**CONVENTION FOR THE SAFEGUARDING OF THE  
INTANGIBLE CULTURAL HERITAGE**

**INTERGOVERNMENTAL COMMITTEE FOR THE  
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE**

**Fifteenth session**

**Online**

**14 to 19 December 2020**

**Item 7 of the Provisional Agenda:**

**Examination of the reports of States Parties on the current status of elements  
inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding**

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| **Summary**  Paragraph 160 of the Operational Directives stipulates that ‘Each State Party shall submit to the Committee reports on the status of elements of intangible cultural heritage present in its territory that have been inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding’. This document covers the reporting on seven elements inscribed in 2011 and two elements inscribed in 2015. The nine reports submitted by States Parties, out of the fifteen expected for this cycle, are presented to the Committee for its examination at this session. The present document includes background information (Part A), general observations on the reports and a draft overall decision (Part B), as well as a set of assessments and a draft decision for each report for the Committee’s consideration (Part C).  **Decisions required:** paragraphs 16, 23, 30, 37, 44, 51, 58, 64, 70 and 77 |

1. **Background information**
2. In accordance with paragraphs 160 to 164 of the Operational Directives, each State Party with an element inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding (hereafter, ‘the Urgent Safeguarding List’) shall submit to the Committee regular reports on the status of the element in question. These reports are normally submitted by 15 December of the fourth year following the year in which the element was inscribed, and every fourth year thereafter. Upon submission, they are received and processed by the Secretariat, as described in paragraphs 165 and 166 of the Operational Directives.
3. One of the Committee’s duties, as identified in Article 7(f) of the Convention, is to ‘examine, in accordance with Article 29, the reports submitted by States Parties, and to summarize them for the General Assembly’. Furthermore, in accordance with Article 29, ‘the States Parties shall submit to the Committee […] reports on the legislative, regulatory and other measures taken for the implementation of this Convention’. In conformity with Article 30, the Committee then submits its own report, based in part on these reports, to the General Assembly.
4. The present document concerns the seventh cycle of ordinary reporting, covering the period from the date of inscription or the date of the previous report until December 2019. Fifteen reports were expected to be examined by the Committee at its present session. These include ten reports on elements inscribed in 2011 (second ordinary cycle) and five on elements inscribed in 2015 (first ordinary cycle).
5. Out of the five reports expected on elements inscribed in 2015, Mongolia and Uganda submitted their first report on time. Of the ten reports expected on elements inscribed in 2011, Indonesia, Iran (two reports), Mali, Mongolia and United Arab Emirates submitted their second report on time, and Brazil submitted a third report, having also submitted an extraordinary report two years after the inscription of its element in 2011.
6. Three reports were overdue by China, Mauritania and Peru for elements inscribed in 2011, while three reports for elements inscribed in 2015 were overdue by Colombia, North Macedonia and Portugal. In addition, the second reports by China on three elements inscribed in 2009 and three elements inscribed in 2010, which have been due since 2017, are still pending. The submission of all overdue reports indicated in the table below is expected in December 2020 at the latest, for examination by the Committee during its sixteenth session in 2021.

| **Submitting State** | **Element** | **Year of inscription** | **File No.** |
| --- | --- | --- | --- |
| China | Traditional Li textile techniques: spinning, dyeing, weaving and embroidering | 2009 | [00302](https://ich.unesco.org/en/USL/traditional-li-textile-techniques-spinning-dyeing-weaving-and-embroidering-00302) |
| China | Traditional design and practices for building Chinese wooden arch bridges | 2009 | [00303](https://ich.unesco.org/en/USL/traditional-design-and-practices-for-building-chinese-wooden-arch-bridges-00303) |
| China | Qiang New Year festival | 2009 | [00305](https://ich.unesco.org/en/USL/qiang-new-year-festival-00305) |
| China | Meshrep | 2010 | [00304](https://ich.unesco.org/en/USL/meshrep-00304) |
| China | Watertight-bulkhead technology of Chinese junks | 2010 | [00321](https://ich.unesco.org/en/USL/watertight-bulkhead-technology-of-chinese-junks-00321) |
| China | Wooden movable-type printing of China | 2010 | [00322](https://ich.unesco.org/en/USL/wooden-movable-type-printing-of-china-00322) |
| China | Hezhen Yimakan storytelling | 2011 | [00530](https://ich.unesco.org/en/USL/hezhen-yimakan-storytelling-00530) |
| Colombia | Traditional Vallenato music of the Greater Magdalena region | 2015 | [01095](https://ich.unesco.org/en/USL/traditional-vallenato-music-of-the-greater-magdalena-region-01095) |
| Mauritania | Moorish epic T’heydinn | 2011 | [00524](https://ich.unesco.org/en/USL/moorish-epic-theydinn-00524) |
| North Macedonia | Glasoechko, male two-part singing in Dolni Polog | 2015 | [01104](https://ich.unesco.org/en/USL/glasoechko-male-two-part-singing-in-dolni-polog-01104) |
| Peru | Eshuva, Harákmbut sung prayers of Peru’s Huachipaire people | 2011 | [00531](https://ich.unesco.org/en/USL/eshuva-harakmbut-sung-prayers-of-perus-huachipaire-people-00531) |
| Portugal | Manufacture of cowbells | 2015 | [01065](https://ich.unesco.org/en/USL/manufacture-of-cowbells-01065) |

1. The Secretariat registered and acknowledged receipt of the nine reports duly submitted by the deadline of 15 December 2019, in compliance with paragraph 165 of the Operational Directives. The final reports are available at: <https://ich.unesco.org/en/7-periodic-reporting-usl-01144>. The present document includes an overview of the reports received and a set of draft decisions for the Committee’s consideration, with one for each report as follows:

| **Draft decision** | **Submitting**  **State** | **Element** | **Year of inscription** | **File No.** |
| --- | --- | --- | --- | --- |
| [15.COM 7.1](#Dec15COM7_1) | Brazil | Yaokwa, the Enawene Nawe people's ritual for the maintenance of social and cosmic order | 2011 | [00521](https://ich.unesco.org/en/USL/yaokwa-the-enawene-nawe-people-s-ritual-for-the-maintenance-of-social-and-cosmic-order-00521) |
| [15.COM 7.2](#Dec15COM7_2) | Indonesia | Saman dance | 2011 | [00509](https://ich.unesco.org/en/USL/saman-dance-00509) |
| [15.COM 7.3](#Dec15COM7_3) | Iran  (Islamic Republic of) | Naqqāli, Iranian dramatic story-telling | 2011 | [00535](https://ich.unesco.org/en/USL/naqqali-iranian-dramatic-story-telling-00535) |
| [15.COM 7.4](#Dec15COM7_4) | Iran  (Islamic Republic of) | Traditional skills of building and sailing Iranian Lenj boats in the Persian Gulf | 2011 | [00534](https://ich.unesco.org/en/USL/traditional-skills-of-building-and-sailing-iranian-lenj-boats-in-the-persian-gulf-00534) |
| [15.COM 7.5](#Dec15COM7_5) | Mali | Secret society of the Kôrêdugaw, the rite of wisdom in Mali | 2011 | [00520](https://ich.unesco.org/en/USL/secret-society-of-the-koredugaw-the-rite-of-wisdom-in-mali-00520) |
| [15.COM 7.6](#Dec15COM7_6) | Mongolia | Folk long song performance technique of Limbe performances - circular breathing | 2011 | [00543](https://ich.unesco.org/en/USL/folk-long-song-performance-technique-of-limbe-performances-circular-breathing-00543) |
| [15.COM 7.7](#Dec15COM7_7) | Mongolia | Coaxing ritual for camels | 2015 | [01061](https://ich.unesco.org/en/USL/coaxing-ritual-for-camels-01061) |
| [15.COM 7.8](#Dec15COM7_8) | Uganda | Koogere oral tradition of the Basongora, Banyabindi and Batooro peoples | 2015 | [00911](https://ich.unesco.org/en/USL/koogere-oral-tradition-of-the-basongora-banyabindi-and-batooro-peoples-00911) |
| [15.COM 7.9](#Dec15COM7_9) | United Arab Emirates | Al Sadu, traditional weaving skills in the United Arab Emirates | 2011 | [00517](https://ich.unesco.org/en/USL/al-sadu-traditional-weaving-skills-in-the-united-arab-emirates-00517) |

