CONVENTION FOR THE SAFEGUARDING  
OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE  
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Thirteenth session  
Port-Louis, République de Maurice  
26 novembre au 1 décembre 2018

Nomination file No. 01274  
for inscription in 2018 on the List of Intangible Cultural Heritage  
in Need of Urgent Safeguarding

|  |
| --- |
| A. State(s) Party(ies) |
| For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed. |
| Algeria |
| 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 |
| Knowledge and skills of the water measurers of the foggaras or water bailiffs of Touat and Tidikelt |
| 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 its official name in English or French (point B.1).  Not to exceed 200 characters |
| Kiyalin al-Ma |
| 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. |
| --- |
| 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 individuals concerned by the element are the water measurers for the *foggaras* belonging to the communities of the *ksour* of Touat and Tidikelt. The *ksour* (*ksar* in the singular) are villages whose houses are built from bricks made of dried earth (*adobe*). There are more than a hundred in this area, located in the south-west of the Algerian Sahara. Below the *ksour* are palm groves irrigated with water from the *foggaras*, which generally come from the north-east, i.e. from the western (Touat) and southern (Reggan and Tidikelt) border of the Tademaït plateau, which acts as a sort of water collection point. The settlement of this area is ancient, as evidenced by traces of cave dwellings and numerous ruins of fortified castles (*aghrem* in Zenet and *gasbat* in Arabic), which were abandoned mainly because of the advancing sand dunes, as well as raids, most often carried out by nomadic groups or during internecine wars between rival *ksour*. |
| 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, and 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 |
| Searching for underground water and channelling it above ground to irrigate gardens is a familiar practice in more than twenty countries on every continent.  This system of channels, known as *foggaras* in Algeria, exists in the Saharan oases of Touat and Tidikelt. For communities living in these oases, the *foggaras* are more than just a part of their identity: they are a means of survival in a difficult environment.  *Foggara* irrigation is only viable with the presence of water measurers or *kiyal*, who calculate the fair distribution of this vital asset among the various owners.  In the recent past, the water measurer was one of the most well-known and respected people in all the major villages (*ksour*) and any person who did not have one had to make use of the services of the nearest measurer.  What interests us here is mainly the knowledge that has been constituted and passed on, around questions relating to the sharing of this water that has been brought back to the surface. |
| E. Domain(s) represented by the element |
| *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 ‘others’, specify the domain(s) in brackets.* |
| oral traditions and expressions, including language as a vehicle of the intangible cultural heritage  performing arts  social practices, rituals and festive events  knowledge and practices concerning nature and the universe  traditional craftsmanship  other(s) (special knowledge and skills related to hydraulics and irrigation techniques in the desert) |
| F. Contact person for correspondence |
| F.1. Designated contact person  Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multi-national 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.): | M. | | Family name: | HACHI | | Given name: | Slimane | | Institution/position: | Directeur du CNRPAH | | Address: | 03, rue Franklin Roosevelt, Alger | | Telephone number: | 00213 661 576 282 | | E-mail address: | [slimhachi@yahoo.fr](mailto:slimhachi@yahoo.fr); contact@cnrpah.org | |
| F.2. Other contact persons (for multi-national files only)  Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above. |
| --- |
| 1. Identification and definition of the element |
| *For* ***Criterion U.1****, the States* ***shall demonstrate that ‘the element constitutes intangible cultural heritage*** *as defined in Article 2 of the Convention’.*  *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 or categories of persons with special responsibilities towards the element,* 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 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.  Not fewer than 750 or more than 1,000 words |
| Every *foggara* connects several categories of social agents and knowledge bearers. They include:  1- Owners, who have committed capital or labour to dig wells and tunnels;  2- Manual workers, who dig underground tunnels (*nfadin*) and have the practical knowledge to use them to link one well to another;  3- Accountants (*hessab*), who hold the account books (*zmam*) and control all the transactions carried out with respect to the water (purchase, sale, inheritance, exchange, etc.);  4- Water measurers (*kiyalin al-Ma*), who are specifically concerned with the demarcation of the shares of the water of the various owners and the transfer of these shares via the channels to the gardens.  This file particularly concerns the water measurers, because it is their knowledge that seems to be most under threat at the present time.  The social function of the water measurer relates to both the economic domain of agricultural production in the palm grove and the domain of the moral ideology of the cultural system of the villagers.  In the economic domain, the water measurer is involved in the management of the main resource that allows humans to live in this desert environment: water. The *kiyal* plays a role in intellectual as well as manual operations, as he simultaneously controls the calculation of the water shares and the handling of the measuring instrument (known as the *siyara*, *kil al-asfar*, *hallafa* or *chegfa*), and cuts the rock called *tafeza* to create the water distribution combs (*mechta* or *qasri*).  