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Intangible Cultural Heritage

Representative List

ICH-02 – Form

1.a.1.1.1 REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline: 31 March 2023
for possible inscription in 2024**

*Instructions for completing the form are available at:
<https://ich.unesco.org/en/forms>*

A. State Party or States Parties

Republic of North Macedonia, Republic of Türkiye

B. Name of the element

B.1. Name of the element in the languages and scripts of the community(ies) concerned

North Macedonia: Традиционална изработка и свирење на гајда

Türkiye: Geleneksel Tulum Yapımcılığı ve İcrası

B.2. Name of the element in English

Traditional Bagpipe (Gayda/Tulum) Making and Performing

C. Name of the communities, groups or individuals concerned

North Macedonia: The bagpipe making and performing, in Macedonian language *Gajda* (гајда) is a very alive and wide spread tradition in the entire country. The communities concerned are bagpipe makers and performers as an individual, folk associations that include the bagpipe in their folk music performance and folk dances, teachers and professors that teach bagpipe playing in formal and informal education.

Türkiye: Bagpipe makers who have knowledge and skills of tanning the leather part, carpentering of “nav” part and reed, their women family members who are tailoring, dressing and ornamenting the body part, bagpipe performers and composers are concerned communities of the element. Teachers, trainers and academicians related to the element can also be considered as concerned communities, groups and individuals.

1. General information about the element

For Criterion R.1, States shall demonstrate that 'the element constitutes intangible cultural heritage as defined in Article 2 of the Convention'.

1.1. Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not to exceed 200 words

Bagpipe is a traditional woodwind instrument with distinguished physical and sound characteristic that is made and performed generally in the entire geographical territory of Macedonia including the entire territory of the Republic of North Macedonia, Eastern Black Sea and Thrace regions of Türkiye. It is called Gayda in Macedonian and Thrace region of Türkiye, "Tulum" in Eastern Black Sea region of Türkiye.

Bagpipe in North Macedonia consists of four parts: Melody pipe "Gajdarka or Surla", Drone Pipe "Buchalo, Brchalo or Horn", Blowing Pipe and an Air Reservoir "Mev, Meshina, Meshnica". Bagpipe in Türkiye consists of three parts: Melody pipe "Nav", Blowing Pipe "Dudula" and Body "Tulum". In both country boxwood, "Shimshir", is used for making melody pipe part. The air that is stored in the body part makes pressure to the reed. Opening and closing the holes on the reed by fingers make air to generate various sound vibrations.

The body is made from goat or sheep skin which is soaked in a mixture of water, corn flour, yoghurt and salt for a few days, after soaking it is inflated, hung and left for drying. At the end of the drying process, all parts and pipes are attached. In order to use the bagpipe for a long time without losing its sound quality, it should be kept away from humidity and hot environments.

The bagpipe repertoires are one of the main bearers of folk dance tradition. The bagpipe expresses varieties of music and dance repertoires of different cultural expressions in both countries. It is an instrument making loud sounds which arouses mainly happiness, joy and thrill as well as sadness and sorrow according to the subject of the events such as weddings, festivals, commemoration.

1.2. Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

Not to exceed 100 words

Traditional bagpipe makers, raw material providers who have knowledge and skills in bagpipe making, performers and academicians are the bearers and practitioners of the element. These bearers and practitioners of the element have an important role for transmission through informal way within family members of bagpipe makers and master-apprentice relationship in Submitting States. In informal education, the bagpipe tradition is transmitted as part of the local folk group repertoire, in cultural associations "KUDs", seminars and workshops in North Macedonia. Academicians in traditional music conservatories and institutions who give lectures and courses related to the element have also an important role in transmission through formal and non-formal education at public training centres in Türkiye.

