verified by the competent administration; the information is updated annually.  Wallonia-Brussels Federation: The inventory of intangible cultural heritage began in 2004. The communities concerned prepare and submit the nomination files themselves and may be assisted by experts. Information about the elements included is regularly updated by the communities concerned. Information concerning the Ommegang was revised at the end of 2016. |   (iv) Reference number(s) and name(s) of the element in the relevant inventory(ies):   |  | | --- | | Brussels-Capital Region: The OMMEGANG – Inventory of Brussels’ intangible cultural heritage**.** The Ommegang (2017/05).  Wallonia-Brussels Federation: The OMMEGANG OF BRUSSELS – Inventory of the Wallonia-Brussels Federation’s intangible cultural heritage: Recognition no. 31. |   (v) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):   |  | | --- | | Brussels-Capital Region: Inventory of Brussels’ intangible cultural heritage: 01/02/2017  Wallonia-Brussels Federation: Inventory of the Wallonia-Brussels Federation’s intangible cultural heritage: 10/05/2011 |   (vi) 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).   |  |  | | --- | --- | | Brussels-Capital Region: The intangible cultural heritage inventory is drawn up in close collaboration with the tradition bearers. It provides an online identification framework inspired by the Convention’s directives. The sheets received by the administration are checked by specialists with the involvement of the community concerned. The documentation and inventories of the Wallonia-Brussels Federation, the Flemish community and the Centre Marinus have made it possible to identify a first wave of stakeholders in Brussels’ cultural heritage who are gradually being contacted to make them aware of this tool and the Convention. The Ommegang is one of the first elements of the intangible cultural heritage of the Brussels Region to be included. The Ommegang association took full part in the process by preparing texts, photos and information at preliminary meetings in which both men and women participated.  Wallonia-Brussels Federation: In 2010, the Ommegang association submitted a request for the element to be included in the inventory of the Wallonia-Brussels Federation. It prepared a file with the involvement of representatives for the bearers of the intangible cultural practices concerned; the file was examined by the Oral and Intangible Heritage Commission. Since 2016, the administration has verified whether there has been an appropriate representation of men and women, and of different ages, among the people involved in recognised elements, or those to be recognised, in its inventory; such is the case for the Ommegang’s file. |  |   (vii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.   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 translated if the language used is not English or French. 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 translated if the language used is not English or French.   Indicate the materials provided and – if applicable – the relevant hyperlinks:   |  | | --- | | Brussels-Capital Region: http://patrimoine.brussels/decouvrir/inventaires-du-patrimoine-bruxellois/inventaire-du-patrimoine-culturel-immateriel  Wallonia-Brussels Federation: http://www.patrimoineculturel.cfwb.be/index.php?id=14518 | |
| 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. |
| RÉFÉRENCES BIBLIOGRAPHIQUES :  Breydel, Louis-Philippe  2007 L'Ommegang, textes d’Olivier de Trazegnies, Bruxelles : Editions de la Renaissance du Livre, groupe Luc Pire.  Cannuyer, Christian, Ducastelle, Jean-Pierre et Masson, Jean-François  2003 Renaissance du Géant Saint Michel pour l'Ommegang de Bruxelles, Izegem : Illustrata.  Calvete de Estrella, Juan Christoval  1873 Le très-heureux Voyage fait par très-haut et très-puissant Prince don Philippe…, traduit de l’espagnol par J. Petit, Bruxelles, chez Fr.-J. Olivier, tome 1, pp. 195-202.  Chiarenza, Lillo, Paelinck, Valérie et Denis, Philippe  2013 Toute la lumière sur… La Grand Place de Bruxelles, Bruxelles : Editions Queen II.  Haulot, Arthur  1981 Cette Nuit-là, l'Ommegang de Bruxelles, photographies de H. BOUCHER, notices historiques de P. de Meeüs d’Argenteuil et de J. Overloop, Bruxelles : Editions Trois Arches.  Heerbrant, Jean-Paul  2013 Ommegang, Woluwé-Saint-Lambert : Centre Albert Marinus.  Marinus, Albert  1937-1940 L’Ommegang de Bruxelles (dans Le folklore belge tome 3, chapitre 5, pp. 131-172, Bruxelles : Editions historiques.  Meurant, René  1957 L’Ommegang de Bruxelles, Bruxelles : Editions Arena.  Twyffels, Brigitte  1997 Pleins Feux sur l'Ommegang, la Reconstitution du Cortège en 1930 par Albert Marinus Publié avec le soutien du Ministère de la Culture et des Affaires sociales de la Communauté française de Belgique, Woluwé-Saint-Lambert : Centre Albert Marinus.  van Puyvelde, Léo  1960 L’Ommegang de 1615 à Bruxelles, Bruxelles : Editions du Marais. |
| 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: | M. WAUTERS Thierry | | Title: | Directeur des Monuments et Sites, Service public régional Bruxelles Urbanisme et Patrimoine | | Date: | 19 March 2018 | | Signature: | <signed> | |