These various operations – calculating water shares, repairing the distribution combs and conducting water in the channels – have to be repeated at least once a year. But in reality, the water measurer is called upon each time a water transaction is recorded at the *ksar* level: if owners buy or sell the shares that they hold, if there is inheritance to be shared between beneficiaries, if there is an exchange of water shares from one *foggara* to another, etc.  In other words, the measurer could be constantly called upon by members of the community of the *ksour*. We can therefore say that the water measurer played an active and continuous role in the reproduction of the irrigation system that ensured the survival of the community of the *ksar*.  On the ideological level, the statements made by the water measurers interviewed (in the 10-minute documentary) show how morally exemplary they must be. This morality stems first of all from the absolute need to avoid any infraction of the rules for calculating the shares (and the openings in the distribution comb) in order not to provoke any feelings of injustice and recourse to violence between members of the same community or members of neighbouring communities.  The other authority that guarantees moral behaviour is, of course, religion, which is invoked in all circumstances by the *ksour* dwellers, who are immersed in a universe in which faith is paramount, as it makes it possible to withstand harsh climatic conditions. This faith is also conveyed by the worship of a multitude of saints, regarded as the founders of *ksour* and sometimes even the *foggaras* themselves.  We can thus see that the water measurer stands at the junction between the domain of non-religious activity and that which relates to the system of values and cultural practices. Although he has no religious function and is not regarded as a scholar (only the specialists of the sacred texts – the *tolba* – have this status) the *kiyal al-ma* is a key figure in life of the Saharan *ksour* because he manages a vital domain that determines the survival of all: water. In this sense, we can compare the status of the water measurer to that enjoyed by the members of another Saharan trade association, namely the craftsmen who work with iron and fire, who are respected and even slightly feared.  It should be added here that the water shares were (and still are) calculated directly on the sand. There used to be a practice of divination that was also done by drawing signs on the sand (a practice called *khat zenati*, which means “writing” or “zenetic writing”), but we have not yet been able to establish a link between the technical knowledge of the water measurer and any knowledge related to divination and esotericism.  The people connected to the water measurers are those mentioned above, namely the owners of shares in the *foggaras*, the accountants, the scribes (who carry figures in the account books) and the *ksar* authorities. These authorities were, on the one hand, elders with recognized social status who participate in a council that manages the affairs of the *ksar*, and on the other, religious agents such as the imam of the mosque, the *tolba* scholars and other officials of the institution of the *zawiya* who often intervened in disputes between members of the community of the *ksour*.  Because they used a water measuring instrument (*hallafa* or *chegfa*), the water measurers were in contact with the metalworking masters. These craftsmen, we were told, once existed in the *ksour* of Touat, but have gradually disappeared due to the penetration of the local market by modern manufactured products.  Currently, in order to repair their instruments or have others made, the water measurers rely on Tuareg craftsmen (from neighbouring northern Mali) who have been living in the area between In Salah and Adrar since the early 1970s. Since then, these craftsmen have settled and have assimilated the cultural traits of the oasis society of Touat and Tidikelt.  In the traditional setting, transmission was fluid. Thus, within the family, the father chose one of his sons to whom he would pass the baton; and in the context of the *ksar*, if there were no longer any water measurers, the elders (*kebir*) chose the young person most suitable to take an apprenticeship with a recognized water measurer in an allied *ksar*.  But, as far as this transmission of knowledge is currently concerned, there is a socio-cultural feature of oasis society that is not specific to water measurers, but is a characteristic of all oases: namely the lack (or rather the difficulty) of communication between young people and their elders. These relationships are marked by respect and distance, and young people find it very hard to ask the elders to pass on their knowledge.  That said, the work that is done within associations created by members of the modern *ksour* elite (whose average age is about fifty) is bearing fruit, as these people, who often have local and/or regional responsibilities, are listened to by young and old alike. |
| 2. Need for urgent safeguarding |
| For **Criterion U.2**, the States **shall demonstrate that ‘the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned’**.  Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of its transmission, the demographics of its practitioners and audiences and its sustainability.  Identify and describe the threats to the element’s continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, not generic factors that would be applicable to any intangible heritage.  Not fewer than 750 or more than 1,000 words |