1.3. How are the knowledge and skills related to the element transmitted today?

Not to exceed 100 words

The knowledge, skills and performing techniques of the element are transmitted in an informal way within the family of practitioners through word of mouth, observation and participation. It is also transmitted through master-apprentice relationship in ateliers. The element is transmitted in

the bagpipe families, cultural associations “KUDs”, youth cultural centres, summer workshops and seminars in informal education and as part of the formal educations in State music high schools and university’s faculties of music where playing techniques and different national repertoires are learned in North Macedonia. In Türkiye, Ministry of Culture and Tourism (MoCT) organize bagpipe making courses in cooperation with Ministry of National Education (MoNE) and local administrations. In universities and fine arts high schools; traditional music conservatories, institutions give lectures, organize workshops related to the element. In both Submitting States NGO’s also organize workshops, several summer camps related to wind instruments that include bagpipe making and performing.

1.4. *What social functions and cultural meanings does the element have nowadays for the communities concerned?*

Not to exceed 100 words

Bagpipe has been one of the most important instruments that brings community together in social activities for centuries. People gathering around practices of the element; share their happiness, joy, sadness and sorrow depending on the purpose of gatherings. The element, seen as symbol of cultural identity of people, is practiced in almost every other ICH customs and rituals such as weddings and festivals, harvesting and transhumance practices.

Many living festivities, celebrations and events in the rural areas ends with big round dance around the bagpipe player who stands in the middle of the dance circle. Even in the contemporary urban weddings the bagpipe player is invited to perform as part of the traditional culture thus giving a sense of belonging, strengthen social ties, solidarity and cooperation. The bagpipe repertoire has a strong cultural function connected with several most popular folk dances, it can vary on regional and local dance repertoires.

1.5. *Can the State Party or States Parties confirm that nothing in the element is incompatible with existing international human rights instruments?*

Not to exceed 50 words

Submitting States declare that the nothing in the element is incompatible with any international human rights instruments. The element does not have any components and implication that provoke hate and any discrimination. It can be practiced by people from all social backgrounds regardless of any age, gender, race and religion.

1.6. *Can the State Party or States Parties confirm that nothing in the element could be perceived as not compatible with the requirement of mutual respect among communities, groups and individuals?*

Not to exceed 50 words

In Submitting States, where the element evolved and is practiced was home to many different cultures throughout history. It is practiced in wide geographical range from Black Sea Region, Balkans and Caucasia. Thus, the element is a symbol for respecting cultural diversity and mutual respect and understanding.

1.7. *Can the State Party or States Parties confirm that nothing in the element could be perceived as not compatible with the requirement of sustainable development?*

Not to exceed 50 words

The element is compatible with the requirement of SDG by providing source of revenue and work for craftspeople and performers, transmitting traditional culture among youth, constituting key pillar of their education and shaping gender roles, identities and gender equality. It is practiced in various events and promotes peace, social cohesion and respect for cultural diversity, which are

compatible with SDG. It contains traditional knowledge and practices providing a source of resilience against changing climate conditions.

1.8. Are there customary practices governing access to the element? If yes, describe any specific measures that are in place to ensure their respect.

Not to exceed 100 words

No

1.9. Audiovisual materials about the element

- 10 recent photographs in high definition are submitted
- Form ICH-07-photo is attached to grant rights for the 10 photos submitted
- A video is submitted
- Form ICH-07-video is attached to grant rights for the video submitted

2. Contribution to visibility, awareness, dialogue and sustainable development

For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. In addition, States are encouraged, with reference to Chapter VI of the Operational Directives, to recognize the interdependence between the safeguarding of intangible cultural heritage and sustainable development.

Given its extensive nature, criterion R.2 will be assessed based on the information provided in the nomination file as a whole including the answers provided in this section.

Do communities concerned consider that the element contributes to the following?

- Food security
- Health care
- Quality education
- Gender equality
- Inclusive economic development
- Environmental sustainability including climate change
- Peace and social cohesion
- Others (please specify):

Provide explanations in support of the statement(s) made above, as appropriate.