1. Despite the availability of the online interface of Form ICH-11 for reporting on the status of elements inscribed on the Urgent Safeguarding List, regrettably none of the nine reports in the current cycle were submitted using this interface. This year, the implementation of the new periodic reporting mechanism of the 2003 Convention was initiated, with the launch of the regional cycle of reporting in Latin America and the Caribbean and the revised online periodic reporting Form ICH-10. In accordance with the rollout of the online Form ICH-10 for periodic reporting, the use of the online Form ICH-11 is considered to be timely and pertinent. To this end, the Secretariat issued a letter in March 2020 to inform the State Parties concerned about the required submission of their next report and encourage them to use the online Form ICH-11. A reminder letter was also sent to the States Parties concerned in October 2020, requesting the contact information of the person in charge of coordinating the preparation of the report so that they could be provided with direct access to the online interface and practical guidance for preparing the country’s report. The use of the online interface is expected to facilitate and optimize the reporting process, as well as to enhance the assessment of the reports submitted by States through data generation and results-based reporting.
2. **General observations on the reports submitted for examination in 2020**
3. This part of the report presents the general observations and findings concerning the nine reports that were submitted for examination at this Committee session. It outlines the common trends and specific aspects related to safeguarding plans, and highlights some of the issues and challenges States encounter while safeguarding their elements.
4. This year being the seventh ordinary cycle of reports, the Committee is examining a set of first ordinary reports for elements inscribed in 2015, as well as a set of second ordinary reports for elements inscribed in 2011 and one third report following the submission of an extraordinary report two years after the inscription of the element. As the cycle of reports progresses and accumulates, it is important to ensure that the reports take into careful consideration the concerns raised by the Committee regarding the reports on the same element submitted in previous cycles. It has become crucial for States to include updated information in their reports on the present viability of the element in question and on the progress of the implementation of the safeguarding plan in order to appropriately evaluate the status of safeguarding of the element and to allow the Committee to offer States further guidance and suggestions as necessary. Furthermore, by fulfilling their reporting obligations, States Parties will be able to self-assess and re-orient their safeguarding efforts.
5. **Effectiveness of the safeguarding plan**. The reports received this year demonstrate the growing role of formal and non-formal education in the transmission of intangible cultural heritage. Due to diverse social and economic changes, transmission processes have been weakening in families, traditional community institutions and other informal social contexts, resulting in the development of various education and training measures. States are also faced with the need to adapt to contemporary methods of learning and transmission. In addition, various institutions and organizations are playing an important role in safeguarding efforts, including cultural houses and heritage interpretation centres, among others. The role of museums is prominent in several reports, serving as a cultural space for performance practices and educational, training and awareness-raising activities, including through exhibitions. The organization of festivals of a different scale is considered as a widespread safeguarding measure which is being increasingly applied; this is particularly relevant for traditional performing arts or oral traditions and expressions, while it is less suitable for social practices and rituals.
6. A number of reports addressed a broad scope of issues related to the safeguarding of elements of intangible cultural heritage. For instance, the transmission of the knowledge of making and playing traditional musical instruments proved to be significant for safeguarding related performing arts and rituals. The importance of safeguarding local languages as vehicles of intangible cultural heritage was also recognised in a number of cases. As witnessed in several reports, States are also making a great effort to ensure the economicsustainability of elements, especially in terms of the livelihood of tradition bearers. This is more prominent in cases of traditional craftsmanship, but it is also relevant for performing arts and other domains. Various funding schemes for practitioners have been put in place by central governments, local administrations, private bodies or non-governmental organizations, including support for the continued practice of intangible cultural heritage as an income-generating economic and professional activity. Efforts have also been made to increase the market demand for related products or services. Altogether, improving the economic conditions and social esteem of practitioners and bearers of elements has proven to be efficient in continuing their traditional practice.
7. Regarding the availability of financial resources and fundraising, States have expressed concerns about the existing constraints and funding priorities. As reported, funding is not equally accessible for the different types of safeguarding activities. For instance, funding may be available for research and documentation activities while lacking for ensuring the livelihood of practitioners. In other cases, research, capacity-building and documentation activities may not attract external funding, while support may be available for festivals and communication activities. In cases where financial resources are required for strengthening the viability of inscribed elements, States may consider requesting International Assistance from the Intangible Cultural Heritage Fund, as suggested by Article 20 (a) of the Convention. This year, there was one case where the use of International Assistance was reported, explaining its contribution to the safeguarding of the element and allowing the Committee to evaluate the impact of this international cooperation mechanism on the viability of the element.
8. **Community participation**. Several States have reported that the inscription of elements on the Urgent Safeguarding List has enhanced community stewardship over intangible cultural heritage and communities’ commitment to its safeguarding. Diverse participatory safeguarding measures are being developed, for instance ensuring community participation in the management structures for intangible cultural heritage safeguarding, or involving community members as researchers in documentation projects. The issue of gender balance is addressed in some reports. In some cases, the loss of gender balance among practitioners has been identified as a risk for the transmission of the element, therefore requiring safeguarding efforts with due attention to gender balance. Other reports suggested that an increased number of practitioners, and greater gender balance in its practice, has led to an enhanced appreciation of the element in society, including among youth. In this cycle, the safeguarding of the intangible cultural heritage of indigenous peoples is also addressed, demonstrating the role of intangible cultural heritage in raising a broader awareness in society about the ways of life of indigenous communities. Indigenous communities are also seen as bearers of knowledge and oral traditions associated with specific cultural and natural spaces.
9. **Viability and current risks**. In several cases, the viability of inscribed elements is threatened by broad environmental and socio-economic changes, such as urbanization, migration, changes in social practices and economic activities, and deforestation. As observed in several reports, the sustainability of elements of intangible cultural heritage may also depend on such factors as access to natural resources and raw materials or their association with the natural environment. The outflow of local community members, especially youth, to urban areas is also reported in many instances. In some cases, this has led to an enhanced promotion of elements of intangible cultural heritage through extensive dissemination measures. As a consequence, some elements that were traditionally practised by local communities at the regional level are now practised nation-wide, which has substantially amplified and diversified the scope of the community concerned. In the context of a nation-wide dissemination of elements, however, States Parties are asked to ensure that the communities concerned remain at the centre of the safeguarding efforts.
10. While presenting the enhanced viability of the inscribed element in their report, several States have expressed their desire to transfer the element from the Urgent Safeguarding List to the Representative List. This issue is addressed in three reports in this cycle: some acknowledge that the element concerned is no longer in need of urgent safeguarding and therefore point to the States’ will to proceed with its transfer, while others mention such a transfer as an objective of the updated safeguarding plan. Other reports in this cycle demonstrate that the viability of the element in question has been considerably enhanced, yet without envisaging its possible transfer in the near future. It is important to note that, in its [Decision 12.COM 14](https://ich.unesco.org/en/decisions/12.COM/14), the Committee invited States Parties to refrain from submitting requests for the transfer of an element from one List to the other or for the removal of an element from a List until clear and specific procedures and criteria have been created. Such procedures will be considered and discussed in line with the ongoing global reflection on the listing mechanisms of the 2003 Convention, which will continue until 2022. This reflection will allow the Committee and the General Assembly to take an informed decision on the effective use and examination of this reporting mechanism to determine the relevant procedures for the transfer and removal of elements already inscribed.
11. The Committee may wish to adopt the following overall decision:

DRAFT DECISION 15.COM 7

The Committee,

1. Having examined document LHE/20/15.COM/7,
2. Recalling Articles 7, 29 and 30 of the Convention concerning reports by States Parties and Chapter V of the Operational Directives,
3. Underlining the importance of reporting on updated and accurate safeguarding plans on the status of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, which represents a key monitoring tool for assessing the viability of elements at risk,
4. Thanks the States Parties that submitted their reports on time, welcomes the achievements reported by States Parties in implementing their safeguarding plans and invites them to continue their efforts to safeguard and transmit these elements as a matter of priority;
5. Regrets that several reports have not been submitted in time and further invites the States Parties that have not yet submitted their expected reports to fulfil their reporting requirements before submitting new nominations at the earliest opportunity, bearing in mind the deadline of 15 December 2020 in order for the Committee to examine these reports at its sixteenth session in 2021;
6. Also invites the States Parties to use the online interface of Form ICH-11 to report on the status of the elements in order to facilitate the processing and analysis of the information collected through the reports;
7. Acknowledges that this is the second cycle of reporting for seven elements inscribed in 2011 and underlines the importance of successive reports taking into account the recommendations of the Committee for the reports on the same element submitted in previous cycles, as well as of including updated information on the progress made with the implementation of the safeguarding plans since the previous report;
8. Takes note of the growing role of formal and non-formal education as well as of various institutions such as museums in enhancing the effectiveness of safeguarding plans and encourages reporting States to include information in future reports on how the different stakeholders involved contribute to the safeguarding efforts in this regard;
9. Further encourages States Parties that have benefitted from International Assistance under the Intangible Cultural Heritage Fund for safeguarding specific elements to report on this and invites those States in need of financial resources to implement their safeguarding plans for inscribed elements to request International Assistance from the Fund;
10. Emphasizes the primary role played by the communities, groups and individuals concerned, including indigenous communities, throughout all stages of the safeguarding as well as the reporting stage, and further invites States Parties to report on how their active participation in the safeguarding of the elements is being ensured;
11. Further acknowledges that the safeguarding of intangible cultural heritage could have a positive impact on gender equity and also encourages reporting States to pay particular attention in their reports to specific safeguarding measures that could enhance gender equity;
12. Encourages reporting States to address the broader environmental and socio-economic challenges that may be encountered in the implementation of the safeguarding plans of elements in their reports and how these challenges may affect the viability of the inscribed elements;
13. Also acknowledges the enhanced viability of certain inscribed elements, which have been reported to be no longer in need of urgent safeguarding, commends those States that have undertaken safeguarding measures to ensure their viability, however recalls [Decision 12.COM 14](https://ich.unesco.org/en/decisions/12.COM/14) to those States that expressed their desire to transfer elements from the List of Intangible Cultural Heritage in Need of Urgent Safeguarding to the Representative List of the Intangible Cultural Heritage of Humanity, which invites States Parties to refrain from submitting requests for such a transfer until clear procedures have been created;
14. Decides to submit to the General Assembly at its ninth session a summary of the reports of States Parties on the current status of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding examined during the current session.
15. **Assessments of the reports and draft decisions**