| The oasis dwellers all say that about half a century ago (in the early 1960s), each *ksar* had its own water measurer, who knew exactly the water shares of each person, the various transactions and even the history of the *foggara*: because, like any living object, the *foggara* has a history: that of its founders and heirs, people who have renovated or enlarged it, etc.  It should be noted that a *ksar* could have ten or fifteen *foggaras*, which gives an idea of the magnitude of the task faced by the water measurers.  During the colonial period, which in the Sahara was shorter than in the north (from 1902 to 1962 only) and above all less intense (as there was no colonial settlement), traditional agricultural structures did not undergo radical change. The *ksour* continued to live in the ancient way – with, however, the introduction of some significant changes, such as the new French currency.  It was about a decade after Algeria became independent, in the mid-1970s, that central government began to change the relations of ownership, and specifically the ownership of the water contained in the country’s sub-soil, which became the property of the State. The imposition of the “land for those who work on it” principle ended up disrupting the social and legal relationships that underpinned local land law.  These few reminders show that at the turn of the 1980s, the relationship to water was disrupted. Despite this, the measurers continued to carry out their work particularly after the return of gardens to their owners after the agrarian revolution.  However, the incorporation of the Touat into the national domestic market was soon to have adverse effects on the old local system. This situation is linked to the changes that have affected oasis agriculture, particularly with State interventions in the form of generalised deep boreholes and centre-pivot irrigation. Financial assistance (including for drilling) is also provided to all farmers (not necessarily Saharan farmers) who are cultivating new land often located upstream of the palm groves. All this represents a challenge to the old hydraulic system and the rules that prevailed in this oasis agriculture, and as the measurers depend on the system of *foggaras*, they say that their services are less and less in demand.  However, water measurers are a social category that lives entirely on its services. The less in demand they are, the more they are forced to fall back on other activities that are more profitable for them.  These remarks should be qualified somewhat to arrive at a more detailed analysis of the situation. There is a clear difference in agricultural activity between areas subject to urbanisation and what is known as modernity and those that maintain oasis-type agricultural practices.  Urbanisation imposes a so-called “modern” environment that promotes its own standards, practices and references. This is mainly reflected in groundwater operations with the use of new technical resources.  Not only do local communities have no say at all in these operations, but community members who benefit from these boreholes tend to disagree with the others, which has helped to break up the old traditional consensus. Now, the individual calculation outweighs the community rationale, which obviously weakens any defensive reaction by the group.  In the oases, the *ksour* dwellers continue to maintain their water system, which of course boosts the activity of the measurers. It should be noted, however, that the groundwater level in all the *ksour* has decreased significantly, suggesting that ultimately the entire region is under threat.  This loss of business for the water measurers is reflected directly in one of the characteristics that currently defines them: age.  All the measurers that we were able to approach (about fifteen) were over sixty. One of them, Abderrahmane Khelfi, told us that he started practising in the early 1990s. He is now about sixty, and would have been about forty at that time. There are now no more water measurers of this age, demonstrating clearly that new practitioners are not entering the business.  The characteristics of the knowledge borne by the water measures are as follows:   1. it is mainly passed on orally; 2. it is learned empirically from teachers recognised by all; 3. these teachers have not thought it useful until now to codify this knowledge by writing it down; 4. the knowledge is deeply connected to its socio-economic utility; 5. the survival of the current mode of transmission relates to the use of *foggaras*.   Until now, studies, seminars and symposia have drawn attention to the viability of *foggaras*, with hardly any interest shown in the water measurers. It is as if the question of bringing groundwater to the surface is more important than the problems associated with the distribution of the shares of this water. But it has to be understood that if the State takes care of the boreholes and cleaning the *foggaras*, no one can claim ownership of new water shares and therefore the work of the measurer is no longer necessary.  Financial support for *foggara* renovation from the public authorities may not be successful due to the fact that the *ksour* dwellers are not involved in this operation.  The owners of the *foggaras* are all grouped into associations that are registered with the administration (with a chairman, treasurer, account number, etc.). However, when a *foggara* renovation operation is decided on, administrations do not deal with these owners’ associations, but with a new economic agent: the entrepreneur. Entrepreneurs, who have capital and use modern working methods, deal with the administration on a contractual basis and decide what work needs to be done on the *foggaras* on their own, which often exacerbates problems.  This shows that the urgent safeguarding programme will have to address all of these elements that disrupt the proper functioning of the *foggara*. |
| 3. Safeguarding measures |
| For **Criterion U.3**, the States **shall demonstrate that ‘safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element’**. The nomination should include sufficient information to permit the Evaluation Body and Committee to assess the ‘feasibility and sufficiency of the safeguarding plan’. |
| 3.a. Past and current efforts to safeguard the element  The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. Describe past and current efforts of the communities, groups or, if applicable, individuals concerned to ensure the viability of the element.  Describe also past and current efforts of the State(s) Party(ies) concerned to safeguard the element, taking note of external or internal constraints, such as limited resources.  Not fewer than 300 or more than 500 words |
| So far, the public authorities have been interested only in the excavated part of the system of *foggaras*, i.e. the wells and tunnels. Symposia on the subject only deal with hydrogeological questions and the material aspect of the *foggaras*. As well as hydraulic engineers, economists and, in particular, architects are called upon, as if the *foggaras* were perceived first and foremost as a work of art: a kind of inverted aqueduct.  Even in socio-anthropological studies devoted to this theme, the water measurers of the *foggaras* are mentioned in passing, as kinds of traditional technicians who know how to measure water using units and sub-units of measurement.  At no time were we interested in identifying them, who they are, what they represent for their communities and how their knowledge has been passed on within these communities. Only the arithmetic of the operation was taken into account.  On the community side, it can be said that even though the role, status and vital function of the water measurers are known to all, and although for several decades now, owners have been complaining about the decline in the water table, as well as other problems such as the difficulty of finding workers to clean the wells, there does not seem to have been any “heritage sensitivity” and consideration of what steps should be taken to ensure that their knowledge continues to be passed on.  This failure to focus on the “perishable” nature of the knowledge of water measurement is doubtless due to its lack of visibility beyond the world of the *ksour*. Indeed, we note that the “endogenous” elements of the ICH are only of particular interest when they receive external recognition.  In the dialectical relationship between the central authorities (relayed by the regional administration) and the communities, we note the following points:  a. The Touat region has undoubtedly benefited from extensive support from the central authorities in terms of infrastructure (drinking water, electricity and gas, housing, schooling, etc.). All these investments have caused a significant increase in the standard of living of the populations as they have gained access to modernity.  b. The rehabilitation of the networks of *foggaras* is a real concern for the public authorities, which invest large sums of money and create institutions to help solve the associated problems.  c. However, it is clear that these efforts do not take sufficient account of the main stakeholders: the owners of the water shares.  d. We can see that the issue of water sharing and the status of water measurers are barely mentioned in the technical studies and official reports.  For all these reasons, we believe that the current stage, concerning the element “the water measurers of the *foggaras*”, must be a stage of recognition and identification, objectification and awareness-raising through:  a- Recognition and identification: this involves creating the most exhaustive census of water measurers.  b- Objectification: in association with local communities and water measurers. We aim to bring out this specific knowledge and to represent it as worthy of being passed on to future generations and of being studied to deepen knowledge of it.  c- Awareness-raising: we must have the agreement and support of all local and national authorities to ensure respect for this knowledge and to safeguard it. |
| 3.b. Safeguarding plan proposed  This section **should identify and describe a feasible and sufficient safeguarding plan** that, within a time-frame of approximately four years, would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contain concrete measures and activities that adequately respond to the identified threats to 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. States Parties are reminded to present safeguarding plans and budgets that are proportionate to the resources that can realistically be mobilized by the submitting State and that can feasibly be accomplished within the time period foreseen. Provide detailed information as follows:   1. What primary **objective(s)** will be addressed and what concrete **results** will be expected? 2. What are the key **activities** to be carried out in order to achieve these expected results? Describe the activities in detail and in their best sequence, addressing their feasibility. 3. Describe the mechanisms for the full **participation of communities**, groups or, if appropriate, individuals in the proposed safeguarding measures. Provide as detailed as possible information about the communities, in particular, practitioners and their roles in implementing safeguarding measures. The description should cover not only the participation of the communities as beneficiaries of technical and financial support, but also their active participation in the planning and implementation of all of the activities, including the role of gender. 4. Describe the **competent body** with responsibility for the local management and safeguarding of the element, and its human resources available for implementing the safeguarding plan. (Contact information is to be provided in point 3.c below.) 5. Provide evidence that the State(s) Party(ies) concerned has the **commitment** to support the safeguarding plan by creating favourable conditions for its implementation. 6. Provide a **timetable** for the proposed activities and estimate the **funds required** for their implementation (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).   Not fewer than 1,000 or more than 2,000 words |
| The knowledge of the water measurers is a segment that occupies a prominent position between the *foggaras* (upstream) and garden cultivation (downstream). It is their knowledge that enables the water shares to be distributed, so that the gardens can be irrigated. As long as they control, with the owners of the *foggaras*, the entire irrigation process, the water measurers play the dual role of managers of the rare and vital asset of water and agents ensuring the sustainability of this oasis agricultural activity. However, as we have pointed out, the real problem lies upstream, that is to say at the level of the new way of accessing water from boreholes created by modern drilling. It is this process that disrupts the sustainability of the system of *foggaras*, as it not only lowers the water table below their underground channels, but also involves new types of irrigation, such as the centre-pivot technique. The key question is whether these irrigation methods will be accompanied by sustainable development.  We hope that the safeguarding of the knowledge and skills of the water measurers of the *foggaras* will have a positive impact on water capture methods upstream and on maintaining the farming of the palm groves downstream. It is this hope (which is also a bet on the future) that serves as the foundation of the safeguarding plan.  Before presenting this safeguarding plan, we would like to point out that we are currently at the start of our reflection and our actions relating to the evolution of water measurers. As we have already stated, this project stems from the realisation that all public authority investments in *foggaras* have only concerned the physical infrastructure. Moreover, it seems that the status of water measurers has never really attracted the attention of researchers and that they have never been regarded as a specific subject for study.  However, our interviews with these water measurers and with accountants and other *foggara* owners have shown us that not only do they have a critical view of these heavy investments but that they also have new ideas about how to modernise this ancient irrigation system without jeopardising its survival.  In our view, this safeguarding plan is a project that must take into account interactions on the ground with community members, associations and the water measurers themselves. That said, we are not in favour of a completely empirical approach that would evolve day by day and according to the circumstances. For this reason, we have kept two principles in mind:  - the first is that the safeguarding plan stems from our collaboration with knowledge bearers, practitioners and active members of the communities of the *ksour*,  - the second is that we must rigorously respect the guidelines that form the backbone of the safeguarding plan and which must direct us in our approach.  Regarding mechanisms to ensure the participation of communities/groups/individuals in the safeguarding plan, it seems to us that the best guarantee is to identify, among knowledge bearers and practitioners (water measurers and accountants), those individuals who are most motivated and make them the main allies of the plan. The research team members working with them will establish the best relationships based on clarity, seriousness and disinterest. The other guarantee involves finding, among the associations of *foggara* owners (and/or associations for *foggaras* renovation), those individuals who can act as an interface between the world of government (national and regional) and that of the communities. Finally, there is a third element that will play a decisive role in boosting relations between the water measurers and the rest of the team, namely the elected representatives sitting in the municipalities and elected assemblies.  Here are the main lines, summarised in stages, that we propose to follow throughout the implementation of the safeguarding plan.  Stage 1: (late 2017)  Meeting between the members of the Ministry of Culture and those of the Adrar *wilaya* on the adoption and launching of the plan to safeguard the knowledge and skills of the water measurers of the *foggaras* of Touat and Tidikelt.  Stage 2: (February 2018)  1. Develop and implement a questionnaire or interview guide, in order to gather first-hand information on the water measurers.  2. Create a team to film the explanations provided by the water measurers of their knowledge and skills.  3. The researcher(s) responsible for this documentation work will meet regularly (every two or three months) to take stock of the materials collected and identify any new avenues.  Stage 3: (from March 2018 to October 2018)  1- Systematic identification of all water measurers.  A- Draw up a list of water measurers for each municipality of the Adrar *wilaya*,  B- Conduct a series of personalised interviews with them, to:  a. Measure their level of awareness of the importance of their knowledge and skills,  b. Assess the capacity of each to engage in the promotion of this knowledge,  c. Measure the willingness of everyone to participate in the grouping of the water measurers of the municipality into a structure of their choice (in the form of an association).  C- Report on this first stage.  Stage 4: (October-December 2018)  1- Constitute associations of water measurers (or any other form chosen by the interested parties).  a. First at the municipal level,  b. Then at the oases of Tidikelt and Touat (to which the Gourara oasis may be added),  c. Lastly, create a committee at the level of this group of oases (made up of the most active representatives of the three regions).  2- Establish a Steering and Monitoring Committee for the Safeguarding Plan which will elect domicile in an appropriate location. This committee should comprise the following members: (December 2018).  a. The representative of the Adrar *wilaya*,  b. The representative of the Adrar Culture Department,  c. The representative(s) of the water measurers,  d. The representative of the researchers involved in this project,  e. The representative of the Adrar National Office of the Cultural Facilities of Touat, Gourara and Tidikelt (ONPCTGT),  f. The representative of the University of Adrar involved in the safeguarding plan.  g. The representative(s) of (an) association(s) of *foggara* owners of the Adrar *wilaya*.  h. Representatives of other interested ministries (Culture, Agriculture, Hydraulics, Youth, etc.).  i. The committee has a location that will serve as a place to work, store documents, and meet and host any person wishing to participate in the safeguarding plan.  Stage 5: Establish documentary resources (from 2018)  1- Gather all articles, dissertations, theses and books published on the subject of *foggaras* and other irrigation systems.  2- Gather audiovisual resources on the subject.  This work may be undertaken before the Steering and Monitoring Committee for the Safeguarding Plan is created.  Stage 6: (From 2018)  Think now about how to identify and bring together a number of young people who want to acquire the knowledge of the water measurers.  Stage 7: Create written and audiovisual documents on water measurers. (June 2019)  1. Create a written document containing the essential data constituting the knowledge base of the water measurers. This document will serve as a corpus for the transmission of this knowledge to interested persons.  2. Creation of an audio document containing explanations provided by the various water measurers.  3. This document must be accompanied by a documentary film on the subject. The explanations provided by the water measurers will be combined with on-the-ground exercises, during which they will be shown in action as they calculate the flow of a *foggara*, distribute the shares of each owner and put the distribution combs together.  Stage 8: (In 2019)  Schedule a series of broadcasts on Adrar local radio with knowledge bearers, practitioners and academics to talk about this knowledge and the safeguarding plan.  Broadcast a public television programme on the same theme.  Stage 9: (October 2019)  Launch a qualifying training cycle on the knowledge of water measurers. This will be integrated into Adrar’s professional training centres.  Stage 10: (June 2020)  Meeting of water measurers involved in the training, the trainers and the participants to discuss the training experience and draw up a report.  Stage 11: (From October 2020 to June 2021)  Second year of training on the knowledge of water measurers.  Stage 12: (October to December 2021)  Exchanges between the associations of water measurers, trainers and members of the Steering and Monitoring Committee for the Safeguarding Plan for the knowledge of the water measurers of the *foggaras* of Touat and Tidikelt.  Stage 13: (From January to March 2022)  General meeting of all the institutions and persons concerned by the safeguarding plan in Adrar, attended by UNESCO experts. Report and recommendations.  Stage 14: Organisation of a seminar with the members of the safeguarding committee, the UNESCO experts and experts from countries with irrigation systems similar to the *foggaras*.  Stage 15: Publication of the results of anthropological and sociological surveys of the water measurers of the *foggaras* of Touat and their knowledge and skills.  \_\_\_\_\_\_\_\_\_  Summary  No. PERIOD ACTIVITIES Financial  estimates (in USD)  1 Late 2017 Launch of safeguarding plan 30,000  2 Oct-Dec 2017 Set up research and audiovisual teams 10,000  3 Jan-June 2018 Create and implement interview guide 40,000  4 June-Oct 2018 Identify water measurers 10,000  5 Oct-Dec 2018 - Create associations of water measurers 10,000  - Steering committee for safeguarding 30,000  6 Jan 2019 Establish documentary resources 40,000  7 Early 2019 Identify future students 10,000  8 Jan-June 2019 Create written and audiovisual documents  on knowledge and skills 100,000  9 2019 A series of broadcasts on Adrar local radio and on national public TV 100,000  10 Oct 2019 Launch training of water measurers 40,000  11 June 2020 Meeting of trainers/students/knowledge  bearers/researchers 40,000  12 Oct 2020-June 2021 2nd year of training 100,000  13 Oct-Dec 2021 Feedback exchange between stakeholders in safeguarding plan 20,000  14 Jan-April 2021 General meeting of persons concerned  by the safeguarding plan and UNESCO experts 20,000  15 Oct-Dec 2021 International seminar on the experience with experts  from other countries with *foggaras* + UNESCO experts 100,000  16 During 2022 Publication of results of the socio-anthropological survey  of the water measurers of the *foggaras*. 50,000  TOTAL: USD 750,000 |
| 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: | Direction de la culture Wilaya d'Adrar | | Name and title of the contact person: | Boukadida Amar | | Address: | Direction de la culture Wilaya d’Adrar, 01000, Adrar, Algérie | | Telephone number: | 00 213 49 96 40 52 | | Other relevant information: | Direction de l'Office National du Parc Culturel du Touat Gourara Tidikelt  HAMOUDI Mohamed, Directeur  ONPCTGT, B.P. 712  01000 Adrar, Algérie  Portable : 00 213 661 97 02 36 ; Fax ; 00 213 49 96 93 53  Mail : mohamedhamoudi@yahoo.fr | |
| 4. Community participation and consent in the nomination process |
| For **Criterion U.4**, the 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 howthe community, group or, if applicable, individuals concerned have participated actively in preparing and elaborating the nomination at all stages, including the role of gender.  States Parties are encouraged to prepare nominations with the participation of a wide variety of all 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 elaboration 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 preliminary work, the drawing up of this form and the outlining of the safeguarding plan have resulted from the collaboration between the researchers of the National Centre for Prehistoric, Anthropological and Historical Research (Centre National de Recherches Préhistoriques, Anthropologiques et Historiques, or CNRPAH) and the institutions of the culture section of the Adrar *wilaya*, which includes the Culture Department, House of Culture and the ONPCTGT (whose agents are from the communities and in daily contact with a number of knowledge bearers).  This work has also benefited from the collaboration between CNRPAH researchers and a number of local elected officials, who are themselves from the communities and in contact with the knowledge bearers.  Finally, the researchers have been in contact with a number of students from the Touat and Tidikelt region who are preparing dissertations and theses on the theme of water and the *foggaras*. These students put the researchers in contact with the chairman of the Touat association for the protection of the *foggaras*.  Based on these contacts, missions (of fifteen days) on the ground have been taking place since the 2010s. During these missions, the researchers travelled the *ksour* of Touat and Tidikelt and came into contact with about fifteen knowledge bearers and practitioners (water measurers) as well as owners of *foggaras* and accountants (*hessab*). All these individuals emphasised the complexity of the calculations of the water measurers. These people painted a rather bleak picture of the risks that the *foggaras* have been experiencing for some time, particularly because of the proximity of the deep boreholes that are causing a rapid drop in groundwater levels. Local representatives make a direct connection between the lowering of the water table, the decrease in the number of *foggaras* and risks to the water measurers' future: hence their request to record their knowledge on written and audiovisual media and to set up a safeguarding plan.  During the 2015 mission, researchers were assured by known water measurers, elected community representatives and members of an association for the protection of the *foggaras* of their active collaboration in the project. The role of the researcher was to explain the value of having them go through the inscription of the element on the UNESCO Urgent Safeguarding List, which was fully understood by the people concerned at the community level.  In the near future, contacts will have to be multiplied with associations, as well as teachers and researchers from the University of Adrar and the Agronomic Research Centre of Adrar, who will be able to contribute to this work. |
| 4.b. Free, prior and informed consent to the nomination  The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen 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 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 consent of the communities of Touat and Tidikelt comes across clearly in the (ten-minute) film that we created, as the individuals express themselves freely and provide all the explanations that we asked of them. These ten minutes unfortunately do not show the willingness of the community members or knowledge bearers we worked with, because we have several hours of filmed content.  Some water measurers happily agreed to give their consent on camera, and we have attached these audiovisual documents to our application.  We also approached the chairman of an association that works to renovate the *foggaras* and to defend the intangible heritage that is associated with this asset. This person also willingly agreed to be filmed by our cameraman.  Finally, we approached several elected community representatives (mayors) who agreed to sign statements showing their commitment to the element and their readiness to work within their prerogatives to safeguard it.  All of these people are adults with responsibilities vis-à-vis their communities, some of whom are directly related to the field of oasis agriculture, *foggaras* and water sharing. |
| 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 certain knowledge. If such practices exist, demonstrate that 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 |
| In the domain of Saharan hydraulics and the *foggaras* in particular, there is no tradition of secrecy or concealment of any element involved in the irrigation process.  The knowledge held by water measurers has no hidden dimension and is not kept at a distance from the rest of the community in the *ksour*.  Requests for information from knowledge bearers did not appear to give rise to any mistrust, withholding of information or the like. On the contrary, they are keen to share their knowledge with those who are interested. |
| 4.d. Community organization(s) or representative(s) concerned  *Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is 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. E-mail 6. Other relevant information |
| Association pour l’Inscription et la Protection des Foggaras, Wilaya d’Adrar  Moulay Abdallah ISMAILI Président de l’Association de la Wilaya d’Adrar pour l’Inscription et la Protection des Foggaras, Adrar  Portable : 00 213 550 43 02 58  e-mail : smaili.moulay@yahoo.com | |
| 5. Inclusion of the element in an inventory |
| For **Criterion U.5**, the 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 nominated element’s inclusion in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to 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 on an inventory-in-progress.  Provide the following information:  *(i) Name of the inventory(ies) in which the element is included:*   |  | | --- | | The element is included in the National Intangible Cultural Heritage Data Bank, as defined by the Decree of 13/04/2005, created by the Ministry of Culture and managed by the National Centre for Prehistoric, Anthropological and Historical Research (CNRPAH). |   *(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:*   |  | | --- | | The identification of the elements and the management of the inventories are the responsibility, each within its respective remit, of the following bodies and institutions:  - The Culture Department of the Adrar *wilaya* (prefecture) and its Cultural Heritage Service;  - The National Office of the Cultural Facilities of Touat, Gourara and Tidikelt (ONPCTGT);  - The National Centre for Prehistoric, Anthropological and Historical Research (CNRPAH). |   *(iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating 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).*   |  | | --- | | The element presented is alive, albeit in a temporary situation. Some events concerning the *foggaras* – such as new water sharing, the cleaning of tunnels and the repair of distribution combs – give rise to actions involving the owners of the *foggaras* and the water measurers. On these occasions, the conservation officers of the ONPCTGT and the technical staff of the Culture Department, who are themselves from the local communities, take part in the updating of the element by conducting interviews, and creating photographic and audiovisual documents on the practice and transmission of the element, as well as evaluation reports. |   *(iv) Reference number(s) and name(s) of the element in relevant inventory(ies):*   |  | | --- | | Reference number: 382/CNRPAH/15.  Name of element: The system of *foggaras*. The water measurers of the *foggaras* of Touat and Tidikelt. Kiyalin el Ma. |   *(v) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):*   |  | | --- | | The identification process was started by the Culture Department of the Adrar *wilaya* in 2014. In 2015, it informed the CNRPAH of this by sending the identification sheet and the request from the Director for Culture for the registration of the “System of *foggaras*” element in the National Intangible Cultural Heritage Data Bank. |   *(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 roles of gender of participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).*   |  | | --- | | The identification process and the definition of the element was undertaken by the Culture Department of the wilaya in 2014, and notified to the CNRPAH in 2015. In addition, the CNRPAH had been invited on several occasions to participate in meetings initiated by various water resources management institutions (Ministry of Water Resources, Ministry of Agriculture), during which it was observed that the system of foggaras included aspects that were part of the ICH of the region.  The CNRPAH prepared the bibliography and the documentation available on the subject. It organised on-the-ground missions that enabled researchers to further study the system of foggaras and forge numerous links with the associations and knowledge bearers concerned (exclusively male), who took part in the work to identify and enrich the element, particularly in relation to filling in the form and creating the audiovisual documents.  The element is included in the National Intangible Cultural Heritage Data Bank (www.cnrpah.dz/pci-bnd) under the generic name of “system of *foggaras*”, encompassing the knowledge and skills related to water capture, sharing and distribution. The knowledge and skills of the water measurers are part of the “system of *foggaras*”. This file was established on the basis of previous data, data provided by the Culture Department and the work of experts and researchers. |   *(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. 4 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:*   |  | | --- | | * Letter from the Director for Culture of the Adrar *wilaya* to the Director of the CNRPAH. References: 818/DCWAdrar/2015. * Identification sheet for the “Water measurers of the *foggaras* of Touat and Tidikelt (Kiyalin el ma)”. Reference: 382/CNRPAH/15. * Hypertext link: [www.cnrpah.dz/pci-bnd](http://www.cnrpah.dz/pci-bnd) * The names of the water measurers and the association members who participated directly in the survey and the creation of the file appear in the video attached to this form.   They are:   1. Kaâzani Abdallah, ksar Azrafil, Reggan (Lower Touat), water measurer; 2. Mansour Kaddour, ksar Admer, Zawiyet Kounta (Touat), water measurer, 3. Abderrahmane ben Mohamed El Khalfi, ksar Mahdiya, Timmi, (Touat), water measurer, 4. Qabba Ba-Lhadj Abdelkader, Blad Moulay Rchid, Timokten, Awlef, Tidikelt, water measurer, 5. Moulay Ismaili, Chairman of the Association for the Classification and Preservation of the *Foggaras* of Touat, Adrar wilaya, 6. Hamadi Ahmed Lhadj, *foggara* owner, Awlef, (Tidikelt), 7. Moulay Abdallah El Qaïm, *foggara* owner, Awlef (Tidikelt).   With regard to the names of the communities, all of the populations of the *ksour* and oases in the regions of Touat and Tidikelt spread throughout the territories of the *wilayas* (prefectures) of Adrar and Tamanrasset are concerned. | |
| 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 visibility activities if the element is inscribed. Tick the following boxes to confirm that 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 concerned community 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.b 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  10 recent photographs in high definition  grant(s) of rights corresponding to the photos (Form ICH-07-photo)  edited video (from 5 to 10 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, 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. |
| Bibliographie sommaire sur les foggaras dans les oasis sahariennes  Articles  Cornet, A., « Essai sur l’hydrologie du Grand Erg occidental et des régions limitrophes, les foggaras », Travaux de l’Institut de Recherches Sahariennes, T. VIII, 1952, Alger.  Grandguillaume, G., « Régime économique et structure de pouvoir. Le système des foggaras au Touat », ROMM, n° 13-14, 1973, pp. 437-456).  Remini, B., Achour, B., Kechad, R., « La foggara en Algérie : un patrimoine hydraulique mondial », Revue des Sciences de l’Eau, vol. 23, n° 2, 2010.  Ouvrages  Ansari, T., Système traditionnel d’exploitation des eaux souterraines foggaras, Agence Nationale des Ressources Hydrauliques, (s. d.).  Capot-Rey, R., Problèmes des oasis sahariennes, CNRS, Alger, 1944.  Marouf, N., Lecture de l’espace oasien, Sindbad, 1980.  Moulias, D., L’organisation hydraulique des oasis sahariennes, Alger, 1927.  Kabori, I., Case studies of foggara oases in the algerian Sahara and Syria, Rapport n°2, University of Tokyo, 1982, 45 p.  Films  Il faut sauver… les foggaras du Touat, scénario et réalisation, Bouzid Ould Hocine, 28’18’’, Production ENTV-Canal Algérie, Alger  Le japonais d’In Belbal (professeur Kobori), réalisé par Ali Fatah Ayadi, 52’. |
| 7. Signature(s) on behalf of the State(s) Party(ies) |
| The nomination should conclude with the signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.  In the case of multi-national nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination. |
| |  |  | | --- | --- | | Name: | Slimane HACHI | | Title: | Directeur du CNRPAH | | Date: | 29 September 2017 (revised version) | | Signature: | <signed> | |