Not to exceed 200 words

The bagpipe is well recognized among different communities with different repertoire from each country. In North Macedonia the main bearers of the bagpipe tradition are the Macedonians, but it is also recognized by all other ethnic communities that live in the country with respect to the different repertoire expressing diversity and similarities of cultural expression. The Festival of folk instruments and songs "Pece Atanasovski", named after the famous bagpipe player, was established in 1974 and still goes on as one of the most important festivals in the region, including lectures and workshops where knowledge and skills are transmitted to young players and international participants, thus promoting peace, respect for cultural diversity and social cohesion on national and regional level, as well as quality education with respect to gender equality.

There are many training activities of the element in formal and non-formal education. These activities are open and accessible to everyone without any discrimination of age, gender and social background. Bagpipe can be made and performed by both women and men.

Filiz Ilkay Balta and Bajsa Arifovska are famous women bagpipe performers who are inspiring many women to practice the element.

Since the element is practiced in wide geographical range from Balkans, Black Sea Region to Caucasia, it gathers people from different social backgrounds and cultures around peace and social cohesion in various activities and events.

Considered as a rural musical instrument in the past, and made by raw materials, the element is in cohesion with nature and provide for an environmental sustainability. Viability of the element is tied with sustainability of these environmental and climate conditions.

States are encouraged to submit audiovisual materials that convey the communities' voice in support of the statements made above.

Materials (written, audio-visual or any other way) are submitted

3. Safeguarding measures

For Criterion R.3, States shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'.

What safeguarding measures are put in place to protect and promote the element? Include in your answer the communities' role in the planning and implementation of measures described.

Not to exceed 500 words

North Macedonia: The inscription of the bagpipe tradition on national level was initiated by bagpipe practitioners and teachers, who also proposed safeguarding measures. Since 1974 the state regularly supports the annual Festival "Pece Atanasovski" held in the birth village of the famous bagpipe practitioner with status as a festival of national value. In formal education, the course on bagpipe playing is included in the curriculums of the State music high schools and Faculties of music art since 2000. In informal education, the bagpipe tradition is learned in KUDs, Folk groups, Youth cultural centres and several international summer seminars and workshops on Macedonian traditional music held by renowned musicians. The most spontaneous transmission of knowledge of making and playing bagpipe is still present in the communities' family circles.

The bagpipe has been a subject of many ethnoorganological fieldwork and scholarly researches resulting with books and papers, including bagpipe melodies, published mostly by the Institute for folklore in Skopje. There are also many archived and recent recordings (LPs, CDs, DVDs, Youtube) with bagpipe melodies and traditional dances, which also serves as a learning material.

In general, the awareness of the bagpipe tradition as an ICH element and as part of the community cultural identity is very high and recognized on national and local level. All safeguarding measures and plans are proposed and implemented by practitioners and bearers on different level (communities, NGOs and academicians), and supported by the State.

The safeguarding plan proposed includes continuity and straightening the current activities and mechanisms, but also:

- Mapping and networking of bagpipe makers;
- Workshops on bagpipe tradition as an ICH element and as a platform for sustainable development in regions that are famous for bagpipe tradition;
- Supporting the existing and new festivals on local and national level;
- Including the bagpipe as an ICH in the educational programs as part of the process of "Teaching and learning with ICH"
- With initiating and organizing international activities, promoting the bagpipe tradition as an element that unites different ethnic communities from Balkan and Trace region, thus

contributing to promoting the similarities in different cultural expressions on wider European level.

Türkiye: The element has already been safeguarded by State, local administrations, NGOs in cooperation with bearers and practitioners, following safeguarding measures have been put into place:

- Bagpipe making and performing workshops have been organizing by MoCT, local administrations, universities in cooperation with related NGOs, bagpipe masters and performers. These workshops are recorded and published online in order to reach wide audiences from different regions.
- MoNE is organizing bagpipe performing courses.
- Field researches have been conducted periodically by MoCT, the data and musical completions obtained from these researches are registered to Folk Culture Information and Documentation Centre aiming to raise awareness of the element.
- Traditional Bagpipe Festivals have been organizing in various cities, such as Rize, İstanbul and Artvin, annually by financial and technical support of MoCT, local administrations and NGOs.
- Bagpipe making and performing have been in the curriculums of fine arts high schools, conservatories, faculties of music at universities.