Brazil: ‘Yaokwa, the Enawene Nawe people's ritual for the maintenance of social and cosmic order’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=57519)*)*

1. The Yaokwa ritual is the longest of four ceremonial phases of the cosmic and socio-ecological cycle of the Enawene Nawe indigenous people. There are various roles in the community regarding the ritual, as masters and singers (sotakatare) and shamans (sotayliti), and the ritual depends on a vast and diverse musical repertoire. The village of the Enawene Nawe indigenous people, Halataikwa, is located in the basin of the Juruena river, the southern Amazon rainforest, and the ritual is closely linked to fishing practices, which are important to the community for the communication between humans and spirits.
2. At the time of inscription in 2011 ([Decision 6.COM 8.3](https://ich.unesco.org/en/Decisions/6.COM/8.3)), the Committee requested an extraordinary reporting on the safeguarding measures taken. Upon examining the first extraordinary report in 2013 ([Decision 8.COM 6.b](https://ich.unesco.org/en/Decisions/8.COM/6.b)), it decided that the next report would follow the normal four-year cycle. The second report was examined by the Committee in 2018 ([Decision 13.COM 7.b.3](https://ich.unesco.org/en/Decisions/13.COM/7.b.3)), and this is the third report submitted by the State Party on the status of the element.
3. **Effectiveness of the safeguarding plan**. The safeguarding activities were concentrated on participatory documentation and education, with the objective of fostering broader public awareness and respect for the ways of life of indigenous peoples, as well as interethnic exchange among different indigenous peoples. During the reporting period, financial assistance was only provided from the National Institute of Historic and Artistic Heritage (IPHAN), and a civil servant position in the city of Cuiabá, the capital of the state of Mato Grosso, was established to work with intangible cultural heritage. This was, however, deemed to be largely insufficient to meet the safeguarding needs, given the remoteness of the Enawene Nawe territory. Altogether, the inscription of the element has not ensured that the government of Brazil has given due priority to the safeguarding of the element. While the implemented activities have contributed to improving reflexivity and decision-making in the community as well as advancing its members’ research competences and project development skills, the viability of this complex element, which is intrinsically linked to the Amazonian forest biodiversity, remains at risk.
4. In its previous decisions [8.COM 6.b](https://ich.unesco.org/en/Decisions/8.COM/6.b) and [13.COM 7.b.3](https://ich.unesco.org/en/Decisions/13.COM/7.b.3) concerning the first and second reports – examined, respectively, in 2013 and 2018 – the Committee encouraged the State Party to pay attention to ensuring continuous community participation in the development and implementation of the safeguarding measures. In this regard, the safeguarding efforts undertaken encompass documentation based on partnerships between professional and community researchers as well as educational workshops organized with the participation of community members. The workshops were addressed to diverse audiences outside the community, including primary school pupils, the majority of whom were meeting indigenous people for the first time. Exchanges among the indigenous peoples of the Mato Grosso State were also favoured. The updated safeguarding plan is expected to continue promoting the element in the future, including through the establishment of a Cultural Reference Centre of Enawene Nawe People in Cuiabá, Mato Grosso.
5. **Community participation**. The Enawene Nawe people were consulted when developing the safeguarding measures, and a specific meeting was organized with the purpose of planning the activities. The participatory documentation activities were guided by masters, singers and shamans, as well as other collaborators from the community. This contributed to research-related exchanges in the mother tongue of the community, which could have a positive impact on the autonomous development and administration of future projects by the community, to be eventually carried out through the Enawene Nawe Indigenous Association. The Enawene Nawe people have expressed their needs for the future and preparatory meetings are envisaged to ensure that the activities proposed satisfy the community. As was the case for the preparation of the previous periodic report, due to the lack of human resources within the responsible government institution it was not possible to draft the periodic report with the participation of the Enawene Nawe people.
6. **Viability and current risks**. The major risks to the viability of the element are of an environmental and socio-economic nature, such as deforestation, extensive breeding, impoverishment of the soil, agrochemical pollution of the hydrographic network and water degradation upstream of the Juruena river and its affluents, disorderly urbanization and the building of numerous hydroelectrical stations. Among others, this has caused a shortage of fish in the river, making the traditional fishing practice impossible and occasionally delaying the traditional ritual ceremonies by several months. It has led the Enawene Nawe people to adapt and introduce new forms for the ritual. The construction of a new route between the indigenous village of Halataikwa and nearby towns has encouraged an outflow of indigenous people and a change in traditional alimentary practices, affecting the health conditions of the community, as well as a shift in their daily life interests from the village towards towns. The report, however, does not provide information on the reflections and reactions of the community members in relation to these social changes nor on how the viability of the element in general could be improved in the future.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 15.COM 7.1

The Committee,

1. Having examined document LHE/20/15.COM/7,
2. Recalling Chapter V of the Operational Directives and its Decisions [6.COM 8.3](https://ich.unesco.org/en/Decisions/6.COM/8.3), [8.COM 6.b](https://ich.unesco.org/en/Decisions/8.COM/6.b), and [13.COM 7.b.3](https://ich.unesco.org/en/Decisions/13.COM/7.b.3),
3. Expresses its thanks to Brazil for submitting, on time, its report on the status of the element ‘Yaokwa, the Enawene Nawe people’s ritual for the maintenance of social and cosmic order’, inscribed in 2011 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the continued efforts undertaken by the State Party to safeguard the element, especially through the participatory documentation of the Saloma ritual, involving and training Enawene Nawe community members as researchers, as well as through interethnic dialogue between indigenous communities and public awareness raising and fostering knowledge and respect for the ways of life of indigenous communities;
5. Invites the State Party to pursue its efforts to involve the Enawene Nawe community in defining and implementing safeguarding measures and monitoring the viability of the element and the threats to its safeguarding, and to ensure the necessary human resources for mediation, including through institutional partnerships;
6. Further invites the State Party to further develop its safeguarding strategy by moving beyond participatory documentation and awareness raising to promote intergenerational transmission through activities targeting the young members of the community concerned;
7. Further takes notethat social processes and environmental conditions, such as urbanization, deforestation and pollution, among others, remain the major threats to the viability of the element, and also invites the State Party to strengthen cooperation with public and private institutions and non-governmental organizations in order to ensure the long-term sustainability of the safeguarding measures, and to raise due attention in the respective policy sectors of the government with regards to environmental protection and the sustainable use of natural resources;
8. Recalls the importance of community participation in the safeguarding activities and throughout the reporting process, and encourages the State Party to ensure the participation of the Enawene Nawe people in the preparation of its future reports;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2023 about the required submission of its next report on the status of this element.

Indonesia: ‘Saman dance’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=57521)*)*

1. Saman dance, accompanied by sung poetry, which constitutes an inseparable part of the element, has traditionally been performed by men among the Gayo people. It is part of the cultural identity of its community and serves as a means of social integration, embracing the values of friendship, brotherhood, discipline, leadership, unity, cooperation and harmonious relations. The dance also serves as an informal educational tool. Within the Gayo community, the values associated with the dance are primarily transmitted through families, *Mersah* as a traditional community institution and *Balee* as a gathering place for practising Saman. Reciprocal visits between villages to practise Saman strengthen relationships and friendship ties among villagers and between villages. The dance has spread beyond the Gayo community and is now also practised by other ethnic groups.
2. The element was inscribed in 2011 ([Decision 6.COM 8.8](https://ich.unesco.org/en/Decisions/6.COM/8.8)) and the first report was examined by the Committee in 2017 ([Decision 12.COM 8.c.9](https://ich.unesco.org/en/Decisions/12.COM/8.c.9)). This is the second report submitted by the State Party on the status of the element.
3. **Effectiveness of the safeguarding plan**. Safeguarding activities in the period covered by the report were focused on the transmission and promotion of the element, and the number of dance groups and performances is growing. A record-breaking event featured a performance of more than 12,000 Saman dancers in 2017, supported by regional governments; the first Saman Culture Festival was organized a year later. Specially developed school programmes have been implemented to share knowledge on the dance. Communication via social media and websites has proved to be an effective means of disseminating information related to Saman dance and has had a positive effect on its promotion. Altogether, this has resulted in increased public awareness and understanding of the Saman dance.
4. In its previous decision [12.COM 8.c.9](https://ich.unesco.org/en/Decisions/12.COM/8.c.9) concerning the first report examined in 2017, the Committee encouraged the State Party to continue its efforts to support research studies on Saman and the transmission of Saman-related knowledge. In this regard, numerous studies have been carried out on the Saman dance, and publications have been issued to explain it. Training for various audiences, including *sanggar* (traditional arts training centres) managers, and training of trainers for Saman trainers have been organized, and the functioning of *sanggar* establishments has been supported. Activities to empower Saman groups have been implemented by central and regional governments, providing opportunities for performing the dance. Disseminating information and carrying out further studies about the Saman dance, as well as opening up additional space for cultural activities related to it, are at the core of the updated safeguarding plan. In its previous decision, the Committee also encouraged the State Party to continue its safeguarding efforts by completing the construction of a Gayo Art and Culture Centre. The present report, however, does not provide any information on this issue.
5. **Community participation**. For the safeguarding of the element, central and regional governments collaborate with communities, groups, individuals and non-governmental organizations. *Belah*, local communities based on lineage, have participated in the Saman competitions, and *Mersah* and *Balee* have been revitalized and strengthened, also involving youth in the Saman practice. Youth and student organizations have promoted and taught the Saman dance in their communities, schools, campuses and neighbourhoods throughout Indonesia. The Duta Saman Institute, a Jakarta-based institution established by young people, has reinforced the training and performance of Saman, and assisted the Saman community in carrying out safeguarding activities in several provinces. A programme of Saman ambassadors has also been developed as a form of cultural diplomacy, with the support of government officials, professional art communities and private individuals. The updating of the safeguarding plan was community-driven; it also involved youth and student communities along with the media. Various stakeholders and representatives of Saman communities from all over Indonesia have participated in preparing the report.
6. **Viability and current risks**. The social function of Saman as a unifying tool is growing both in the Province of Aceh, where it has traditionally been performed, and at the national level; increasingly practised in various other regions in Indonesia, the dance has strengthened both local and national identity, becoming a source of pride. Training and joint performances have also led to greater unity among various ethnic groups. However, since there is a difficulty experienced in the practice of spontaneous sung poetry that accompanies the dance, relevant trainings for *jangin* (poetry) and *nesek* (the art of poetry recital) have been provided. According to the nomination, the verses are mainly sung in the Gayo language, interspersed with Arabic, Acehnese and Indonesian; the present report, however, does not specify the use of this language in the practice of the Saman dance. Although public interest in Saman has been raised at various levels, its increased visibility has also brought challenges for enhancing the understanding of its specificity, and raised confusion with other sitting dances characteristic of the Province of Aceh.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 15.COM 7.2

The Committee,

1. Having examined document LHE/20/15.COM/7,
2. Recalling Chapter V of the Operational Directives and its Decisions [6.COM 8.8](https://ich.unesco.org/en/Decisions/6.COM/8.8) and [12.COM 8.c.9](https://ich.unesco.org/en/Decisions/12.COM/8.c.9),
3. Expresses its thanks to Indonesia for submitting, on time, its report on the status of the element ‘Saman dance’, inscribed in 2011 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, especially through diverse and collaborative safeguarding activities with support from the central and regional governments, and by enhancing the transmission of the Saman dance through traditional institutions and newly established organizations;
5. Further takes note of the growth of the Saman dance community, including the Gayo people and other ethnic groups, with the practice spreading in both rural and urban areas in the State Party and abroad, including among youth and student communities, resulting in an increased number of people who associate their cultural identity with the Saman dance;
6. Invites the State Party to continue its efforts to involve traditional community groups and institutions of the Gayo people in deciding upon the safeguarding measures, in order to ensure that Gayo communities are at the centre of the safeguarding efforts in the context of a growing emphasis on the nation-wide dissemination of the Saman dance;
7. Further invites the State Party to continue its efforts to ensure the role of central and regional governments as facilitators in enhancing and strengthening the activities of the Saman dance community and its organizations;
8. Encourages the State Party to continue to safeguard and develop the skills of sung poetry linked to the Saman dance, including the use of the Gayo language;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2023 about the required submission of its next report on the status of this element.

Iran: ‘Naqqāli, Iranian dramatic story-telling’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=57523)*)*

1. Naqqāli, Iranian dramatic story-telling has been practiced since ancient times as part of various rituals performed on different occasions of people’s lives and during national and religious events. Naqqāli has attracted men, women, older people and youth to its practice. Instructive stories are told through Naqqāli, conveying the concepts of kindness, philanthropism, equity, brotherhood, justice-seeking, protecting the rights of women and children and paying attention to the preservation of nature. Traditionally, the practice is transmitted orally by Naqqāls (dramatic story tellers) to their apprentices and is connected to the knowledge of traditional drawing, as well as the making and playing of traditional musical instruments.
2. The element was inscribed in 2011 ([Decision 6.COM 8.9](https://ich.unesco.org/en/Decisions/6.COM/8.9)) and the first report was examined by the Committee in 2016 ([Decision 11.COM 9.b.3](https://ich.unesco.org/en/Decisions/11.COM/9.b.3)). This is the second report submitted by the State Party on the status of the element.
3. **Effectiveness of the safeguarding plan**. The production of written, audio and visual content of Naqqāli has raised public awareness across the country, including among youth. Nationwide biennial Naqqāli festivals, competitions and exhibitions at various levels have also encouraged greater numbers of practitioners. Masters and amateurs from different age groups and genders have participated in these events, as well as in effective capacity-building activities related to the element. The presence of girls and women in Naqqāli as a professional field has increased considerably in recent years thanks to its attractiveness as a performance art, and their involvement has enhanced the viability of the element. Introducing Naqqāli through training at primary and secondary schools and the publication of educational books has been instrumental for ensuring the viability of the element among youth.
4. In its previous decision [11.COM 9.b.3](https://ich.unesco.org/en/Decisions/11.COM/9.b.3) concerning the first report examined in 2016, the Committee invited the State Party to expand the network of Naqqāli Houses and to establish a Naqqāli Foundation, and also encouraged it to continue to provide financial support to Naqqāls for their living costs. In this regard, the report states that the Iranian Naqqāli Foundation was established and has been developing a database gathering research on Naqqāli. Five new Naqqāli Houses have also been inaugurated in different provinces to assist in implementing the safeguarding measures. The transmission of Naqqāli has been enhanced by providing social security and sources of revenue to masters and practitioners and strengthening their livelihood. The updated safeguarding plan envisages continuing to create infrastructure for the safeguarding of the element and to enhance its intergenerational transmission.
5. **Community participation**. A healthy environment of cooperation and synergy has been established for the safeguarding of the element, involving governmental and semi-governmental institutions and local communities, groups and individuals, particularly Naqqāls and other bearers of the element, as well as researchers from fields including anthropology, education, theatre and future studies. Over the recent period, the involvement of associations and cultural non-governmental organizations has increased and resulted in effective safeguarding activities. The interest of young people in learning Naqqāli has recently grown, and the development of educational infrastructures, such as Naqqāli Houses, has had a positive effect on the involvement of youth. The importance of the participatory preparation of the periodic report has been explained to local communities, groups and individuals, and their participation and that of relevant institutions and associations have been ensured. Data were also collected at the level of provinces and further compiled at the central governmental level; however, the report lacks information on community participation in the process of updating the safeguarding plan.
6. **Viability and current risks**. As reported, the viability of Naqqāli has been considerably enhanced, and the number of Naqqāls has increased to a great extent. Since the inscription, some 300 people from across the country have been trained to become Naqqāls, 180 of whom are female. According to the State Party, the safeguarding measures implemented with governmental support, on the basis of cooperation among local communities and non-governmental organizations over the past two reporting periods, have had a great impact on the viability of the element, and the element is no longer at risk of disappearing. In light of the effectiveness of the safeguarding measures that have been implemented and the enhanced viability of the element, as presented in the report, the State Party proposes transferring the element from the Urgent Safeguarding List to the Representative List.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 15.COM 7.3

The Committee,

1. Having examined document LHE/20/15.COM/7,
2. Recalling Chapter V of the Operational Directives and its Decisions [6.COM 8.9](https://ich.unesco.org/en/Decisions/6.COM/8.9) and [11.COM 9.b.3](https://ich.unesco.org/en/Decisions/11.COM/9.b.3),
3. Expresses its thanks to Iran for submitting, on time, its report on the status of the element ‘Naqqāli, Iranian dramatic story-telling’, inscribed in 2011 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, especially by supporting the sustainable employment of Naqqāls and the transmission of Naqqāli, which has resulted in an increased number of practitioners and greater gender balance in its practice and enhanced the appreciation of the element in society, including among youth;
5. Further takes note that the State Party has established the Iranian Naqqāli Foundation and inaugurated five new Naqqāli Houses, developing the infrastructure to enhance the safeguarding of the element through research, education and promotion;
6. Invites the State Party to continue its efforts to enlarge the network of Naqqāli Houses, to strengthen the livelihood capacities of Naqqāls and other bearers of the element, to enhance intergenerational transmission, including through training at schools, and to ensure the participation of practitioners in developing the safeguarding measures;
7. Also takes note of the strengthened viability of the element and the State Party’s intention to propose the transfer of the element from the List of Intangible Cultural Heritage in Need of Urgent Safeguarding to the Representative List of the Intangible Cultural Heritage of Humanity;
8. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2023 about the required submission of its next report on the status of this element.

Iran: ‘Traditional skills of building and sailing Iranian Lenj boats in the Persian Gulf’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=57522)*)*

1. Traditional skills of building and sailing Iranian Lenj boats in the Persian Gulf is a culturally significant element throughout the southern regions of Iran, the northern coasts of the Persian Gulf and the Oman Sea. It plays an important role in the livelihood of local people, dependent on fishing and sailing. Captains (Nakhoda), sailors and the builders of wood-made Lenj boats are the main bearers of the element. Its traditional functions are, however, faced with the advent of modern vessels and maritime navigation technologies. The traditional skills of building and sailing are also linked to performances on various occasions and ceremonies like Nowruz Sayyad (start of the annual fishing period in June) and Nowruz (the Persian New Year) or the beginning of the solar calendar.
2. The element was inscribed in 2011 ([Decision 6.COM 8.10](https://ich.unesco.org/en/Decisions/6.COM/8.10)) and the first report was examined by the Committee in 2016 ([Decision 11.COM 9.b.2](https://ich.unesco.org/en/Decisions/11.COM/9.b.2)). This is the second report submitted by the State Party on the status of the element.
3. **Effectiveness of the safeguarding plan**. Financial assistance measures have been developed for Lenj boat owners, sailors, seafarers and craftsmen, which were employed to support the data collection and documentation of related knowledge and provide training to the younger generation. Research and publication activities have been expanded, radio and television programmes created, and an oral history collection with interviews with tradition bearers made available on social media. Schools, universities and other educational institutions have incorporated research related to the element into their curricula, and several museums have served as a space for related educational courses and cultural tours, organizing training and workshops in villages. A dedicated safeguarding centre for the element has been created and several capacity-building programmes for the revitalization and restoration of Lenj boats have been provided to local communities, tourism agencies and individuals, specializing in heritage-related tours and activities. Nowadays, most of the cultural tourists visiting southern regions of Iran visit Lenj boats-building workshops and experience sailing in these wood-made vessels. Overall, the safeguarding activities have led to a revived hope and encouragement to local communities for engaging in further knowledge transfer. Ceremonies and festivals, with their associated musical performances, have also played an effective role in promoting the element. Public awareness and knowledge of the element have increased to a large extent, and overall the safeguarding measures have had a positive impact.
4. In its previous decision [11.COM 9.b.2](https://ich.unesco.org/en/Decisions/11.COM/9.b.2) concerning the first report examined in 2016, the Committee encouraged increasing the number of Lenj workshops. In this regard, the report mentions that the number of workshops and Lenj boats has increased, as compared to the previous period. The Committee also invited the State Party to seek ways to reconcile modern and traditional methods of boat-building and navigation. In that respect, the report highlights that the Persian Gulf Maritime School has been established in Kong port, combining modern sailing skills with traditional knowledge, including the recognition of natural signs such as winds, water currents, astronomy and marine meteorology in the Persian Gulf. Within the updated safeguarding plan, further public awareness-raising and educational activities, as well as the establishment of safeguarding centres in other provinces, are planned. Continuous financial support for the livelihoods of bearers is also envisaged.
5. **Community participation**. Community-based groups and associations, cultural organizations, local municipalities and city and village councils, museums, tourism institutes, as well as captains and other individuals have undertaken efforts to safeguard the element. Established partnerships have led to a sense of cooperation and common ownership, and the documentation of the element is mentioned among the most collaborative measures to be implemented. The collaboration with scholarly experts and researchers from various disciplines has also supported safeguarding efforts. Diverse stakeholders, including the bearers of the element, have been involved in developing the updated safeguarding plan and at various stages of preparing the report, and information gathered at the provincial level was further consolidated at the central governmental level.
6. **Viability and current risks**. Governmental and provincial funds allocated have contributed to continuing research, building capacities through training, securing the livelihoods of older bearers of the element and enhancing career opportunities for the younger generation. The traditional skills of building and sailing Iranian Lenj boats are not, however, sufficiently accommodated within the standards of education in the maritime and shipbuilding industry and the relevant training centres. The availability of contemporary equipment also hampers the enthusiasm for learning and utilizing the traditional methods and gadgetry. Only a few young people are interested in acquiring the traditional skills, and the bearer community remains aged and small. A lack of profitability is another threat identified, and there is a need to continue creating career opportunities to attract professional interest. As acknowledged by the State Party, the safeguarding of the element requires more effective safeguarding measures. In addition, the report does not provide any information on the viability of the oral traditions and expressions, which are an important part of the element, such as related traditional sailing terminologies and stories and poems in Iranian languages and dialects.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 15.COM 7.4

The Committee,

1. Having examined document LHE/20/15.COM/7,
2. Recalling Chapter V of the Operational Directives and its Decisions [6.COM 8.10](https://ich.unesco.org/en/Decisions/6.COM/8.10) and [11.COM 9.b.2](https://ich.unesco.org/en/Decisions/11.COM/9.b.2),
3. Expresses its thanks to Iran for submitting, on time, its report on the status of the element ‘Traditional skills of building and sailing Iranian Lenj boats in the Persian Gulf’, inscribed in 2011 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, especially through the financial assistance of its governmental and local institutions to support the documentation, research, education, capacity building, awareness raising and revitalization of the element, as well as of its efforts to increase opportunities to ensure the livelihood of tradition bearers;
5. Further takes note of the role of educational and research institutions in the safeguarding process, including museums that serve as a space for awareness raising and training relating to the element, and of the establishment of the Persian Gulf Maritime School, which combines modern sailing skills with traditional knowledge;
6. Invites the State Party to continue its efforts to develop and implement innovative, effective and sustainable measures for the safeguarding of the element in the context of contemporary maritime and shipbuilding education and industry;
7. Encourages the State Party to take particular heed of the impact of tourism on the safeguarding of the element in order to prevent its decontextualization and to take due account in its safeguarding plan of any risks to the element as a result of increased tourism;
8. Further encourages the State Party to safeguard associated aspects of the element, including ceremonies and rituals, musical traditions and performances, as well as traditional sailing terminologies, stories and poems related to the element;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2023 about the required submission of its next report on the status of this element.

Mali: ‘Secret society of the Kôrêdugaw, the rite of wisdom in Mali’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=57910)*)*

1. Secret society of the Kôrêdugaw, the rite of wisdom in Mali, is an initiation rite dedicated to the quest for wisdom, immortality and spiritual guidance in community life. The Kôrêdugaw are a group of initiates who display wit and intelligence. They come from all social and professional backgrounds, and have different ethnicities, genders and religions. The Kôrêdugaw play the role of social mediators, deal with intra- and inter-community, as well as family and interpersonal conflicts, give advice, educate and prepare children for life in society, and accompany births, marriages and other events. The Kôrêdugaw wear spectacular and symbolic clothing and provoke laughter through behaviour characterized by gluttony and caustic humour. They are herbalists and traditional therapists, bearing knowledge of the virtues of plants. The transmission of the element takes place in families or through initiation, and annual initiation ceremonies take place during the hot season. The secret society of the Kôrêdugaw is practised mainly in the regions of Koulikoro, Sikasso and Ségou, and is an essential part of the cultural identity of the Bambara, Malinké, Senoufo, Minianka, Samogo and other communities.
2. The element was inscribed in 2011 ([Decision 6.COM 8.12](https://ich.unesco.org/en/Decisions/6.COM/8.12)) and the first report was examined by the Committee in 2016 ([Decision 11.COM 9.b.4](https://ich.unesco.org/en/Decisions/11.COM/9.b.4)). This is the second report submitted by the State Party on the status of the element.
3. **Effectiveness of the safeguarding plan**. The safeguarding measures implemented during the previous period have continued. Research, documentation and promotion activities have been carried out, including field work and the presentation of its results to communities, photography exhibitions and discussions at schools and universities, radio broadcasts in local languages, the publication of brochures and posters, and the organization of festivals. A particularly large audience was reached during the national heritage days in 2018 and 2019, and Kôrêdugaw were pre-selected as Living Human Treasures of Mali. They also participate in official and community gatherings at local and national levels. The safeguarding measures implemented have contributed to an enhanced recognition of the value of the element among communities, as attested to by the growing number of occasions when Kôrêdugaw are addressed for social mediation and therapeutic needs.
4. In its previous decision [11.COM 9.b.4](https://ich.unesco.org/en/Decisions/11.COM/9.b.4) concerning the first report examined in 2016, the Committee encouraged the State Party to continue developing solid cooperation between various local actors. In this regard, the present report demonstrates that a participatory approach to safeguarding has been continued, involving all the main local actors, such as bearer communities, administrative, political and customary authorities and Kôrêdugaw associations. According to the report, the major safeguarding objectives have been met and the results are satisfactory. However, it is difficult to precisely assess the effectiveness of the safeguarding plan during the reporting period, as the relevant information provided on the safeguarding plan is very similar to that contained in the previous report. There is a lack of updated information on the progress with the implementation of the plan since the previous report, with no clear distinction between the activities that were implemented prior to the submission of the first periodic report in 2015 and those that were carried out between 2016 and 2019. In addition, the report does not provide quantitative and qualitative data that could demonstrate the increasing number of practitioners and the growing interest of young people in the element. According to the updated safeguarding plan, the present measures are to be continued in the next period. In its previous decision, the Committee also encouraged the State Party to address the lack of financial resources required to implement all the planned safeguarding activities by mobilizing funds at the national and local levels, and exploring other funding possibilities through international cooperation mechanisms, including International Assistance from the Intangible Cultural Heritage Fund. In the report, however, the State Party indicates that no financial resources are currently available for the implementation of the updated safeguarding plan. To date, no International Assistance request to the Fund has been received from the State Party for this purpose.
5. **Community participation**. The capacities of the communities have been strengthened, with particular attention paid to women and youth. School pupils have been mobilized through parental associations and participate in the organization of Kôrêdugaw festivals. Local community representatives have been involved in the field work to document the practice. In each town, a commission for the safeguarding of intangible cultural heritage has been established, consisting of local administrative, political and customary authorities, their role being to raise awareness, provide advice and coordinate community participation. Community representatives have participated in developing the updated safeguarding plan and in providing data as well as validating the report.
6. **Viability and current risks**. The inscription has mobilized the interest of the customary authorities and strengthened the sense of ownership among the communities. The practice is being revitalized primarily through an increasing number of Kôrêdugaw associations, sustained by regular payments by members. The capacities of these associations have been enhanced, and the National Directorate of Cultural Heritage provides assistance. The results of the safeguarding are encouraging, favouring the appreciation of the customs of community life and reaffirming the communities’ desire to safeguard the element. Initiation practices are now being organized on a yearly basis in all the bearer communities concerned. The threats to the viability of the element – which are caused by changing ways of life, the loss of traditional values, the outflow to urban areas, difficulties with intergenerational transmission in families, and lucrative practices in relation to the element – have substantially diminished. However, there is still a need to mobilize financial and logistical resources for the continued implementation of the safeguarding activities.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 15.COM 7.5

The Committee,

1. Having examined document LHE/20/15.COM/7,
2. Recalling Chapter V of the Operational Directives and its Decisions [6.COM 8.12](https://ich.unesco.org/en/Decisions/6.COM/8.12) and [11.COM 9.b.4](https://ich.unesco.org/en/Decisions/11.COM/9.b.4),
3. Expresses its thanks to Mali for submitting, on time, its report on the status of the element ‘Secret society of the Kôrêdugaw, the rite of wisdom in Mali’, inscribed in 2011 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, especially through the continuous support provided to Kôrêdugaw associations, the participatory approach to research, the involvement of youth in organizing safeguarding activities, and a wide range of awareness-raising and educational activities, both within the communities and for larger audiences;
5. Invites the State Party to continue its efforts to address the lack of financial resources for the safeguarding of the element by mobilizing funds at the national and local levels, and to explore other funding possibilities through international cooperation mechanisms, including International Assistance from the Intangible Cultural Heritage Fund, and further invites the State Party to reflect the financial contribution of all funding sources in its future reports, including that of local municipalities and community associations;
6. Also invites the State Party to provide, in its next report on the status of this element, specific information on the implementation of safeguarding measures implemented between 2020 and the submission of this next report in 2023, as well as up-to-date information on the viability of the element;
7. Encourages the State Party to ensure the continuity of community participation in the monitoring, evaluation and innovation of the safeguarding measures in response to possibly changing needs for strengthening the viability of the element;
8. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2023 about the required submission of its next report on the status of this element.

Mongolia: ‘Folk long song performance technique of Limbe performances - circular breathing’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=57518)*)*

1. The Limbe is a side-blown flute made of hardwood or bamboo, traditionally used to perform Mongolian folk long songs. Using circular breathing, Limbe performers are able to produce wide-ranging melodies and to continue uninterrupted for twelve to twenty-five minutes. This technique is transmitted from practitioners to apprentices through non-formal and formal education, and Limbe performances are part of celebrations and festivals, such as Naadam – a traditional Mongolian festival, weddings and first hair-cutting ceremonies.
2. The element was inscribed in 2011 ([Decision 6.COM 8.15](https://ich.unesco.org/en/Decisions/6.COM/8.15)) and the first report was examined by the Committee in 2016 ([Decision 11.COM 9.b.5](https://ich.unesco.org/en/Decisions/11.COM/9.b.5)). This is the second report submitted by the State Party on the status of the element. International Assistance has also been granted from the Intangible Cultural Heritage Fund for research, documentation and training activities and the registration of Limbe performers. The request was granted by the Bureau of the thirteenth session of the Committee in 2019 (Decision [13.COM 3.BUR 4.5](https://ich.unesco.org/doc/src/ITH-18-13.COM_3.BUR-Decisions-EN.docx)), and the project is currently being implemented until January 2022.
3. **Effectiveness of the safeguarding plan**. Research and documentation activities have continued in this reporting period, leading to an enriched and annually updated information database regarding the element. Formal and non-formal training on the element has been developed and implemented for apprentices of various ages, and regular concerts have been organized for schoolchildren, students and parents. In addition, training on making Limbe instruments has been organized, and forty Limbe instruments have been made for apprenticeship purposes. Exhibitions and conferences, publications and open classes, cultural centres, as well as television and radio programmes have been dedicated to promoting the element. Performances of the element at traditional ceremonies are being revitalized, and the Limbe performances are now also part of cultural festivals, folk art festivals and competitions in Mongolia and abroad. Following the inscription, awareness about the element has been raised and its value and significance have increased in society.
4. In its previous decision [11.COM 9.b.5](https://ich.unesco.org/en/Decisions/11.COM/9.b.5) concerning the first report examined in 2016, the Committee invited the State Party to continue engaging in close collaboration with Limbe bearers, the Mongolian Association of Limbe Performers and other non-governmental organizations in the efforts to teach, study, research, disseminate and sustain the element. In this regard, various collaborative activities have been carried out, also involving local governments and educational and cultural institutions. According to the report, the governmental resources spent did not meet the demands of the safeguarding activities. Although the budget for safeguarding activities (including the state budget, international assistance and other donations) has doubled compared to the previous reporting period, there is a lack of resources for supporting the practitioners and ensuring their livelihood. Despite the limited resources, however, the safeguarding activities implemented have been highly effective. The Government of Mongolia has also worked towards developing a comprehensive policy for the safeguarding of intangible cultural heritage. In 2018, it began the monetary rewarding of distinguished intangible cultural heritage practitioners. The National Program for the Safeguarding of Intangible Cultural Heritage was also approved in 2019, and several activities in its action plan for the period up to 2023 are related to the element. The updated safeguarding plan encompasses novel research and awareness-raising initiatives and, depending on future safeguarding achievements, envisages the possibility of a transfer of the element from the Urgent Safeguarding List to the Representative List.
5. **Community participation**. Practitioners and apprentice bearers of the element (players and makers of Limbe musical instrument), their family members and local people, the Mongolian Association of Limbe Performers and other non-governmental organizations, educational and cultural organizations, including the Mongolian Theatre Museum, researchers, provincial and central governmental institutions, as well as a larger audience of Limbe performances, all play an active role in the safeguarding of the element and have been involved in preparing the report. The collective involvement of stakeholders played an important role in ensuring the viability of the element. The updated safeguarding plan has been prepared in collaboration with governmental and non-governmental organizations and with the participation of representatives of practitioners and researchers, each carrying out their respective responsibilities for the future safeguarding activities. The safeguarding plan also envisages a special role for female practitioners (who currently make up only 8 out of the total 168 practitioners) in conducting research, promotion, transmission and dissemination activities.
6. **Viability and current risks**. According to the report, the viability of the element has been ensured and the awareness of the general public increased. The number of practitioners has reached 40 (compared to 14 at the time of nominating the element) and there are 128 apprentices between the ages of 10 and 30 – 67 are learning the element through formal training while 61 are being trained non-formally. These numbers also include crafts persons who make the Limbe musical instrument. In addition, within the reporting period, the distribution of practitioners and apprentices within Mongolia has expanded to seven other provinces. However, for the acquired skills to be viable, there is a strong need for continuous training and Limbe performances. Further assistance is also required to secure the necessary funding, venue and availability of Limbe instruments for conducting apprenticeships. There is also a need to widely communicate the research results to enhance awareness raising among the general public. As reported, the viability of the folk long song technique of Limbe performances - circular breathing has increased; however, it has not yet been revitalized.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 15.COM 7.6

The Committee,

1. Having examined document LHE/20/15.COM/7,
2. Recalling Chapter V of the Operational Directives and its Decisions [6.COM 8.15](https://ich.unesco.org/en/Decisions/6.COM/8.15) and [11.COM 9.b.5](https://ich.unesco.org/en/Decisions/11.COM/9.b.5),
3. Expresses its thanks to Mongolia for submitting, on time, its report on the status of the element ‘Folk long song performance technique of Limbe performances - circular breathing’, inscribed in 2011 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, especially through its comprehensive policy development for the safeguarding of intangible cultural heritage and targeted measures aimed at ensuring the viability of the element;
5. Further takes note of the diverse range of measures implemented to research, document, raise awareness about and transmit the element with limited resources;
6. Invites the State Party to continue its efforts to support the bearers of the element, to sustain the transmission of the skills of making Limbe instruments, to revitalize the tradition of performing the folk long song technique of Limbe performances - circular breathing, and to enhance the gender balance in the practice of the element;
7. Also takes note of the ongoing International Assistance granted in 2018 and its contribution to research and apprenticeship programmes related to the element, and encourages the State Party to continue its fundraising efforts and develop synergies among various funding sources;
8. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2023 about the required submission of its next report on the status of this element.

Mongolia: ‘Coaxing ritual for camels’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=57517)*)*

1. Coaxing ritual for camels is practised in Mongolia in springtime to assist camel mothers to adopt the babies they have rejected or to accept breeding orphan baby camels. The ritual is grounded on hundreds of years of experience and knowledge gained by herders. It is a cultural custom and a method for increasing the number of a herd. The ritual involves singing and playing musical instruments, such as the horse head fiddle, jaw harp or flute. Through the lyrics and melody, it creates a social relationship between humans and animals. The main actors in the continuity of this element are camel herders, singers and musicians, groups of elders, and other community members, and the ritual is performed by both men and women. The knowledge and practice of the ritual and of caring for nature and animals are transmitted from elders to younger generations primarily through direct learning. The ritual thus has an important role in strengthening the connections between generations.
2. The element was inscribed on the Urgent Safeguarding List in 2015 ([Decision 10.COM 10.a.5](https://ich.unesco.org/en/Decisions/10.COM/10.a.5)) and this is the first report submitted by the State Party on the status of this element.
3. **Effectiveness of the safeguarding plan**. Field research has been carried out in several provinces of Mongolia to assess the current state of safeguarding of the element and to identify the risks to its viability. Apprenticeship training on the coaxing ritual has been provided for diverse audiences both in traditional settings and at cultural centres. Special attention has been paid to involving the youngest generations, for example through lectures and workshops at schools and at the Camel museum in Umnugovi province. The spring semester holiday for herders’ children has been extended to provide the possibility for school children to be with their families during the birth season of animals and to learn the coaxing ritual for camels. The ritual has been performed at an increasing number of local and national festivals, competitions and ceremonies. Public awareness has been raised, also through the media, favouring a sense of pride in the element. Financial and policy support has helped increase the number of camels, including at the provincial level for transportation purposes, and to revitalize customs related to camels in Mongolia, and the number of healthy grown baby camels as well as camel herds has been increasing. The government and local governing administrations and private donations have supported safeguarding activities, which were implemented in line with the National Program for Safeguarding Intangible Cultural Heritage; however, financial constraints have been a constant challenge. As reported, further support to practitioners and innovative ways for training and promoting the element are needed for future safeguarding. As for the updated safeguarding plan, it is expected to continue the existing research, training and promotion activities and to extend the geographical scope of the safeguarding activities beyond the Gobi region in Mongolia.
4. **Community participation**. Camel herders and practitioners are involved in the revitalization, transmission and promotion activities. Practitioners have guided training activities, including for learning to play traditional musical instruments used for the ritual, and have taught the coaxing ritual at secondary schools within special programmes on local culture. The registration of practitioners in a regularly updated information database has been carried out with their free, prior and informed consent. The involvement of bearers in local and national festivals, competitions and ceremonies has increased. However, according to the report, the involvement of various stakeholders in the safeguarding of the element needs to be increased. Practitioners, herders and musicians, together with the respective government institutions, local government administrations and other organizations have participated in updating the safeguarding plan and preparing the report.
5. **Viability and current risks**. Although the number of practitioners and apprentices has increased, the major risks for the viability of the element persist, such as rapid changes in the nomadic lifestyle, a decline in the traditional use of camels in nomadic life, a dramatic increase in migration from rural to urban areas and the rapid development of the mining sector in the Gobi region. The severe continental climate and the difficulty of herding have caused parents to encourage their children to choose other professions than pastoral husbandry. There is also less income from camel herding in comparison to other fields of activity. Girls are encouraged by their families to move to urban areas to study, and single young men remain the dominant group among herders. The loss of gender balance among young herders is identified as a risk for the safeguarding of the element. In addition, very few herder families have the musical instruments needed to transmit the knowledge and skills required to play them for the ritual.
6. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 15.COM 7.7

The Committee,

1. Having examined document LHE/20/15.COM/7,
2. Recalling Chapter V of the Operational Directives and its Decision [10.COM 10.a.5](https://ich.unesco.org/en/Decisions/10.COM/10.a.5),
3. Expresses its thanks to Mongolia for submitting, on time, its report on the status of the element ‘Coaxing ritual for camels’, inscribed in 2015 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts of Mongolia to support the transmission of the element, especially through direct apprenticeship and training programmes leading to an increased number of practitioners, and to provide opportunities for children to learn the coaxing ritual in their families and at school;
5. Invites the State Party to continue its efforts to safeguard diverse aspects of the element, including the knowledge and skills of playing traditional musical instruments, to address the community’s need for musical instruments used for the coaxing ritual, to enhance the gender balance in the safeguarding of the element and to provide financial and policy support to practitioners;
6. Further takes note of the increasingly diverse range of festivals and competitions organized to raise public awareness about the element, and further invites the State Party to consider the potential risk and impact of decontextualization on the safeguarding of the element;
7. Encourages the State Party to extend the geographical scope of the safeguarding activities within its territory and to continue building partnerships between the central government, local government administrations, educational and cultural organizations and practitioners;
8. Further encourages the State Party to continuously monitor the viability of the element and the impact of national and regional policies and measures on camel herding practices with the broad involvement of practitioners and other stakeholders;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2023 about the required submission of its next report on the status of this element.

**Uganda: ‘Koogere oral tradition of the Basongora, Banyabindi and Batooro peoples’** *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=57534)*)*

1. Koogere oral tradition of the Basongora, Banyabindi and Batooro peoples describes the wisdom of the reign of Koogere, a female chief who reigned in Busongora about 1500 years ago. The tradition encompasses sayings and narrations focusing on images of abundance as blessings for hard work and forms part of the collective memory of the Basongora, Banyabindi and Batooro communities. The story is also associated with several natural surroundings of the communities, such as the ancestral grazing lands and the Koogere forest. It is retold in the oldest forms of language expressions at family evening recreations around the fireplace and during collective activities such as handicrafts, cattle herding and long-distance travel. It is also expressed in poems and songs accompanied by traditional instruments during social and religious ceremonies. The Koogere oral tradition serves as a vehicle for the intergenerational transmission of the social philosophy of the communities.
2. The element was inscribed on the Urgent Safeguarding List in 2015 ([Decision 10.COM 10.a.8](https://ich.unesco.org/en/Decisions/10.COM/10.a.8)) and this is the first report submitted by the State Party on the status of this element.
3. **Effectiveness of the safeguarding plan**. The implementation of the safeguarding plan was constrained by a lack of resources and the plan had to be reviewed and updated to meet the funding realities. As reported, its implementation led to minimal results; however, it laid the foundation for a later full-scale implementation of the actions planned. A management committee for the implementation of the overall safeguarding plan was established immediately after the inscription. Mechanisms and strategies have been developed for raising resources and implementing the safeguarding plan; fundraising activities were prioritized and categorized; and funding proposals were developed. Minimal external resources were mobilized locally, and difficulties were met in coordinating small donations into a systematic and cohesive safeguarding intervention. As reported, critically needed actions such as research, capacity building and documentation do not sufficiently attract the attention of potential external funders, while mass actions like festivals and media programmes seem to be more appealing. Nevertheless, the activities implemented are assessed by the State Party as being effective under the circumstances with limited resources. The safeguarding activities that were accomplished included recording the narrations of four elderly master story tellers, securing critical knowledge of the element that will further feed into comprehensive documentation. Furthermore, the updated safeguarding plan envisages activities for further documentation, training, promotion and revitalization of cultural spaces for enactment and transmission, and pays due attention to the continuous monitoring of the element. There are, however, important concerns that were not addressed in the present report, such as the declining use of the indigenous language, Runyakitara (Runyoro-Rutooro), for the Koogere stories which was considered as one of threat factors to the element’s continued enactment according to the Committee’s Decision [10.COM 10.a.8](https://ich.unesco.org/en/Decisions/10.COM/10.a.8) for inscription.
4. **Community participation**. A stakeholder participatory programme management committee was established for planning and monitoring the implementation of the safeguarding plan, and the Basongora, Banyabindi and Batooro communities are represented therein through community institutions such as community associations, chiefdom institutions and the clans. The clans’ representative forum, which cuts across all communities, was established at the time of inventorying this element. Groups of practitioners have been identified in the communities, including writers, poets, folk dancers, storytellers and custodians of cultural sites, and their safeguarding plans were incorporated into the overall safeguarding plan. Several community meetings were held in each of the communities, thus ensuring broader participation; and community practitioners and groups have been involved in updating the safeguarding plan, determining the priority activities and identifying resource people who would provide the required knowledge. Community and clan leaders facilitated the visitations to master story tellers, and volunteer coordinators from the community institutions were designated for coordinating the activities at the community level. The implementation of the updated safeguarding plan is expected to be community driven, with due attention to age and gender balance in the management and execution of the activities. The development of the report was informed by community groups and individuals and the programme management committee reviewed and approved the draft report.
5. **Viability and current risks**. The level of viability and the threats for the safeguarding of the element have largely remained the same as at the time of inscription. Since the inscription, one of the practitioners with considerable knowledge of and skills associated with the Koogere oral tradition has passed away, and the three remaining master storytellers are elderly. Oral transmission of the tradition to young people is no longer effective as the use of the language of the Runyakitara (Runyoro-Rutooro) is also declining. There is an increasing dominance of formal training and education, and the transmission of this tradition is not adapted to new methods of learning. Socio-economic practices, such as handicraft sessions for women in pastoralist communities, communal cattle grazing and long-distance travelling on foot, are disappearing, and thus occasions for traditional narration are diminishing. Social spaces previously engaged for the enactment and transmission of the Koogere oral tradition have now been taken over by other forms of recreation. Natural and cultural spaces associated with traditions are losing their cultural meaning as the indigenous communities and the tradition bearers that used to live around these places, as reported, are being displaced.
6. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 15.COM 7.8

The Committee,

1. Having examined document LHE/20/15.COM/7,
2. Recalling Chapter V of the Operational Directives and its Decision [10.COM 10.a.8](https://ich.unesco.org/en/Decisions/10.COM/10.a.8),
3. Expresses its thanks to Uganda for submitting, on time, its report on the status of the element ‘Koogere oral tradition of the Basongora, Banyabindi and Batooro peoples’, inscribed in 2015 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts of Uganda to support the transmission of the element, especially through participatory safeguarding management and active community involvement, as well as through the implementation of safeguarding activities with limited resources, such as the documentation of critical knowledge relating to the element, and the prioritization of fundraising activities for safeguarding needs;
5. Invites the State Party to continue its efforts to implement the planned safeguarding activities, to mobilize the support of national institutions for safeguarding activities, to enhance the sustained contribution of local governments and to continuously monitor the viability of the element and address threats to its safeguarding;
6. Further invites the State Party to address in its next report the issue of the declining use of the Runyakitara (Runyoro-Rutooro) language as an important carrier of the values and knowledge practised and transmitted through the Koogere oral tradition;
7. Encourages the State Party to continue its efforts to address the lack of financial resources for the safeguarding of the element by mobilizing funds at the national and local levels, and to explore other funding possibilities through international cooperation mechanisms, including International Assistance from the Intangible Cultural Heritage Fund;
8. Further encourages the State Party to develop suitable education and training measures for the sustained transmission of the diverse aspects of the element, including the knowledge and traditions associated with cultural and natural spaces;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2023 about the required submission of its next report on the status of this element.

United Arab Emirates: ‘Al Sadu, traditional weaving skills in the United Arab Emirates’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=57524)*)*

1. Al Sadu, traditional weaving skills in the United Arab Emirates is a craft tradition practised by Bedouin women in desert communities to meet family needs, and an economic activity based on locally available natural resources. Raw materials are required for weaving, such as sheep wool, camel and goat hair and wood to make the traditional loom and spindle, later used to spin strong threads. Men also participate in shearing wool, cutting hair, collecting lint and making ropes. Several stages of the manufacturing of Al Sadu, such as the wool collecting, cleaning, dyeing, colouring, spinning, and finally weaving, are accompanied by spontaneous gatherings, the exchange of experiences and information, and nurturing knowledge. The handicraft is used for producing traditional tents (Bait Al Shaar), cushions, mattresses, clothing, and gear and decorations for camels and horses.
2. The element was inscribed in 2011 ([Decision 6.COM 8.21](https://ich.unesco.org/en/Decisions/6.COM/8.21)) and the first report was examined by the Committee in 2016 ([Decision 11.COM 9.b.6](https://ich.unesco.org/en/Decisions/11.COM/9.b.6)). This is the second report submitted by the State Party on the status of the element.
3. **Effectiveness of the safeguarding plan**. Significant steps have been taken to safeguard the element, particularly through training and marketing Al Sadu products, supporting practitioners and raising awareness. Diverse training initiatives have been implemented, including at schools and during festivals. The inclusion of Al Sadu learning in the curriculum at various educational stages is also under way. The capacities of the practitioners to market their products have been raised and promotional activities have been carried out. The demand for Al Sadu has increased, for instance by requiring camel racers to use Al Sadu products and using Al Sadu products as gifts presented by the national airline. This has led to greater visibility for the element, and this tendency is expected to continue. In addition, efforts have been made to legally protect the Al Sadu designs and locally made products. Innovative ways of developing Al Sadu have been pursued, including through new types of products (wallets, book bindings and others) and products for children. Support for practitioners has been provided by government institutions, foundations and other organizations, through grants, monthly salaries, in-kind support, and selling and promotional opportunities. Live demonstrations of the Al Sadu have taken place in festivals and exhibitions, and studies, films and various publications on Al Sadu have been released. The Al Sadu Heritage database has been completed. In order to monitor the safeguarding of the element, a number of surveys and studies have also been carried out.
4. In its previous decision [11.COM 9.b.6](https://ich.unesco.org/en/Decisions/11.COM/9.b.6) concerning the first report examined in 2016, the Committee invited the State Party to further develop the function of the element in contemporary society and encouraged it to expand its safeguarding activities to all seven emirates. In this regard, the report highlights that the Al Sadu Heritage Campaign has promoted the element across the entire geographical area of the United Arab Emirates, ensuring qualified practitioners across the country. The report also attests to the creativity and commitment of artisans and supporting organizations to respond to contemporary needs and tastes. The updated safeguarding plan envisages the continuity of the existing safeguarding measures, with the objective of further increasing the number of Al Sadu practitioners. In addition, a licencing system is planned to be launched to recognize their competencies and qualifications.
5. **Community participation**. Individuals and groups, practising families, organizations and government bodies have carried out safeguarding initiatives. Some community members have provided material support, and several non-governmental organizations have ensured training. The Houses of Artisans and Crafts Centres in various localities have served as space for Al Sadu workshops. The report was prepared with the participation of individual practitioners, governmental and non-governmental organizations, as well as a number of traders of Al Sadu products and suppliers of raw materials; however, information is missing in the report on community participation in the process of updating the safeguarding plan.
6. **Viability and current risks**. Al Sadu has become a viable element in terms of the numbers of practitioners, which have significantly increased, especially among youth, its intergenerational transmission, extensive training possibilities, the geographic distribution of the practices, and public awareness. In addition to the role played by families in passing down the weaving skills, the means for transmitting this knowledge have been enhanced and diversified for both adults and youth through various institutions and organizations, including at community centres in schools. Nowadays, many residents in and around urban centres are keen to highlight their cultural association with the craft by erecting Al Sadu tents in front of their modern homes and decorating them with traditional Al Sadu furnishings. The practice of Al Sadu skills has also responded to contemporary needs, and new and distinctive designs have been introduced by many artisans. In light of the effectiveness of the safeguarding measures that have been implemented and the enhanced viability of the element, as presented in the report, the State Party proposes transferring the element from the Urgent Safeguarding List to the Representative List.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 15.COM 7.9

The Committee,

1. Having examined document LHE/20/15.COM/7,
2. Recalling Chapter V of the Operational Directives and its Decisions [6.COM 8.21](https://ich.unesco.org/en/Decisions/6.COM/8.21) and [11.COM 9.b.6](https://ich.unesco.org/en/Decisions/11.COM/9.b.6),
3. Expresses its thanks to the United Arab Emirates for submitting, on time, its report on the status of the element ‘Al Sadu, traditional weaving skills in the United Arab Emirates’, inscribed in 2011 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, especially by strengthening the viability of the element in contemporary society, enhancing public awareness, supporting its practitioners, providing training possibilities and significantly increasing the number of bearers;
5. Further takes note of the diverse range of governmental, non-governmental and private organizations and individuals that contribute to the safeguarding of the element and the continuous efforts of the State Party to monitor its viability;
6. Invites the State Party to continue its efforts to integrate the learning of Al Sadu weaving skills in the school curriculum at various levels of education, and to encompass in its safeguarding efforts associated aspects of the element, including access to raw materials and the knowledge and skills on natural dyeing;
7. Further invites the State Party to sustain Al Sadu weaving across its territory, as traditionally practised by Bedouin communities in the desert environment and in urban settings, and to ensure the participation of various practising communities in developing safeguarding measures;
8. Encourages the State Party to take particular heed of the impact of over-commercialization on the safeguarding of the element in order to prevent its potential decontextualization and to take due account in its safeguarding plan of any risks to the element as a result of increased market demands;
9. Also takes note of the strengthened viability to the element and the intention of the State Party to propose the transfer of the element from the List of Intangible Cultural Heritage in Need of Urgent Safeguarding to the Representative List of the Intangible Cultural Heritage of Humanity;
10. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2023 about the required submission of its next report on the status of this element.