MoCT and ICH Board of Rize Province organised a meeting for preparation of the nomination file and action plan for safeguarding measures with the participation of bearers, practitioners, NGOs, academicians and local administrations between 7-8 March 2023 in Çamlıhemşin where the element is mostly practiced. In this meeting, listed below, safeguarding measures were proposed and decided by participants. Their consents were taken and they were informed about the procedures of multinational nomination file.

- Bagpipe performing courses will also be held online aiming to access more participants.
- Field researches will continue to be conduct in the regions where the element is practiced, the data will be published online to raise awareness of the element at national level.
- A cultural space will be built in the provinces where the element is practiced.
- An anthology book will be published including bagpipe playing methods, notes of compilations and knowledge and skills of bagpipe making.
- Traditional Bagpipe Festivals will be organized in various cities at international level and the main theme will be environmental sustainability and climate, peace and mutual understanding around the unifying power through the sound of bagpipe.

North Macedonia-Türkiye

- Joint field researches will be made in both countries for common publications related to the element.
- Exchange programs will be organised for conservatoire students, masters and performers between both countries for sharing and developing knowledge and skills.
- Special bagpipe performing events will be organised in cooperation with both countries in traditional celebrations such as Hidrellez.

4. Community participation in the nomination process and consent

For Criterion R.4, States shall demonstrate that ‘the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent’.

4.1. Describe how the communities, groups or individuals concerned have actively participated in all stages of the preparation of the nomination.

Not to exceed 300 words

North Macedonia: Lead by the Directorate for protection of cultural heritage a working group on preparing the dossier was established with participants from the Institute for folklore (licensed Institution for safeguarding ICH on national level), professors and researchers of the bagpipe making and performing, and bagpipe practitioners. A network of communication between each member of the working group and their connection with the proposed ICH element was established providing information and consents from all levels including the Chair of the board of the national Festival for traditional music and dance “Pece Atanasovski”. Practitioners contacted the famous and the best bagpipe maker who contributed in the preparation of the photo and video material. An intensive communication via e-mails, interviews and meetings was established between 28 February and 13 of March. The collaboration between experts, practitioners and other stakeholders provided for relevant information for fulfilling the Macedonian contribution in the dossier. The enclosed statements by members of the concerned community were written with and express free, prior and informed consent for possible inscription of the element on the UNESCO RL list.

Türkiye: A joint working group was established for the preparation of the dossier in cooperation with the MoCT, Rize ICH Board bearers, practitioners and academicians. The working group provided the necessary information and concrete safeguarding measures for the nomination file via e-mail, online meetings and interviews. Practitioners in the working group also shared their own visual materials and contributed to the preparation of the documentary video and photographs. The MoCT and ICH Board of Rize organised a meeting for preparation of the nomination file in Rize in 7-8 March 2023. In this meeting Türkiye’s parts for the nomination file were written by experts, bearers, practitioners and representative of NGOs. The participants of the community wrote their consent letters and statements for sustainable development goals.

Türkiye-North Macedonia: There were online meetings between both countries for preparation of the joint nomination file with the participation of the related communities, NGOs and experts. In those meetings joint nomination file was prepared by the participants.

Consent (written, audio-visual or any other way) to the nomination of the element from the communities, groups or individuals concerned is attached in support to the description above

4.2. Community organizations or representatives concerned

Contact person for the communities:

North Macedonia:

Title (Ms/Mr, etc.): Mr. PhD. Prof.
Family name: Dautovski
Given name: Dragan
Institution/position: UKIM, Faculty of music Art, Skopje/Professor on Traditional music instruments and Ethnoorganology, Chair of the Department on music theory and pedagogy
Address: Ul. Dobromir Hrs, 6a, 1000 Skopje
Telephone number: +38970270462
Email address: dautovski.d@gmail.com

Other relevant information:

Türkiye:

Title (Ms/Mr, etc.): Mr.
Family name: Kosanoğlu
Given name: Halil
Institution/position: Head of The Foundation of Education, Culture and Social Assistance of Villages of Mekaleskirit
Address: Kavak, Güllü Köyü yolu 53780 Dikkaya, Çamlıhemşin/Rize
Telephone number: + 90 0539 948 84 53
Email address: mekaderkoy@hotmail.com

Other relevant information:

Title (Ms/Mr, etc.): Mr.
Family name: Gültan
Given name: Metin
Institution/position: Head of The Çamlıhemşin Education and Culture Association
Address: Meşrutiyet Caddesi Çanakkale Apt,36/18 Kızılay/ Ankara
Telephone number: + 90 312 419 39 78
Email address: www.camlihemsin.org
Other relevant information:

Contact information for main community organizations or representatives, non-governmental organizations or other bodies concerned with the element are attached, and their details can be published on the website

of the Convention as part of the nomination

5. Inventory

For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11 and 12 of the Convention.

5.1. *Name of the inventory(ies) in which the element is included*

North Macedonia: National register of cultural heritage

Türkiye: Intangible Cultural Heritage National Inventory of Türkiye

5.2. *Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French*

North Macedonia: Ministry of Culture, Directorate for Protection of Cultural Heritage

Türkiye: Kültür ve Turizm Bakanlığı-Araştırma ve Eğitim Genel Müdürlüğü/ Ministry of Culture and Tourism- General Directorate of Research and Training

5.3. *Reference number(s) and name(s) of the element in the relevant inventory(ies)*

North Macedonia: No:45- 4209/1-19 Традиционалното знаење и вештини на изработка и свирење на гајда (Traditional knowledge and skills for making and playing on bagpipe)

Türkiye: Reference Number: 1.007.06-Tulum Yapımı ve İcrası/Bagpipe Making and Performing

5.4. *Date of the element's inclusion in the inventory(ies)*

North Macedonia: 04 February 2020

Türkiye: 07 December 2020

Is the information concerning the updating and periodicity of the inventory(ies), as well as the participation of communities, groups and NGOs concerned to the inventorying process, included in the periodic report on the implementation of the Convention?

Yes, the information is included in the periodic report. Specify in the box below the year in which that report was submitted

No, the information is not included in the periodic report. Provide information in the box below

Not to exceed 200 words

North Macedonia: 15/12/2021

Türkiye: 15/12/2021

An extract of inventory(ies) in English or in French and in the original language, if different, is submitted

6. Correspondence and signature

6.1. Designated contact person

Provide the contact details of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.


Title (Ms/Mr, etc.):	Mr.
Family name:	KAYNAKCI
Given name:	Ahmet Gökhan
Institution/position:	Ministry of Culture and Tourism-General Directorate of Search and Training
Address:	Kültür ve Turizm Bakanlığı İsmet İnönü Bulvarı No: 32 06100 Emek/Ankara-Türkiye
Telephone number:	+90 312 4707800
Email address:	ahmet.kaynakci@ktb.gov.tr
Other relevant information:	gokhan.kaynakci@gmail.com , ahu_ucar@hotmail.com

6.2. Other contact persons (for multinational nomination only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

Title (Ms/Mr, etc.):	Mrs.
Family name:	Stojkova Serafimovska
Given name:	Velika
Institution/position:	Institute for Folklore "Marko Cepenkov"
Address:	ul Ruzveltova No. 3 ,1000 Skopje Republic of North Macedonia
Telephone number:	+ 38 989268352
Email address:	lika73@yahoo.com
Other relevant information:	

6.3. Signature on behalf of the State Party or States Parties

Türkiye:	
Name:	Okan İBIŞ
Title:	Director General
Date:	30.01.2023
Signature:	

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

Republic of North Macedonia:

Name: Mrs. Bisera Kostadinovska Stojchevska

Title: Minister of Culture, President of the National Commission for UNESCO of the Republic of North Macedonia

Date: 31.03.2023

Signature:

