



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

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**ITH/15/10.COM/Decisions
Windhoek, 4 December 2015
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**CONVENTION FOR THE SAFEGUARDING OF THE
INTANGIBLE CULTURAL HERITAGE**

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

**Tenth session
Windhoek, Namibia
30 November to 4 December 2015**

DECISIONS

DECISION 10.COM 2

The Committee,

1. Having examined document ITH/15/10.COM/2 Rev.,
2. Adopts the agenda of its tenth session (Windhoek, Namibia, 30 November to 4 December 2015) as follows:

Agenda

1. Opening
2. Adoption of the agenda
3. Observers
4. Adoption of the summary records of the ninth session of the Committee
5. Amendment to the Rules of Procedure to include provisions governing voting by secret ballot
6. Reports of States Parties
 - a. Examination of the reports of States Parties on the implementation of the Convention and on the current status of elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity
 - b. 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
 - c. Reports of States Parties on the use of International Assistance from the Intangible Cultural Heritage Fund
7. Reports of the Committee and Secretariat
 - a. Report by the Committee to the General Assembly on its activities (June 2014 to June 2016)
 - b. Report by the Secretariat on its activities
8. Draft plan for the use of the resources of the Intangible Cultural Heritage Fund in 2016–2017
9. Voluntary supplementary contributions to the Intangible Cultural Heritage Fund
10. Report of the Evaluation Body on its work in 2015
 - a. Examination of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding
 - b. Examination of nominations for inscription on the Representative List of the Intangible Cultural Heritage of Humanity
 - c. Examination of requests for International Assistance
11. Modification of the name of an inscribed element
12. Establishment of the Evaluation Body for the 2016 cycle
13. Number of files submitted for the 2016 cycle and number of files that can be treated in the 2017 and 2018 cycles

14. Draft amendments to the Operational Directives on:
 - a. Safeguarding intangible cultural heritage and sustainable development
 - b. Referral option
 - c. Schedule of non-governmental organizations accreditation
15. Follow-up to decisions and resolutions adopted by the Committee and the General Assembly at their previous sessions
 - a. Expert meeting on a model code of ethics
 - b. Guidelines for the treatment of correspondence with regard to periodic reports
 - c. Follow-up on audits and evaluations
16. Accreditation of new non-governmental organizations and review of accredited non-governmental organizations
17. Date and venue of the eleventh session of the Committee
18. Election of the members of the Bureau of the eleventh session of the Committee
19. Other business
20. Adoption of the list of decisions
21. Closure

DECISION 10.COM 3

The Committee,

1. Having examined document ITH/15/10.COM/3,
2. Recalling Rules 8.1, 8.2 and 8.3 of the Rules of Procedure of the Intergovernmental Committee,
3. Authorizes the participation, as observer, in the eleventh, twelfth and thirteenth sessions of the Committee, of the Arab League Educational, Cultural and Scientific Organization (ALECSO) and authorizes the participation, as observer, in the eleventh, twelfth, thirteenth and fourteenth sessions of the Committee, of the International Centre for Research and Documentation on African Traditions and languages (CERDOTOLA).

DECISION 10.COM 4

The Committee,

1. Having examined document ITH/15/10.COM/4,
2. Adopts the summary records of the Committee's ninth session contained in this document.

DECISION 10.COM 5

The Committee,

1. Having examined document ITH/15/10.COM/5,
2. Recalling Chapters VII and X of the Rules of Procedure and its Decision 9.COM 11,
3. Decides to amend its Rules of Procedure as annexed in this decision.

ANNEX

Rule 39 Conduct of voting

- 39.1 No change.
- 39.2 No change.
- 39.3 A vote by roll-call shall also be taken if it is requested by two or more States Members of the Committee before the voting begins.
- A A decision by secret ballot
- 39.4 A decision shall be voted on by secret ballot whenever two or more States Members shall so request. The vote by secret ballot shall prevail over any other proposed voting conduct.
- 39.5 Before the vote begins, the Chairperson shall appoint two tellers from among the delegates present to scrutinize the votes cast.
- 39.6 When the counting of the votes is completed and the tellers have reported to the Chairperson, he shall announce the results of the ballot bearing in mind that the voting will be recorded as follows:
- From the total number of States Members of the Committee will be deducted:
- a) the number of States Members of the Committee absent, if any;
 - b) the number of blank ballot papers, if any;
 - c) the number of invalid ballot papers, if any.
- The remaining number will constitute the number of votes recorded.
- B Elections of the members of ad hoc consultative bodies and subsidiary bodies by secret ballot
- 39.7 Elections shall be conducted by secret ballot except that, where the number of candidates within geographical distribution is the same as or less than the number of seats to be filled, the candidates shall be declared elected without the need to hold a ballot.
- 39.8 Before the election begins, the Chairperson shall appoint two tellers from among the delegates present; he shall hand to them the list of candidates. He shall announce the number of seats to be filled.
- 39.9 The Secretariat shall prepare for each State Member of the Committee an envelope without any distinguishing mark and separate ballot papers, one for each of the electoral groups. The ballot paper for each vacant seat or electoral group shall bear the names of all the candidates in that electoral group.
- 39.10 Each State Member of the Committee shall cast its vote by encircling the names of those candidates for which it desires to vote.
- 39.11 The tellers shall collect from each State Member of the Committee the envelope containing the ballot papers and shall count the votes, under the supervision of the Chairperson.
- 39.12 The absence of any ballot paper in the envelope shall be considered an abstention.

- 39.13 Ballot papers on which more names have been circled than there are seats to be filled as also those containing no indication as to the intention of the voter shall be considered invalid.
- 39.14 The counting of the votes for each electoral group shall take place separately. The tellers shall open the envelopes, one by one, and shall sort the ballot papers into electoral groups. The votes cast for the candidate shall be entered on lists prepared for that purpose.
- 39.15 The Chairperson shall declare elected those candidates who obtain the greatest number of votes up to the number of seats to be filled. If two or more candidates obtain the same number of votes, and, as a result, there are still more candidates than seats to be filled, there shall be a second secret ballot restricted to those candidates who obtained the same number of votes. If in the second ballot two or more candidates obtain the same number of votes, the Chairperson shall draw lots to decide the elected candidate.
- 39.16 When the counting of the votes is completed, the Chairperson shall announce the results of the ballot separately for each of the electoral groups.

DECISION 10.COM 6.a

The Committee,

1. Having examined document ITH/15/10.COM/6.a,
2. Recalling Articles 7, 29 and 30 of the Convention concerning reports by the States Parties and Chapter V of the Operational Directives, as well as its Decisions 9.COM 5.a and 9.COM 13.a,
3. Expresses its sincere appreciation to the States Parties that submitted periodic reports for the 2015 reporting cycle and requests the Secretariat to inform States Parties concerned by the 2016 cycle at least 12 months prior to the respective deadline for submission of periodic reports in either working language of the Committee or, if possible, in both languages, as well as in other languages;
4. Regrets that it was not able to examine half of the reports expected for the current cycle, invites those States Parties that have not yet submitted their reports, particularly those that are now more than a year overdue, to duly submit them at the earliest convenience and encourages States Parties to fulfil their reporting requirements before submitting new nominations;
5. Welcomes with satisfaction the 'Overview and summaries of the 2015 reports of States Parties on the implementation of the Convention and on the current status of elements inscribed on the Representative List' as presented in Annex I of document ITH/15/10.COM/6.a, invites the Secretariat to complete it by mentioning States Parties where appropriate, and, once completed and approved, encourages the States Parties to widely disseminate it among all relevant stakeholders, including non-governmental organizations;
6. Thanks the Russian Federation, a State non party to the 2003 Convention, for having submitted a report on the status of two elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity and takes note of the progress made in their safeguarding presented in Annex II of document ITH/15/10.COM/6.a;
7. Takes note with appreciation of the increasing attention given by States Parties to the challenges and difficulties they face in implementing the Convention as this can represent a monitoring tool for their own future reports, as well as a guidance for other States facing similar difficulties when searching for possible solutions;
8. Commends the States Parties that take intangible cultural heritage into account in their development plans and strategies and encourages them to further engage themselves in the

years to come in the safeguarding of their living heritage as an effective contribution to the sustainable development goals;

9. Reiterates that States Parties are to actively involve the communities not only in the safeguarding of their intangible cultural heritage but also in its monitoring and future developments through active participation in the preparation of their periodic reports, as provided in paragraphs 157 and 160 of the Operational Directives, particularly while reporting on elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity;
10. Encourages States Parties to engage in multi-stakeholder consultations in the preparation of their reports and to continue their efforts in including in their periodic reports information provided by relevant non-governmental organizations, research institutes and centres of expertise and invites them to emphasize in their reports the role of non-governmental organizations and civil society organizations in the safeguarding of the intangible cultural heritage;
11. Takes note of the different experiences, challenges and lessons learned reported by numerous States Parties in the transmission as well as formal and non-formal education of intangible cultural heritage, and encourages all States Parties to take stock of these experiences and continue reflecting on their own approaches and on how to improve them in order to be able to report on these issues in their future reports;
12. Encourages all the States Parties to collaborate actively through bilateral, regional and international exchanges and to reflect such cooperation in the periodic reports;
13. Further encourages States Parties to give more emphasis in their reports to gender roles and responsibilities within intangible cultural heritage practices and the specific measures adopted to safeguard them, especially when reporting on elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity;
14. Recalls that the periodic reports submitted to the cycles preceding 2015 were not subject to the guidelines for the treatment of correspondence from the public or other concerned parties with regard to nominations, as introduced in Decisions 7.COM 15 and 9.COM 5.a, and requests the Secretariat to take this into consideration in the preparation of abstracts of the reports submitted in the previous four cycles, particularly to avoid any language which may not be in conformity with the spirit of the Convention;
15. Requests the Secretariat to provide a cumulative focus on measures taken by States Parties concerning the integration of intangible cultural heritage and its safeguarding in cultural and other policies in the overview and summaries of the 2016 reports;
16. Welcomes the Secretariat's initiative to prepare an abstract for each report submitted under this cycle and requests the Secretariat to continue this practice and prepare abstracts of the reports that will be presented in the 2016 cycle, as well as of those that were submitted in the previous four cycles, and for the latter to make them available on the website of the Convention as soon as they will be ready together with those of the current cycle;
17. Delegates its authority to the Bureau to take a decision on revised 'Overview and summaries of the 2015 reports of States Parties on the implementation of the Convention and on the current status of elements inscribed on the Representative List' and to submit it to the General Assembly.

DECISION 10.COM 6.b

The Committee,

1. Having examined document ITH/15/10.COM/6.b,
2. Recalling Articles 7, 29 and 30 of the Convention concerning reports by the States Parties, and Chapter V of the Operational Directives,

3. Thanks the State Party that submitted its ordinary report on time and invites the States Parties that have not yet submitted their expected reports to duly submit them at the earliest opportunity, and in any case no later than 15 December 2015 in order for the Committee to examine them at its eleventh session in 2016;
4. Commends the two States Parties that have submitted their extraordinary reports as requested at the time of inscription during its eighth session and acknowledges that they have provided adequate responses to the specific concerns raised in the respective decisions;
5. Regrets that several reports have not been submitted in due time and encourages the States Parties that have not yet submitted their reports to fulfil their reporting requirements before submitting new nominations;
6. Takes note of the progress made by all the reporting States to effectively implement the safeguarding plans included in the nomination files and/or adopted after inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, and invites them to pursue their efforts and to fully involve the communities concerned in the safeguarding of these elements;
7. Requests the Secretariat to include the possibility of updating the safeguarding plan proposed in section 3.b of the nomination Form ICH-01 in the report of a State Party on the current status of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding by including a similar section (inspired by section 3.b) in the Form ICH-11;
8. Decides to submit to the General Assembly 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 in the current session.

DECISION 10.COM 6.b.1

The Committee,

1. Having examined document ITH/15/10.COM/6.b,
2. Recalling Chapter V of the Operational Directives and its Decision 5.COM 5.4,
3. Expresses its thanks to Croatia for submitting its report on the status of the element 'Ojkanje singing', inscribed in 2010 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 revitalize and safeguard the element, in particular through encouraging traditional modes of oral transmission, as well as newer approaches taken by cultural associations and through the promotion of the element in festivals, performances and other events in the context of community life;
5. Invites the State Party to ensure the long-term viability and sustainability of the element, in particular through providing sufficient state funding for this purpose, and appropriate repartition of available funds between the various safeguarding activities and beneficiaries;
6. Encourages the State Party to assess the role of tourism entities in promoting the element and performances of Ojkanje singing in order to avoid commodification or denaturation of the element;
7. Reiterates its encouragement to other States and communities with similar forms of singing to collaborate actively in the opportunities for international exchange that are proposed by the State Party;
8. Requests the Secretariat to inform the State Party twelve months prior to the deadline of 15 December 2018 for the submission of its next report on the status of this element.

DECISION 10.COM 6.b.2

The Committee,

1. Having examined document ITH/15/10.COM/6.b,
2. Recalling Chapter V of the Operational Directives and its Decision 8.COM 7.a.5,
3. Expresses its thanks to Guatemala for submitting its report on the status of the element 'Paach ceremony', inscribed in 2013 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the continued efforts by the State Party to safeguard the element and, in particular, its attempts to involve bearers, communities and cultural associations in inventorying and other safeguarding activities, and to encourage new recruits to the element;
5. Encourages the State Party to pursue its efforts to ensure that bearers are included in the decision-making process and that local promotional activities for the element are not dominated by an external cultural organisation;
6. Invites the State Party to develop new strategies for supporting modes of transmission that are better suited to the Maya-Mam people, including information, training and sensitisation of the bearers to obtain their free, prior and informed consent;
7. Further invites the State Party to provide funding for priority measures in the safeguarding plan such as documentation and recording and to make sure that those activities that are community-funded be carried out efficiently;
8. Further encourages the State Party to consider establishing a permanent fund for safeguarding activities by local authorities;
9. Decides that its next report will follow the normal four-year cycle, in conformity with paragraph 161 of the Operational Directives, and will therefore be expected on 15 December 2017;
10. Requests the Secretariat to inform the State Party twelve months prior to the deadline of 15 December 2017 for the submission of its next report on the status of this element.

DECISION 10.COM 6.b.3

The Committee,

1. Having examined document ITH/15/10.COM/6.b,
2. Recalling Chapter V of the Operational Directives and its Decision 8.COM 7.a.12,
3. Expresses its thanks to Uganda for submitting its report on the status of the element 'Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda', inscribed in 2013 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the continued efforts undertaken by Uganda to safeguard the element and, in particular, its proactive approach towards the participatory design of the safeguarding plan and mechanisms for effective participation of the communities and stakeholders concerned in their implementation;
5. Invites the State Party to continue developing its fund-raising strategy to ensure that reliance on external donors does not drive safeguarding priorities, and that community-funded projects have a reliable source of funding and human resources for continuous implementation;
6. Encourages the State Party to continue to address the loss of knowledge among bearers of the rituals and ceremonies, and the decline in observance of the practice by addressing external factors affecting this element, such as the declining use of the Runyoro-Rutooro language;

7. Decides that its next report will follow the normal four-year cycle, in conformity with paragraph 161 of the Operational Directives, and will therefore be expected on 15 December 2017;
8. Requests the Secretariat to inform the State Party twelve months prior to the deadline of 15 December 2017 for the submission of its next report on the status of the element.

DECISION 10.COM 6.c

The Committee,

1. Having examined document ITH/15/10.COM/6.c,
2. Recalling Article 24.3 of the Convention,
3. Expresses satisfaction that developing countries continue to be the main beneficiaries of International Assistance from the Intangible Cultural Heritage Fund and particularly those in Africa;
4. Thanks beneficiary States for submitting final or progress reports for projects that benefit from International Assistance under the Intangible Cultural Heritage Fund;
5. Appreciates the impact that the assistance brought to the beneficiary States for safeguarding intangible cultural heritage present in their territories and encourages them to continue to ensure the sustainability and enhancement of the results of the projects;
6. Notes with satisfaction the promising initial results of the first emergency international assistance provided through the Intangible Cultural Heritage Fund as a contribution to the reconstruction and social cohesion and encourages Mali to continue its efforts in this direction despite the contextual difficulties;
7. Congratulates Kenya and Uganda for submitting nominations to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding as a result of the preparatory assistance granted;
8. Requests States Parties to use the ICH-04-Report Form when reporting on the use made of the assistance provided;
9. Invites States Parties to explore the possibilities of increasing voluntary contributions to the Intangible Cultural Heritage Fund with a view to supporting those States Parties who may be in need of technical and financial assistance to prepare and develop also their inventories of intangible cultural heritage at the national level.

DECISION 10.COM 7.a

The Committee,

1. Having examined document ITH/15/10.COM/7.a,
2. Recalling Article 30 of the Convention,
3. Welcomes the two States that have ratified the Convention since the fifth session of the General Assembly, encourages States non Parties to ratify it and requests the Secretariat to continue its efforts to promote the ratification;
4. Adopts the provisional report on its activities between the fifth and sixth sessions of the General Assembly as annexed to the document ITH/15/10.COM/7.a;
5. Delegates to the Bureau the authority to approve the final report to be updated before the next session of the General Assembly.

DECISION 10.COM 7.b

The Committee,

1. Having examined document ITH/15/10.COM/7.b,
2. Welcomes the new structure of the report of the Secretariat by performance indicators;
3. Commends the Secretariat for its initiatives to ensure the effective implementation of the decisions of the Committee, the effective organization of statutory meetings and its steady progress towards the longer-term expected results over the past biennium, and takes note with interest of a number of improvements made in the working methods of the Secretariat such as the provision of Technical Assistance, summary for periodic reports and the timely treatment of nominations;
4. Welcomes with satisfaction the expanded reach and continued effectiveness of the global capacity-building programme and also appreciates the regular review, adaptation and enrichment of its content and format to respond effectively to major implementation challenges at the national level, while noting the effort of the Secretariat in establishing a follow-up and evaluation mechanism for capacity-building activities to generate data on their effectiveness;
5. Thanks the States Parties that have generously provided extrabudgetary support to make the global capacity-building strategy possible and to support the other statutory functions of the Secretariat and invites States Parties to offer further support, particularly in the form of contributions to the sub-fund for enhancing the human resources of the Secretariat in order to allow it to address longer-term efforts, including in-kind human resource contributions;
6. Further welcomes the initiative from the Secretariat to develop a fully renovated website that facilitates access to existing information, and encourages the Secretariat and States Parties to continue exploring the possibilities of further developing online tools to broaden the outreach and networking;
7. Appreciates the efforts of the Secretariat to coordinate the growing network of category 2 centres and stimulate their ability to contribute effectively to UNESCO's strategic objectives in the field of intangible cultural heritage, and encourages the Secretariat to strengthen the cooperation with UNESCO Chairs in the field of intangible cultural heritage.

DECISION 10.COM 8

The Committee,

1. Having examined document ITH/15/10.COM/8,
2. Recalling Article 7(c) of the Convention and Resolution 5.GA 7 of the General Assembly,
3. Decides to base the draft plan for the use of the resources of the Fund for the periods of 1 January 2016 to 31 December 2017 and 1 January to 30 June 2018 on the total unrestricted operating reserves available as of 31 December 2015, including any unused balance;
4. Submits for approval to the General Assembly the plan for the use of the resources of the Fund, as included in annex of this decision and proposes to the General Assembly to provisionally allocate for the first semester of 2018 one fourth of the amount established for the two-year period from 1 January 2016 to 31 December 2017;
5. Recalls that the payment of assessed compulsory contributions is, as per Article 26 of the Convention, an obligation incumbent on States having ratified the Convention, thanks the States Parties who have already made their contributions and calls upon the other States Parties to ensure that their contributions are paid as soon as possible;

6. Delegates to its Bureau the authority to decide upon the utilization of the funds allocated under item 3 of the Plan, 'Other functions of the Committee', on the basis of specific proposals to be prepared by the Secretariat;
7. Authorizes the Secretariat, when utilizing the funds allocated under item 3 of the Plan, to make transfers between activities included within the specific proposals approved by the Bureau up to a cumulative amount equivalent to 2% of the initial total allocation proposed to the General Assembly for this purpose, informing the Members of the Bureau in writing, at the session following such action, of the details and reasons for these transfers;
8. Takes note of the Secretariat's efforts to apply the Organization's cost recovery policy when using the resources of the Fund, in the direction set by 195 EX/Decision 5 (IV) (C) to bring the recovery of costs for management staff time related to the implementation of extrabudgetary projects to 2% of the total regular staff costs;
9. Further decides to set the amount of the Reserve Fund at US\$1 million;
10. Requests the Secretariat to revise the Form ICH-04 in such a way that it better reflects the provisions in Article 21 of the Convention regarding the forms of International Assistance.

ANNEX

Draft plan for the use of the resources of the Fund		
For the period 1 January 2016 to 31 December 2017, as well as for the period 1 January to 30 June 2018, the resources of the Intangible Cultural Heritage Fund may be used for the following purposes:		% of the total amount
1.	International Assistance, comprising the safeguarding of the heritage inscribed on the Urgent Safeguarding List, preparation of inventories and support for other safeguarding programmes, projects and activities;	59.00%
2.	Preparatory assistance for nomination files for the Urgent Safeguarding List, as well as for proposals for the Register of Best Safeguarding Practices and international assistance requests;	5.50%
3.	Other functions of the Committee as described in Article 7 of the Convention, aimed at promoting the objectives of the Convention and encouraging and monitoring its implementation, in particular through strengthening capacities for effectively safeguarding intangible cultural heritage, raising awareness of the importance of such heritage, providing guidance on best safeguarding practices and updating and publishing the Lists and the Register of Best Safeguarding Practices;	20.00%
4.	Participation in the sessions of the Committee, its Bureau and its subsidiary bodies of experts in intangible cultural heritage representing developing States Members of the Committee;	2.25%
5.	Participation in the sessions of the Committee and its consultative bodies of experts in intangible cultural heritage representing developing States that are Parties to the Convention but not Members of the Committee;	2.75%
6.	Participation in the sessions of the Committee, its Bureau and its consultative bodies of public or private bodies, private persons, notably members of communities and groups, that have been invited by the Committee to advise them on specific matters, as well as experts in intangible cultural heritage representing accredited NGOs from developing countries;	4.50%

7.	The costs of advisory services to be provided at the request of the Committee, including support to developing States whose representatives have been appointed to the Evaluation Body;	6.00%
	Sub-total	100%
8.	To build up the Reserve Fund referred to in Article 6 of the Fund's Financial Regulations.	U\$24,190
Funds that have not been committed at the end of the period of this Plan are carried over to the next financial period and shall be allocated in accordance with the Plan approved by the General Assembly at that time.		

DECISION 10.COM 9

The Committee,

1. Having examined document ITH/15/10.COM/9 and its annexes,
2. Recalling Article 25.5 of the Convention and Chapter II of the Operational Directives,
3. Further recalling Decisions 7.COM 18, 8.COM 12 and 9.COM 7,
4. Commends the National Commission of the People's Republic of China for its generous offer of a voluntary supplementary contribution to the Intangible Cultural Heritage Fund to support the organization in 2016 of a preliminary meeting of experts to lay the foundation upon which an overall results framework of the Convention could be constructed;
5. Accepts with gratitude the generous contribution of the National Commission of the People's Republic of China, approves its specific purpose and requests the Secretariat to ensure the proper organization of the expert meeting;
6. Expresses its concern on the non-receipt of new voluntary supplementary contributions to the Intangible Cultural Heritage Fund to support the programmatic framework of the 2014-2017 Complementary Additional Programme entitled 'Strengthening capacities to safeguard intangible cultural heritage for sustainable development' since its last session while noting the commitment of the Government of Catalonia (Spain) to offer a contribution to further support Mauritania, Morocco and Tunisia within this scope;
7. Acknowledges the significant and pioneering support that Norway provided to the global capacity-building strategy while regretting that the supplementary voluntary contribution accepted in 2012 was reduced by 5%;
8. Takes note that Brazil and Viet Nam have to date, not been able to honour the offers that it approved in 2013 and invites them to inform the Secretariat of the status of these outstanding contributions at the earliest opportunity;
9. Further takes note that States, as well as other entities, have made use of different forms of support, financial or in-kind, such as earmarked supplementary voluntary contributions to the Intangible Cultural Heritage Fund or to the sub-fund for enhancing the human capacities of the Secretariat, Funds-in-Trust, appropriations to the Regular Programme or loaned personnel;
10. Thanks all the contributors that have generously supported the Convention and its Secretariat, since its last session, namely the Abu Dhabi Tourism & Culture Authority, Azerbaijan, Burkina Faso, Catalonia (Spain), China, Japan, Monaco, the Netherlands, Norway, Portugal, Turkey, the Hamdan Bin Mohammed Heritage Centre (United Arab Emirates) and the Association for the Safeguarding of the Intangible Cultural Heritage (Italy);
11. Encourages other contributors to consider the possibility of supporting the Convention, in particular through the Intangible Cultural Heritage Fund, while inviting them to disburse their

contribution on time and therefore shorten as much as possible the time lapse between their offer and the payment of the announced contributions, thus allowing for smooth and timely implementation of activities;

12. Requests the Secretariat to report, at its eleventh session, on the progress of implementation of any voluntary supplementary contributions it may have received since its last session.

DECISION 10.COM 10

The Committee,

1. Recalling Chapter I of the Operational Directives,
2. Having examined documents ITH/15/10.COM/10, ITH/15/10.COM/10.a, ITH/15/10.COM/10.b and ITH/15/10.COM/10.c, and the files submitted by the respective States Parties,
3. Commends the submitting States for the diversity of intangible cultural heritage presented during this cycle and congratulates in particular those submitting States having presented nominations that can serve as models for future submissions;
4. Expresses its satisfaction with the work of the newly established Evaluation Body as a single body which allows greater coherency and consistency in the evaluation across different mechanisms of the Convention and is thankful to its members for their efforts and for the quality of the present report;
5. Appreciates the assistance of the Secretariat during the work of the Evaluation Body;
6. Renews its concern that the number of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, proposals to the Register of Best Safeguarding Practices and requests for International Assistance continue to be limited;
7. Invites States Parties to pay careful attention to the different purposes of the Lists and to the associated criteria when elaborating the nomination;
8. Recalls that the purpose of the Representative List is to ensure better visibility and awareness of the intangible cultural heritage in general, and to encourage dialogue which respects cultural diversity and therefore encourages the States Parties, when responding to criterion R.2, to clearly elucidate among the possible consequences of inscription those related to this overall purpose, while ensuring that responses to other criteria support such information;
9. Further recalls that the Urgent Safeguarding List offers international recognition of specific threats to the viability of an element and should be accompanied by a well-elaborated safeguarding plan that adequately responds to those threats for a certain period of time following the inscription;
10. Requests the Secretariat, in conformity with Decision 8.COM 5.c.1, to develop alternate, lighter ways of sharing safeguarding experiences to complement the Register of Best Safeguarding Practices;
11. Notes with appreciation the work of the Secretariat in compiling a new aide-mémoire for International Assistance making accessible the issues discussed by past bodies and the Committee and related decisions, and reaffirms its invitation to States Parties to take full advantage of all three existing aides-mémoires when preparing future submissions;
12. Takes note that the issue of adequate description of the contours of the community or group persists, particularly when nominations cover both an entire country or many sub-groups but also when they concern a part of the community, and reminds States Parties of the importance of providing a sufficiently detailed and comprehensive description of the communities, groups or, if applicable, individuals concerned and their participation in the elaboration of the nomination, and be consistent in this regard throughout the file;

13. Further reminds States Parties that free, prior and informed consent above all means 'consent to the nomination of the element, as formulated in the file', instead of support for the element itself, its merits and/or its recognition by the international community;
14. Further appreciates the efforts of submitting States to address the contribution of the safeguarding of intangible cultural heritage to sustainable development, notably in terms of conflict resolution, peacebuilding, environmental sustainability, gender equality or enhancement of local economies, and encourages States Parties to continue elaborating submissions that address these aspects, thus contributing to the objectives of the Convention;
15. Welcomes the growing submission of multinational nominations and, in reference to Decision 9.COM 10, decides that such nominations must demonstrate the awareness of all stakeholders concerned regarding the shared nature of the proposed element, their commitment to the multinational character of the nomination, as well as their participation and mutual cooperation in safeguarding measures;
16. Further invites submitting States, when elaborating multinational nominations, to include all sub-groups sharing the same practices and traditions in their varied contexts across national boundaries, when appropriate, and to make use of the online tool introduced by the Secretariat to encourage multinational nominations;
17. Reiterates, as emphasized in Decision 9.COM 10, the need to avoid inappropriate expressions or vocabulary that are not in line with the spirit of the Convention or may provoke misunderstanding among communities or groups and affect dialogue and mutual respect;
18. Acknowledges the importance of the involvement of children in the transmission and enactment of intangible cultural heritage, and calls upon future Evaluation Bodies to continue reflecting on this involvement including challenging aspects such as the issue of child labour;
19. Further Invites submitting States nominating elements that involve oral traditions to provide translation of lyrics and verse in order to achieve greater overall audience understanding, thus encouraging dialogue and mutual respect beyond national and language boundaries;
20. Also reiterates that identification and definition of the various elements of the intangible cultural heritage are among the most important safeguarding obligations of States Parties and a prerequisite for nomination, and considers that, while each State Party is free to draw up one or more inventories in a manner geared to its own situation as stipulated in Article 12 of the Convention, the extract of the inventory provided in the nominations and the corresponding section in the nomination file taken together should:
 - a) demonstrate that the inventory concerned relates clearly to living heritage;
 - b) demonstrate that the inventory concerned meets the requirements laid out in Article 11 of the Convention with regard to the participation of communities, groups and relevant non-governmental organizations and if necessary, research institutes, and centres of expertise, in the elaboration and updating of the inventory, and include the demonstration of such participation;
 - c) demonstrate that the inventory concerned meets the requirements laid out in Article 12 of the Convention with regard to regular updating, indicating the periodicity and modality of updating, understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein;
 - d) indicate the name of the inventory concerned and the entity responsible (not necessarily at the national level) for maintaining and updating it, the date of inclusion of the element in the inventory and its reference;
 - e) contain in the extract of the inventory provided more information than a name of the element in a list or just a few lines of description; in particular, the name of the communities, groups or, if applicable, individuals concerned, their geographic location and

the range of the element should be specified and not contradict those described in the nomination form;

21. Decides that criterion R.5/U.5 will not be considered satisfied if the relevant extracts of inventories and the corresponding section in the nomination taken together do not respect the above-mentioned guiding principles; the information contained in these extracts should be considered as complementary to the information included in the nomination file and therefore can be taken into account for evaluation;
22. Further decides that, if a file has been referred, a criterion having been satisfied, on the basis of the information contained in the original file, will not be considered automatically as such in the future examination of the resubmitted file;
23. Requests the Secretariat to prepare a guideline on inventories for the States Parties, including the above-mentioned minimum standard, taking into account the past decisions of the Committee and recommendations of the bodies, and to adjust the nomination forms accordingly;
24. Further encourages the States Parties to take advantage of the combined Form ICH-01bis that allows the submission of nomination for inscription to the Urgent Safeguarding List and, simultaneously, of a request for International Assistance from the Intangible Cultural Heritage Fund to finance the proposed safeguarding plan associated to that nomination;
25. Further encourages the Secretariat to continue to offer technical assistance and other support to States Parties wishing to request International Assistance and invites States Parties to take advantage of these possibilities.

DECISION 10.COM 10.a.2

The Committee

1. Takes note that Colombia has nominated **Traditional Vallenato music of the Greater Magdalena region** (No. 01095) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Traditional Vallenato music fuses cultural expressions from northern Colombia, the songs of cow-herders of the Greater Magdalena region and the chants of African slaves with the traditional dance rhythms of the indigenous people of the Sierra Nevada de Santa Marta. These expressions are also blended with Spanish poetry and musical instruments of European derivation. The lyrics of traditional Vallenato music interpret the world through stories that mix realism and fantasy, expressed through songs that are nostalgic, joyful, sarcastic and humorous. Traditional instruments include a small drum played with the hands, a wooden ribbed stick played with a wire comb, and an accordion. Traditional Vallenato music falls into four main rhythms or beats known as *airs*, each of which has a distinctive rhythmic pattern. Traditional Vallenato music is performed at Vallenato music festivals and crucially at *parrandas* where friends and family gather, thus playing a crucial role in building a regional shared identity. It is also transmitted by teaching in formal academic settings. The element faces a number of risks to its viability, however, notably the armed conflict in Colombia fuelled by drug trafficking. In addition, a new wave of Vallenato is marginalizing traditional Vallenato music and diminishing its role in social cohesion. Lastly, the use of street spaces for Vallenato *parrandas* is declining, removing a crucial space for intergenerational transfer of musical knowledge.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - U.1: Traditional Vallenato music incorporates diverse historical influences, involves a range of specialized practitioners belonging to various social classes and serves as a channel of social communication, thus providing the communities of the Greater Magdalena region with a sense of regional identity, cohesion and continuity;

- U.2: The role of the element in conveying topical messages, enabling community reflection on societal complexities and tensions and inculcating a sense of identity and continuity is today threatened by the long-lasting drug trafficking in the region, an internal armed conflict and consequent displacement, poverty and rupture in rural and urban social fabric, the loss of traditional performing venues as well as a lack of appreciation among younger generations for the narrative, testimonial and reflexive aspects of the element; the element's viability is also threatened by the large commercial boom of the new wave of Vallenato music, which is tailored in line with market demands;
- U.3: The safeguarding plan provides a comprehensive description of its strategic action lines and identifies concrete activities for its implementation, aimed at strengthening the transfer of knowledge, the developing of forms of community organization to enable policymaking, the evaluation and control by means of a monitoring committee, among others, to which Colombia is obliged to compliance. The allocated budget, as submitted by the State Party, shows a commitment to employ public funding tied to national taxes and other resources in order to implement the timeline of activities outlined in the existing safeguarding plan, thus ensuring the viability of the urgent measures which aim at improving the sustainability of the element;
- U.4: The preparation of the nomination relied on a collaboration between numerous community representatives, researchers, promoters and officials; a large number of documents indicating free, prior and informed consent attest to community participation, though also indicating a predominance of other stakeholders over practitioners;
- U.5: Since 2013, the traditional Vallenato music of the Caribbean region has been included in the National Representative List, which is maintained in compliance with Articles 11 and 12 of the Convention; the inventory extract is very informative, in particular regarding the transformation of the element in recent times, the threats it faces and the course of action that may adequately respond to them.
3. Inscribes **Traditional Vallenato music of the Greater Magdalena region** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
 4. Takes note that the safeguarding plan includes actions that address the immediate emergency situation by strengthening the social function of Vallenato through reinforcing its active and sustainable presence in public spaces, which is an essential instrument for social inclusion and dialogue in the path towards building a peaceful society;
 5. Commends the State Party for proposing an element that reflects a long-standing dialogue between communities of different descents, along with demonstrating a creative merging of cultural expression and social relevance embodied in the intangible cultural heritage;
 6. Requests the State Party to provide a detailed and comprehensive report on the budget execution, as well as the corresponding timeline of activities, in its next periodic report, in conformity with paragraphs 160 to 164 of the Operational Directives for the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage.

DECISION 10.COM 10.a.3

The Committee

1. Takes note that Egypt has nominated **Traditional hand puppetry** (No. 01020) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:
Al-Aragoz is an old form of Egyptian theatre that uses traditional hand puppetry. Performances are highly popular events attracting a diverse audience, during which the puppeteer remains hidden inside a small portable stage, while an assistant interacts with the puppets and the crowd. Al-Aragoz takes its name from the main puppet, whose distinctive voice is created with the use of a voice modifier called an Al-amana. Shows explore a variety

of themes related to daily life, but a central recurring theme is the struggle against corruption, making Al-Aragoz a vital and contemporary component of Egyptian consciousness and identity. Practitioners must be skilled in manipulating and maintaining the puppets, as well as in improvisation and music. The skills involved are transmitted from master to apprentice and performances constitute the main source of income of practitioners. Once performed throughout Egypt, shows now take place mostly in Cairo under the auspices of the Ministry of Culture, with occasional performances organized for schools and family social occasions. The number of surviving practitioners has diminished, and many once-performed stories have disappeared from the repertoire. The lack of professional puppet-makers, the disappearance of traditional venues and folk ceremonies linked to Al-Aragoz performance, and the rise of religious radicalism are also negatively affecting this traditional heritage.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - U.1: Passed on orally in a generational chain from masters to their apprentices, the traditional hand puppetry conveys everlasting and topical messages, including particularly the critique of negative social phenomena such as corruption, thus sustaining social and cultural values; performers and audience interact dynamically throughout the shows;
 - U.2: The viability of the element is at risk due to changing social, political, legal and cultural circumstances of its enactment, such as laws concerning public gatherings, the rise of religious radicalism and an overall decrease of interest among younger generations, as well as causes specific to the element such as a shortage of documentation, disappearance of certain techniques together with their bearers and the lack of puppet-makers; today's regular performances are limited to Al-Suhaimi House in Cairo and rely on fewer than ten active practitioners, all of advanced age;
 - U.5: Since 2013, Aragoz has been included in the inventory of the Egyptian Archives of Folk Life and Folk Traditions; this was accomplished with the participation of concerned individuals and non-governmental organizations, while the Egyptian Society of Folk Tradition and an expert are responsible for maintaining and updating the inventory.
3. Further decides that, from the information included in the file, the nomination does not satisfy the following criteria:
 - U.3: The proposed safeguarding plan does not address several of the identified threats, and at the same time incorporates activities that seem unnecessary, unrealistic and/or imbalanced; it would be essential to devise activities that could help strengthen the cultural meanings of the element for its audiences and communities, as well as to clarify how the diversity and creativity characteristic of the element will be retained in the context of the prominence given to formal settings and institutions;
 - U.4: Although the nomination was elaborated with the participation of various parties including practitioners and stakeholders, it lacks information to demonstrate active participation of a broader community in all stages of the nomination process; the practitioners seem to have served predominantly as informants instead of being more active partners in the process, and the names of six of them who provided their consent are not provided in English or French, thus making it difficult to reconcile the description of the nomination process and the consent documents.
4. Decides not to inscribe **Traditional hand puppetry** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and invites the State Party to resubmit the nomination to the Committee for examination during a following cycle;
5. Recommends the State Party, if it wishes to resubmit the nomination, to clearly delineate typical audiences and communities that identify themselves with the element, as well as to provide additional information on the practitioners' attachment to the element beyond revenue generation;

6. Further recommends the State Party, in the case of resubmission, to emphasize measures promoting the viability of the oral, improvisatory and interactive character of the element when elaborating the safeguarding plan.

DECISION 10.COM 10.a.5

The Committee

1. Takes note that Mongolia has nominated the **Coaxing ritual for camels** (No. 01061) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Mongol herders perform the coaxing ritual to encourage a female camel to accept a new-born calf or to adopt an orphan. The mother is tied close to the calf and a singer begins a monotone song accompanied by gestures and chanting. The coaxer changes the melody depending on the mother's behaviour, which may be initially aggressive, and slowly coaxes her into accepting the calf. Performance of the ritual takes place at dusk or twilight and requires great skill in handling camels, as well as talent for singing and musical skill on the horse head fiddle or flute. Most herdswomen engage in techniques and methods of coaxing, but professional coaxers may be enlisted to undertake the ritual when a singer or musician is unavailable within the local community. The ritual acts as a symbolic medium for creating and maintaining social ties among individual nomadic families and their community. It is transmitted from parents and elders to youth through home tutoring. Changes in the social and cultural environment, however, have negatively affected its viability. Today, motorcycles are preferred to camels as a means of transportation, and increasing migration to urban centres has diminished the number of young herders. The number of cultural bearers is therefore decreasing rapidly as new generations lose touch with their traditional ties to pastoral husbandry.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

- U.1: Transmitted orally from elders to youth, the coaxing ritual bears witness to the connection between humans and animals in a pastoral community faced with a harsh climate, and plays a prominent role as a vehicle for educating young people in the nomadic culture and economy, thus providing its community with a sense of identity and continuity;
- U.2: Despite the efforts of its community to sustain the element, its viability is threatened by the decline of the nomadic lifestyle, replacement of camels by motorcycles, development of mining industries offering more lucrative employment, separation of children and youth from their families because of schooling, accelerated rural-to-urban migration, and the declining number of musicians and types of musical instruments involved in the enactment of the ritual;
- U.3: The safeguarding plan incorporates apprenticeship in coaxing and music-making carried out by the bearers of tradition, in-depth study of the ritual led by a team of scholars, and various activities directed to raising awareness, dissemination and promotion of the element on the local and national levels; the practising community was actively involved in the planning and will take a significant role in both the implementation and monitoring of safeguarding measures, while governmental bodies secure coordination among all interested parties and management of available resources;
- U.4: A group of renowned bearers of tradition initiated and was actively involved in the development of the nomination dossier, while other concerned individuals, families and local communities gradually joined the process; numerous and diversified attestations of free, prior and informed consent to the nomination are provided by bearers of the element and heads of local government offices;

U.5: The element is included in the National List of Intangible Cultural Heritage in Need of Urgent Safeguarding, which is maintained by the Centre of Cultural Heritage of Mongolia.

3. Inscribes **Coaxing ritual for camels** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Commends the State Party for the substantial improvements in the file initially submitted in 2011, in particular in terms of stimulating an active participation of bearers and communities concerned in the nomination process and providing a broad range of expressions of their free, prior and informed consent;
5. Appreciates the State Party's support to an element that testifies to the connection between humans and animals and to creativity in a culture faced with accelerated transformation of its socio-ecological system.

DECISION 10.COM 10.a.6

The Committee

1. Takes note that Portugal has nominated the **Manufacture of cowbells** (No. 01065) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

The Portuguese cowbell is an idiophone percussion instrument with a single internal clapper, usually hung on a leather strap around an animal's neck. It is traditionally used by shepherds to locate and control their livestock, and creates an unmistakable soundscape in rural areas. The cowbells are handmade from iron, which is cold-hammered and folded on an anvil until it is cup-shaped. Small pieces of copper or tin are set around the iron and enveloped in a mixture of clay and straw. The piece is fired, then plunged into cold water for rapid cooling. Finally, the burnt clay is removed, the copper- or tin-covered iron is polished and the tone of the bell is fine-tuned. The technical expertise involved is transmitted within the family from fathers to sons. Alcáçovas in Portugal is the main centre for manufacture of cowbells and its inhabitants take great pride in this heritage. However, this practice is increasingly becoming unsustainable due to recent socioeconomic changes. New grazing methods have largely obviated the need for shepherds and cowbells are increasingly made using cheaper industrial techniques. At present, there are only 11 surviving workshops and 13 cowbell makers, 9 of whom are over 70 years old.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

U.1: The manufacture of cowbells is typically passed down through a patrilineal family line, yet the entire local communities perceive it as a collective cultural heritage that provides them with a sense of identity and historical continuity; in addition to their use by shepherds, the products of cowbell-makers are also used by musical groups and in various festive occasions, and are appreciated as decorative items;

U.2: The practice of cowbell-making is today limited to fewer than ten locations, among which the town of Alcáçovar takes a lead with four active makers; the element is in imminent danger because of the shortage of male children in makers' families or choice of other professions, as well as the introduction of grazing methods that obviate the need for shepherds and cowbells, increasing changes in the market rules and practices, and industrialization of cowbell-making;

U.3: Taking the significant ongoing efforts of the community of Alcáçovar as a solid foundation, the proposed safeguarding plan responds to the threats identified, incorporates a series of concrete, thoughtfully elaborated activities designed in close collaboration among practitioners of the element, concerned communities and relevant stakeholders during the course of several years, and relies on realistic resources, thus

demonstrating a cogent potential to enhance the viability of the element and increase the interest of young people in cowbell-making;

U.4: With the distinctly participatory and collaborative character of the nomination process, this nomination can serve as a model; all remaining bearers of the element and key community institutions provided a broad range of attestations of their free, prior and informed consent to the nomination;

U.5: The element is registered and described in detail in an inventorying catalogue of the Municipality of Viana do Alentejo; the process of inventorying was conducted in compliance with Articles 11 and 12 of the Convention.

3. Inscribes **Manufacture of cowbells** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Invites the State to take particular heed in ensuring the continuity of cultural meanings of the element for its bearers and the broader community, while avoiding possible unintended consequences of the safeguarding plan such as overuse or decontextualization of the element for tourism purposes.

DECISION 10.COM 10.a.7

The Committee

1. Takes note that the former Yugoslav Republic of Macedonia has nominated **Glasioechko, male two-part singing in Dolni Polog** (No. 01104) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Male two-part singing in Dolni Polog is a traditional form of vocal music, known locally as Glasioechko, which is characteristic to the region. Songs are sung in a polyphonic manner with the drone voice moving contrapuntally in relation to the melodic leading voice, often accompanied by a shepherd's flute and a bagpipe. Glasioechko is performed spontaneously in groups of two or three, at celebrations, assemblies, weddings, dinner parties and other social gatherings. Performance of this musical heritage constitutes a symbol of cultural identity for the bearers, integrated within a multi-ethnic society. Practitioners of this tradition are prominent and talented individual singers who have acquired their knowledge by imitating the techniques and skills of their predecessors. Male two-part singing in Dolni Polog faces a number of very serious threats to its viability, however. The number of individuals and groups practising and transmitting it is diminishing rapidly due in part to persistent outward migration of its bearers following the civil war conflict in 2001. Younger generations have extremely limited exposure to Glasioechko performances and older generations consider there is insufficient interest to warrant continued transmission. There are no recordings of Glasioechko songs and in its present state the tradition seems to verge on extinction.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

U.1: Transmitted from generation to generation, Glasioechko singing conveys the values, oral history and mythology of people in the Dolni Polog region and provides its community with a sense of identity and continuity;

U.2: Glasioechko faces a set of threats including the unwillingness of the younger generation to invest in mastering a complex tradition, lack of adequate documentation, insufficient funding for awareness-raising measures and out-migration in the wake of recent conflicts;

U.3: The nomination provides sufficient information on the proposed safeguarding plan, which incorporates activities pertaining to transmission, documentation and research, preservation, promotion and revitalization; it was designed in collaboration among the main practitioners, local government, schools and a television station, research and governmental institutions;

U.4: The nomination file and appended evidence of free, prior and informed consent demonstrate an active participation of the few existing musical groups in the nomination process, as well as the contribution and commitment of local community, groups and individuals to spread the knowledge and practice of Glasoechko;

U.5: Glasoechko has been included since 2010 as Exceptional Cultural Heritage in the National Registry of Cultural Heritage maintained by the Ministry of Culture.

3. Inscribes **Glasoechko, male two-part singing in Dolni Polog** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Commends the State Party for resubmitting this nomination, and for providing additional information as requested;
5. Recalls to the State Party the importance of using vocabulary appropriate to the spirit of the Convention and avoiding terms such as 'authentic' and 'pure'.

DECISION 10.COM 10.a.8

The Committee

1. Takes note that Uganda has nominated **Koogere oral tradition of the Basongora, Banyabindi and Batooro peoples** (No. 00911) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Koogere was a female chief of Busongora about 1,500 years ago. Oral tradition describes her exceptional wisdom and the prosperity of the chiefdom through a series of narratives, which form part of the collective memory of Basongora, Banyabindi and Batooro communities in Kasese. This oral tradition is an essential and inspirational part of social philosophy and folk expression. It encompasses sayings and narrations focusing on images of plenty and abundance as blessings for hard work, highlighting the importance of wisdom and evoking female magic and heroism. Practitioners and custodians of the narratives are traditionally elders, sages, storytellers, poets, musicians, artists and indigenous families living near sites associated with the story. The story is retold and sung informally around the fireplace and during collective activities such as handicrafts, cattle herding and long-distance travel, with skilled older storytellers transmitting the tradition to younger participants. Koogere storytelling thus facilitates shared actions, recreation, wisdom, learning and intergenerational transfer of information, values and skills. However, today there is increasing dominance of formal training and education, while the transmission of knowledge and skills associated with enactment of Koogere oral tradition is informal and spontaneous and thus not adapted to these new methods. Moreover, the use of the language of Koogere story – Runyakitara (Runyoro-Rutooro) is declining. Knowledge of the oral tradition is therefore decreasing rapidly with only four surviving master storytellers able to relate more than one episode of the Koogere story. The frequency of these practice

s is also diminishing, as other entertainment dominates the social spaces associated with enactment and transmission.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

U.1: Pertaining to a body of narrations about the wisdom, prosperity, magical power and heroism of a great woman ruler of the ancient empire, the Koogere oral tradition conveys value, belief systems and collective memory; it is mostly enacted and transmitted spontaneously in the context of now-disappearing family evening recreation, during communal grazing, weaving and handcrafting or while traveling in a company;

U.2: Apart from groups that incorporate Koogere-related lyrics in their musical performances, only four aged masters possess broad knowledge of the element and skills required for its enactment; the practice is seriously endangered due to the

disappearance of the social contexts where it generally takes place, an increasing separation of education and recreation (contrary to their amalgam embodied in the element), a declining use of indigenous languages and a general loss of understanding and affection for the story;

- U.3: The safeguarding plan demonstrates a thought-out procedure of its elaboration, including active involvement of communities, groups, individuals, relevant non-governmental organizations and other parties concerned, resulting in a feasible and sufficient safeguarding plan; the main objective is to integrate the element into contemporary society, including the introduction of new modes of transmission and professionalization of practitioners in order to reach audiences through stage performances; the budget is carefully elaborated and can serve as a model;
- U.4: The nomination process involved sensitization of communities concerned about the principles underlying the Convention, their participation in the identification and definition of the element, cooperation with researchers in data gathering, contribution to discussions of threats to the element and elaboration of appropriate safeguarding measures; a wide spectrum of parties concerned with the element and its safeguarding provided their free, prior and informed consent to the nomination;
- U.5: Since 2012, the element has been included in the National Inventory, which is drawn up in conformity with Articles 11 and 12 of the Convention, and maintained by the Ministry of Gender, Labour and Social Development.

- 3. Inscribes **Koogere oral tradition of the Basongora, Banyabindi and Batooro peoples** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
- 4. Recommends the State Party, while implementing the safeguarding plan, to take special care of the sustainability of the social functions and cultural meanings of the element for its communities.

DECISION 10.COM 10.b.1

The Committee

- 1. Takes note that Afghanistan has nominated **Attan** (No. 00986) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Attan is a communal dance performed among Pashtun communities often during festivities. The group of dancers, whose numbers can range to several dozen, forms a circle with a double-headed drum at the centre. The drummer takes up the beat while a facilitator controls the rhythms of the dancers. As a lighter percussion instrument and flute join the music, the head, arm, hand and feet movements of the dancers become more pronounced and precise, moving in synchronization. The performance culminates in an atmosphere of communion and jubilation. Increasing popularity of Attan has led to performances at weddings and official celebrations, where the variety of movements and array of instruments has enabled it to reach new artistic heights. For women, Attan is an artistic and expressive forum in which their enthusiasm for the tradition fuels a process of continuous recreation. Young girls are inspired to take part when celebrating marriages and family events, often invited by the family members of future spouses. Attan helps communities, divided into tribes, to present a part of their cultural and social identity and acts as an external expression of shared feelings of happiness. It also revives and gives fresh impetus to gatherings that form part of collective community memories.
- 2. Decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria are satisfied:
 - R.1: The nomination does not adequately delineate the contour and scope of the communities and/or groups concerned, nor the persons with special responsibilities for the practice and transmission of Attan; additional information is needed to identify

clearly the element's social and cultural functions and meanings, beyond generalities or vague observations;

- R.2: Instead of demonstrating how possible inscription could ensure the visibility of intangible cultural heritage in general and raise awareness of its significance, the nomination describes anticipated consequences that concern only Attan; moreover, references to inscription as 'world heritage' serving as an evidence of authenticity and to the perpetuation of a model are not compatible with the spirit of the Convention;
- R.3: Apart from outlining the longstanding viability of Attan, the description of past, ongoing and proposed safeguarding measures lacks clarity, consistency and specificity; the participation of communities and stakeholders in their planning and implementation needs to be elaborated in more concrete terms, as well as the cooperation among all parties concerned, with special attention given to measures intended to mitigate potential threats to the element that might arise as a consequence of possible inscription;
- R.4: The nomination refers to requests for inscription submitted by community representatives and members, but incorporates only four letters of consent written by individuals representing four selected communities, without explaining the selection, the identity of these individuals and the nature of their involvement in the nomination process; concurrently, active participation of practising communities, groups and individuals cannot be assessed given the imprecise definition of the element;
- R.5: Although the nomination provides evidence concerning the inclusion of Attan in the Register of Intangible Cultural Heritage of the Ministry of Information and Culture, it fails to demonstrate that such inclusion complies with Articles 11 and 12 of the Convention.

3. Decides to refer the nomination of **Attan** to the State Party for additional information and invites it to resubmit the nomination to the Committee for examination during a following cycle;
4. Commends the State Party for making considerable progress in the implementation of the Convention, despite severe social and political crises, and welcomes its submission of this first nomination to the Representative List;
5. Further invites the State Party, should it wish to resubmit the nomination, to avoid inappropriate language such as 'authenticity', 'unique', 'marvellous' and 'world heritage';
6. Encourages the State Party, should it wish to resubmit the nomination, to consider creating a more descriptive title of the element, to take particular care with the clarity and specificity of information provided, and to provide a well-prepared video depicting the element in its diverse cultural and social contexts.

DECISION 10.COM 10.b.2

The Committee

1. Takes note that Algeria has nominated **Sbuâ, annual pilgrimage to the zawiya of Sidi El Hadj Belkacem in Gourara** (No. 00667) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Each year, pilgrims from Zenata communities in the south-west Algerian Sahara visit mausoleums of saints to commemorate the birth of the Prophet Mohammed. Sbuâ is a pilgrimage, which runs for a week and entails cultural practices that focus on group activities, which include celebrations with singing and dancing. On the seventh day, pilgrims conclude the journey in a square outside a *zawiya* (community institution) in the centre of Gourara, which houses the mausoleum of Sidi El Hadj Belkacem. Different groups of pilgrims symbolically merge around a bearer carrying the standard of a saint before returning to their respective groups to continue the ritual, which is governed by the oldest pilgrims. Women

participate by ululating and presiding over the ‘millstone’ ritual a week before the ceremony, during which they grind the first handful of cereal used to make couscous for the pilgrims. Tradition bearers can trace their lineage back to the saints and describe themselves as descendants. Children and youth are involved formally in various aspects (acts, prayers and chants), gradually becoming knowledge bearers themselves. Sbuâ is considered by the communities, given the body of beliefs and rites enacted as part of the pilgrimage, to be an expression of their history and the links that bind them.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: The knowledge and practices of Sbuâ are transmitted from generation to generation primarily through the act of participation itself; the element reasserts religious, social and cultural ties among communities that may otherwise be adversaries, providing them with a shared sense of identity and continuity;
 - R.2: Inscription of the element could increase awareness concerning the capacity of intangible cultural heritage to contribute to a culture of peace and reconciliation through symbolic acts and festive spirit; it could also contribute to the visibility of other elements in the region and encourage their safeguarding, in particular given that the enactment of Sbuâ incorporates various domains of intangible cultural heritage;
 - R.3: Although the proposed safeguarding measures rely strongly on past and current efforts, they nevertheless address possible unintended consequences of inscription, and demonstrate active participation of communities concerned in their planning and implementation, as well as the coordination and support provided by governmental bodies;
 - R.4: In addition to taking part in research on the element, members of village communities of Gourara and custodians of the mausoleums were involved in the entire process of nomination, from the selection of the element to the final verification of the file, and provided their free, prior and informed consent to it;
 - R.5: Since 2005, Gourara Sbuâ has been included in the National Database of Intangible Cultural Heritage, which is maintained and periodically updated by the National Centre for Prehistoric, Anthropological and Historical Research.
3. Inscribes **Sbuâ, annual pilgrimage to the zawiya of Sidi El Hadj Belkacem in Gourara** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Encourages the State Party to pay particular attention to ensuring that safeguarding measures respond adequately to the social dynamics on the ground and the increased visibility and public attention that will follow the inscription on the Representative List.

DECISION 10.COM 10.b.3

The Committee

1. Takes note that Andorra, Spain and France have nominated **Summer solstice fire festivals in the Pyrenees** (No. 01073) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The summer solstice fire festivals take place in the Pyrenees each year on the same night when the sun is at its zenith. Once night falls, people from different towns and villages carry flaming torches down the mountains to light a variety of traditionally constructed beacons. The descent is a special moment for young people, signifying the transition from adolescence to adulthood. The festival is considered a time for regenerating social ties and strengthening feelings of belonging, identity and continuity with celebrations including popular folklore and communal dining. Roles are assigned to specific people. In some municipalities, the mayor is involved with lighting the first beacon. In others, a priest blesses or lights the fire. Elsewhere, the most recently married man lights the fire and leads the

descent to the village. Often, young unmarried girls await the arrival of the torchbearers in the village with wine and sweet pastries. In the morning, people collect embers or ashes to protect their homes or gardens. The element has deep roots among local communities and is perpetuated thanks to a network of associations and local institutions. The most important locus of transmission is the family, where people keep the memory of this heritage alive.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: The summer solstice fire festivals reflect cyclical regeneration of family and social ties, promote a culture of volunteering, solidarity and hospitality, and strengthen the feeling of belonging, identity and continuity of the Pyrenean communities in the three submitting States; family serves as the hub of the element's transmission to younger generations, complemented by the web of torchbearers and other associations;
 - R.2: In addition to greater visibility of intangible cultural heritage at large and awareness of its significance by virtue of the element's multinational character, its inscription on the Representative List could shed light on the cultural varieties and creative solutions responsive to a specific environmental context, thus confirming the importance of the intangible cultural heritage as a mainspring of cultural diversity and a guarantee of sustainable development;
 - R.3: Resulting from a lengthy nomination process including an in-depth analysis of the current state of safeguarding, the proposed safeguarding measures are characterized by their holistic and cross-cutting approach, pertaining to all intangible components, as well as tangible ones such as cultural spaces and routes; they have been elaborated in a thoroughly collaborative manner, with communities playing a decisive role in their conception and elaboration while States Parties secured budgets, technical support and human resources;
 - R.4: The nomination file clearly demonstrates a very wide participation of communities, groups and individuals concerned throughout a long, distinctly collaborative, gradually expanding, coordinated and demanding process of nomination; numerous representatives of the general population, relevant associations and local institutions provided a broad spectrum of attestations to their free, prior and informed consent to the nomination;
 - R.5: The inclusion of the element in inventories of the three submitting States was conducted in line with distinct procedures in each, but always in conformity with Articles 11 and 12 of the Convention.
3. Inscribes **Summer solstice fire festivals in the Pyrenees** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Commends the States Parties for elaborating a multinational file exemplary in both its substance and form;
5. Further commends the States Parties in particular for securing and demonstrating the widest possible participation of the communities, groups and individuals concerned in preparing and elaborating the nomination at all stages, and for providing a broad range of demonstrations and attestations of their free, prior and informed consent.

DECISION 10.COM 10.b.4

The Committee

1. Takes note that Argentina has nominated **Filete porteño in Buenos Aires, a traditional painting technique** (No. 01069) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Filete porteño from Buenos Aires is a traditional painting technique used for ornamental design that combines brilliant colours with specific lettering styles. It can be seen as a form of decoration on urban buses and trucks and is also used for store signage and increasingly, home decoration. Images used relate back to the city's heritage incorporating social and religious elements, acting as a form of collective memory. Popular designs include icons representing saints, admired politicians, music and sports idols. Sayings and proverbs are sometimes also incorporated in the designs. The technique begins with a drawing, which is then transferred to a support. Synthetic paint, coloured varnish and special longhaired brushes are then used to complete the work. Filete craftsmen transmit this technique to anyone who wants to learn it. Formal education is not required to develop the skills needed, which represents an opportunity for some young people in the community who are at risk of social exclusion. In the last few decades, a new generation of craftswomen have participated in Filete workshops and the practice in general, producing a new aesthetic for the artform.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

R.1: The painting technique Filete porteño conveys the shared values, collective memory and visual tastes of the inhabitants of Buenos Aires; the community of its bearers and practitioners today comprises both men and women who acquire their knowledge and skills non-formally through apprenticeship; a recent revival of the element has brought new opportunities and creative responses to the changing fabric of contemporary urban life;

R.2: The nomination testifies in its entirety to an interplay of continuity and creativity in the enactment of intangible cultural heritage in general, along with explaining how the inscription could contribute to dialogue, mutual respect and cooperation among various generations, communities of different origins and those that share similar artistic expressions, although it could have better described how the inscription of the element could contribute to the visibility of the intangible cultural heritage in general and raise awareness of its significance;

R.3: Complementing existing safeguarding efforts, the proposed measures are directed towards further research and documentation, strengthening of a practitioners' association and its cooperation with governmental bodies, the growth and diversification of promotional activities, and various other actions that may foster a new momentum of revitalization; partnership between Filete craftspeople and public agencies reduces the risk of possible unintended results of the inscription;

R.4: The nomination is the result of collaboration between members belonging to different segments of the community and a team of experts; free, prior and informed consent is given in the form of video and audio clips depicting bearers of the element, as well as un-named citizens of Buenos Aires who express their support to the nomination;

R.5: The element was included in 2006 in an inventory called Cultural Heritage of the City of Buenos Aires through a process conducted in accordance with Articles 11 and 12 of the Convention.

3. Inscribes **Filete porteño in Buenos Aires, a traditional painting technique** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Commends the State Party for proposing an element that reveals the capacity of intangible cultural heritage to integrate tradition and innovation in the context of a modern metropolis;

5. Further commends the State Party for a well-designed video delineating Filete painters, their actual work, concepts and identification with the element;
6. Encourages the State Party to continue deliberating how the element could further contribute to ensuring visibility of the intangible cultural heritage in general and raise awareness of its significance at local, national and international levels.

DECISION 10.COM 10.b.5

The Committee

1. Takes note that Armenia has nominated **Kochari, traditional group dance** (No. 01079) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Kochari is a type of traditional group dance widely performed throughout Armenia during holidays, pilgrimages, national festive celebrations, weddings and family ceremonies. The dance is open to all participants without restrictions on sex, age or social status, with the number of dancers dependent on the available space. The musical accompaniment is played on traditional wind and percussion instruments while the dancers hold hands and move in unison in a straight or curved line, their feet making light steps and knees bending in time with their shoulders. Each region has its own variation of Kochari, which is distinguished by its melody and the manner of the dancing. Kochari is one of the few traditional folk dances, which is especially popular among youth, who perceive it as an expression of unity and national solidarity. In many villages, adults' and children's groups are considered the main practitioners of the dance. Kochari is transmitted mainly among families. Young people learn the techniques at weddings and celebrations, as well as through formal and informal education in traditional folk ensembles and professional educational institutions.

2. Decides that, from the information included in the file, the nomination satisfies the following criterion:

R.1: Kochari group dance provides a sense of identity; it is transmitted to younger generations in families and through a range of non-formal and formal settings; there are no restrictions of age or sex or social status, all the people in a given community or event participate in the dance; it is performed during holidays, pilgrimage, festive celebrations, weddings and other social festivities; it is performed in urban and rural communities.

3. Further decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria are satisfied:

R.2: The nomination fails to demonstrate how inscription on the Representative List would contribute to ensuring visibility of the intangible cultural heritage in general and awareness of its significance; all efforts are directed to Kochari itself, its community and national identity in the homeland and diaspora;

R.3: Ongoing and planned activities are oriented primarily to promotion, without paying enough attention to possible unintended consequences of the inscription such as over-commercialization of the dance or its prioritization over other elements, and without measures that would help the viability of specific variants in family and local context; the role of the communities concerned needs to be more clearly delineated and better differentiated from the role of the submitting State;

R.4: The evidence of community participation and consent is insufficient, in particular taking into account that the whole nation is said to identify itself strongly with the dance; the nomination reveals a distinctly top-down organization in the nomination process and reflects a limitation of practitioners to organizations and ensembles that reside in the capital city; all free, prior and informed consent documents bear these characteristics;

- R.5: The information on the element's inclusion in an inventory is incomplete, in particular regarding community participation in the identification and definition of the element, and the regular updating of the inventory.
4. Decides to refer the nomination of **Kochari, traditional group dance** to the State Party for additional information and invites it to resubmit the nomination to the Committee for examination during a following cycle;
 5. Recommends the State Party, if it wishes to resubmit the nomination, to keep the information coherent and clear and to avoid repetition and generalities.

DECISION 10.COM 10.b.6

The Committee

1. Takes note that Austria has nominated **Classical horsemanship and the High School of the Spanish Riding School Vienna** (No. 01106) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Classical horsemanship at the Spanish Riding School Vienna is the traditional art and practice of breeding, keeping, training and riding Lipizzaner horses. The School's various social practices and culturally-shaped rituals and ceremonies are based on the long-lasting relationship between breeders, grooms, craftspeople, riders and horses. Grooms, the foals' first point of contact, transmit basic knowledge of horse husbandry to cadets. Breeders tend to the horses and pair up stallions and mares to meet the demands of the School. Experienced riders and young cadets are responsible for the colts resulting in a special relationship between rider and horse. A cadet's early years are spent learning proper horse care, maintenance and the correct handling and use of equipment. Experienced riders pass on knowledge to cadets through mentoring. Women now have an important role in this traditionally male domain, being equally admitted to all positions. Veterinary surgeons ensure the health of each horse while saddlers, blacksmiths, hatters, tailors and shoemakers are responsible for producing and maintaining the facilities. The tradition also gives communities within the School a strong sense of identity and ensures the safeguarding of techniques and craftsmanship in many fields related to horse husbandry.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: The groups of riders, students, grooms, breeders, craftspeople and other specialists involved in the classical horsemanship and the High School of the Spanish Riding School Vienna continue a long history of interrelationship between rural and urban centres of breeding and horsemanship, which provides them with a sense of identity and continuity; today's ways of transmission and the social functions and cultural meanings of the element are demonstrated, although less so in reference to husbandry;
 - R.2: Inscription of the element could raise awareness of the importance of intangible cultural heritage that incorporates the close relations between humans and animals, promotes respect for cultural and biological diversity, contributes to intercultural dialogue particularly between equestrians from various countries and regions, and creates more balanced gender relations in elements traditionally dominated by men;
 - R.3: Past and current efforts to safeguard the element are described and future measures aimed at research, raising awareness and transmission will be supported by the Spanish Riding School Vienna and the commitment of the State Party;
 - R.4: The equestrian team of the Spanish Riding School Vienna and other institutions involved participated in the nomination process and gave their free, prior and informed consent;

R.5: Classical horsemanship and the High School of the Spanish Riding School Vienna were included in March 2010 in the Inventory of Intangible Cultural Heritage maintained by the Austrian Commission for UNESCO and updated annually.

3. Inscribes **Classical horsemanship and the High School of the Spanish Riding School Vienna** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Commends the State Party for resubmitting this nomination, and for a video showing individuals involved in various capacities in the enactment and safeguarding of the element, along with demonstrating their attitudes and commitments;
5. Reminds the State Party that expressions such as ‘purest form’, ‘false trends’, ‘unique’, ‘intact’ and ‘authenticity’ are not in conformity with the spirit of the Convention, even if they relate only to the understandings of the community concerned;
6. Encourages the State Party to keep positioning the groups of riders, students, grooms, breeders, craftspeople and other concerned groups as central actors in the definition, enactment and safeguarding of the element, thus avoiding approaches that could freeze the element.

DECISION 10.COM 10.b.7

The Committee

1. Takes note that Azerbaijan has nominated **Copper craftsmanship of Lahij** (No. 00675) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Copper craftsmanship of Lahij is the traditional practice of making and using copperware concentrated in the Lahij community in the Caucasus. The copper-smelting master coordinates the entire process and is accompanied by an apprentice who learns the necessary techniques while helping the master. The coppersmith-hammerer pumps the air into the ovens and hammers the smelted copper into thin plates. A craftsperson then polishes the hammered copper plates and decorates the ready copperware with engravings. This final stage of the process is said to be particularly important as the designs used often have an environmental focus, reflecting the bearer’s traditional knowledge and cultural values. The master is responsible for selling the copperware in the workshops and remunerating the work of the other craftspeople involved. The tradition is transmitted within families from father to son. Numerous families in Azerbaijan come to buy copperware in Lahij and use it in their daily lives believing it improves the health benefits of food. For artisans, the tradition represents a major source of living and provides a strong sense of identity and community pride. Copper craftsmanship also reinforces family relationships within the Lahij community and is perceived as a clear marker of Lahij identity.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: Transmitted through apprenticeship primarily within Tat-speaking families, the copper craftsmanship provides local communities with a sense of belonging and continuity; besides securing a source of living, the element helps intergenerational and inter-ethnic communication, fosters respect for the linkage between intangible and material values, and promotes a balanced approach to the use of renewable natural resources, thus strengthening sustainable development;
 - R.2: In addition to raising awareness about regional intangible cultural heritage and traditional craftsmanship in general, the inscription of the element bears witness to a dialogue between communities, as well as to creativity within the framework of traditional stylistic patterns that themselves attest to the region’s cultural diversity;
 - R.3: The community of practitioners and a non-governmental organization devised a comprehensive set of concrete safeguarding measures pertaining to systematization of community efforts, transmission, research, media promotion, sustainable recycling of

source material, and follow-up of expected results; their implementation is fully supported by the government through funding and provision of requisite human resources;

R.4: The nomination was initiated and carried out in close collaboration between a number of tradition bearers and a working group consisting of experts, several prominent craftspeople, representatives of a local non-governmental organization and the municipality; all concerned parties provided their free, prior and informed consent to the nomination;

R.5: With the wide support, approval and engagement of the local community, the copper craftsmanship of Lahij was included in 2014 in the Azerbaijani Inventory (Register) of Intangible Cultural Heritage which is maintained by the Documentation and Inventory Board.

3. Inscribes **Copper craftsmanship of Lahij** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Commends the State Party for a well-elaborated file that can serve as a good example regarding all inscription criteria, as well as for the corresponding attention paid to appended video;
5. Invites the State Party to deliberate in collaboration with all parties concerned whether and how a possible spread of the element outside of primarily the families of Tat-speaking craftspeople would affect these families and the community of Lahij as a whole.

DECISION 10.COM 10.b.8

The Committee

1. Takes note that Bangladesh has nominated **Jatra traditional performing arts** (No. 01070) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Jatra is a traditional form of open-air folk theatre performed throughout rural Bangladesh during the winter months. Performances of popular plays combine mythological heroes and plots from religious epics with folk song and dance. Jatra features at religious and social festivals where it attracts a wide audience irrespective of caste or creed. Its vitality is closely linked to its grass-roots popularity and as such it constitutes an important marker of rural cultural identity. Jatra also conveys socio-political messages, which often serve to motivate people towards improving social welfare. Furthermore, the practice has developed a capacity to establish effective mass communication with the rural community through the form of entertainment. An array of practitioners, including government, local communities, public and private groups and individuals have actively led efforts for the popularization and transmission of Jatra. The Bangladesh Shilpakala Academy organizes events including seminars, workshops, competitions and stage performances that contribute to the intergenerational transmission of Jatra. The owner of each company usually acts as the director coordinating a troupe, which consists of actors, artists, musicians and technicians. The learning process starts at home under the supervision of parents or seniors, although master practitioners conduct classes for interested performers.

2. Decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria are satisfied:

R.1: The nomination fails to explain the scope of Jatra traditional performing arts, the characteristics of their communities, bearers and practitioners, the relationship between transmission at home and through programmes offered by the Bangladesh Shilpakala Academy, the function of Jatra for various segments of society, or the nature and level of threats it faces; inappropriate terms such as 'glorious', 'the most ancient', 'essence' or 'original' and ideas such as to regain the glory and dignity of Jatra in its original form

raise concerns about the motivation underlying the nomination, which is also characterized by an overall lack of clarity;

- R.2: Given that the element is not clearly defined, its inscription on the Representative List would not contribute to enhancing the visibility of intangible cultural heritage in general and awareness of its significance; the desired outcomes of inscription are directed solely to Jatra and, moreover, inscription is seen as a mechanism to accelerate awareness of the risk of the element's extinction;
- R.3: The description lacks clarity and coherence while indicating a conception of Jatra as a medium to transmit messages in a distinctly top-down manner, as well as the intention to protect its 'original', 'moral', 'healthy' and/or 'dignified' form; the promotion of Jatra as an industry has remained insufficiently explained; evidence of the submitting State's commitment to support the safeguarding is also lacking;
- R.4: It is unclear which communities were actively involved in the nomination process and whether Jatra bearers and practitioners participated beyond their limited share in providing information and consent; no information is given regarding respect for customary practices governing access to specific aspects of the element;
- R.5: The nomination does not provide a clear explanation of the inclusion of the element in an inventory drawn up in conformity with Articles 11 and 12 of the Convention; it is not clear how the extract provided reflects such an inventory.
3. Decides to refer the nomination of **Jatra traditional performing arts** to the State Party for additional information and invites it to resubmit the nomination to the Committee for examination during a following cycle;
4. Reminds the State Party, if it wishes to resubmit the nomination, that the protection of 'original forms' and similar concepts underlying the current nomination are not in conformity with the principles and objectives of the Convention.

DECISION 10.COM 10.b.9

The Committee

1. Takes note that Bosnia and Herzegovina has nominated **Konjic woodcarving** (No. 01102) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:
- Woodcarving is an artistic craft with a long tradition in the area of Konjic. Workshops produce heirloom furniture, home décor and other products using production techniques noted for their hand-carved motifs and visual identity. The carving process begins by drawing the patterns on a piece of wood followed by a chipping process which involves cutting the wood surface along the drawn lines by hitting special chisels with a hammer. The wood is then decorated with typical designs ranging from particular geometric patterns to stylistic floral motifs, known collectively as the Bosnian-Konjic style. These woodcarvings have become an important part of the cultural identity of Bosnia and Herzegovina. Today, woodcarving workshops produce three main types of products: reproductions of hand-carved furniture such as stools, armoires, tables, desks and wall panels; smaller decorative objects, such as serving trays and wooden boxes; and furniture that blends traditional motifs with other design forms. The bearers are skilled craftspeople who work in woodcarving workshops and those making smaller woodcarving objects at home. Transmission of knowledge and skills occurs through formal training in workshops or informally among household members. Direct and indirect employment opportunities created by woodcarving have created sustainable opportunities for many young people allowing them to stay in Konjic.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
- R.1: Concentrated in several woodcarving workshops, and transmitted primarily in families and through on-the-job training, Konjic woodcarving is an engine of sustainable

development, a marker of traditional interior design and a symbol of identity and continuity of the local community;

R.2: Inscription of the element could contribute to inter-ethnic dialogue, intergenerational cooperation, gender equality, visibility of traditional craftsmanship in today's world and its potential place, and respect for the creativity and diversity that it embodies, thus raising awareness of the significance of intangible cultural heritage at large;

R.4: The nomination was initiated by a governmental body and enthusiastically endorsed by the community concerned; its representatives and stakeholders – notably owners of family-run workshops, non-governmental organizations, local and State officials – provided their free, prior and informed consent to the nomination;

R.5: The inclusion of the element since 2012 in a preliminary open List of Intangible Cultural Heritage in the Federation of Bosnia and Herzegovina, which is kept in the Federation Ministry of Culture and Sports, is demonstrated by the provided documentation.

3. Further decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criterion is satisfied:

R.3: By focusing on the products of woodcarving, employing a top-down and conservationist approach, and relying throughout on notions of 'original' and 'authentic' form, the nomination insufficiently demonstrates the suitability and adequacy of the proposed safeguarding measures for enhancing the viability of the element, including the measures put forward to mitigate unintended consequences of inscription; in parallel, the involvement of bearers and various segments of local community in their planning and implementation is also insufficiently elaborated.

4. Decides to refer the nomination of **Konjic woodcarving** to the State Party for further information and invites it to resubmit the nomination to the Committee for examination during a following cycle;

5. Commends the State Party for proposing an element that highlights an innovative utilization of traditional woodcarving and hence demonstrates the creativity embedded in intangible cultural heritage;

6. Reminds the State Party, if it wishes to resubmit the nomination, that support of the element's economic value and use for employment should not take precedence over traditional skills and knowledge as constituting components of intangible cultural heritage;

7. Further reminds the State Party, should it wish to resubmit the nomination, that terms such as 'authentic', 'original', 'unique', 'extraordinary', 'true' and 'universal' are not consistent with the spirit of the Convention.

DECISION 10.COM 10.b.10

The Committee

1. Takes note that Bulgaria has nominated **Surova folk feast in Pernik region** (No. 00968) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Surova folk feast in Pernik region takes place each year on 13 and 14 January to celebrate the New Year according to the old calendar. The core of the celebration is a popular masquerade ritual performed in villages throughout the region. On the first night, Survakari masquerade groups, consisting of men, women and children, don specially prepared masks and costumes and head towards the village centre where they light fires, and tease and play with the watching audience. Some participants adopt special roles, such as the leader, the newly-weds, the priest and the bear. Early the next morning, they gather and walk throughout the village visiting houses, where they ritually marry young couples while the bear 'mauls' people for good health. Hosts await their arrival with a ritual meal and gifts. After the folk feast, the Survakari distribute the gifts, often donating collected funds to

orphans and poor people. The masquerade experience appeals to young people and raises their self-esteem as continuers of the tradition. Whole families engage in collecting materials for the masks and the other attributes during that entire year, with adults teaching young people and children how to make the distinctive masks and costumes.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: The Surova folk feast has been transmitted through generations, providing its participants a sense of identity and continuity while promoting social cohesion among local people and contributing to mutual respect among communities;
 - R.2: Inscription of the element could enhance the visibility of the intangible cultural heritage more broadly and awareness of its significance, particularly in places where similar masquerade traditions are practised, thereby contributing to the promotion of respect for cultural diversity and human creativity; in addition, it could contribute to the enhancement of dialogue across generations while promoting social solidarity with those less advantaged;
 - R.3: The nomination presented an elaborated set of safeguarding measures designed as a result of collaboration between communities and groups of the Surova folk feast, local municipalities and public institutions, which have proved their efficiency; they have been applied systematically, successfully, and without interruption by communities in the region for many decades;
 - R.4: The nomination was prepared with the participation of communities, groups and cultural institutions concerned, and a considerable number of leaders of Survakari groups and secretaries of community centres provided their free, prior and informed consent to the nomination;
 - R.5: The nominated element was included in the National Inventory of Intangible Cultural Heritage of Bulgaria, compiled with a regular updating mechanism and with full participation of the communities concerned, as required by Articles 11 and 12 of the Convention.
3. Inscribes **Surova folk feast in Pernik region** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Encourages the State Party to pay particular attention to ensuring that safeguarding measures respond adequately to the increased visibility of the element and public attention that will follow the inscription on the Representative List, as well as to the processes of de-contextualization and processes of depopulation in the country that might impact the viability of the element in the future.

DECISION 10.COM 10.b.11

The Committee

1. Takes note that Bulgaria, the former Yugoslav Republic of Macedonia, the Republic of Moldova and Romania have nominated **Cultural practices associated to the first of March** (No. 01093) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Cultural practices associated with the first of March celebrate the beginning of spring. Each year, women in Bulgaria, the former Yugoslav Republic of Macedonia, Republic of Moldova and Romania twist red and white woollen threads together to make a charm called a *mártenitsa*, *martinki* or *mărțișor*. The charm is offered to family members, friends, colleagues or teachers, who wear it around the neck, wrist, ankle or belly, or pinned to their clothes. It can also be tied around cattle horns or attached to doors or gateposts to provide protection in the coming year. The charm is worn from early March until the wearer sees the first tree in blossom. The thread is then left on a branch, under a stone, or thrown onto a grass bed or

into a well. In urban environments, the red-and-white thread has undergone significant changes with the addition of trinkets made of metal, wood, glass or textiles. Offering first of March charms is a way to express feelings and good wishes, and assert social solidarity. It is also a way to carry on those traditions that form part of local and national identities. The colour white suggests purity, while red stands for vitality (health, beauty or love). In rural areas, young girls learn how to make the charm from older women.

2. Decides that, from the information included in the file, the nomination satisfies the following criterion:

R.1: The practice of marking the beginning of spring is widespread in all four submitting States, incorporating a range of differences between rural and urban areas as regards ways of transmission, categories of makers, contexts of enactment and economic utilization; the coherence of the element rests in its social functions and meanings such as the expression of love, wishes for good health and prosperity, and observance of old traditions.

3. Further decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria are satisfied:

R.2: Although the multinational character of the nomination in itself testifies to a dialogue among communities and greater visibility of the element and awareness of its significance, the nomination does not clearly describe the contribution of inscription to the visibility of intangible cultural heritage in general; in addition, arguments offered by one of the submitting States in its inventory extract, namely that the element is endangered by contaminating influences from neighbouring people and that the customs of the neighbouring people should not be allowed to interfere, do not contribute to the encouragement of dialogue;

R.3: The proposed safeguarding measures apparently contradict the spirit of the Convention by foregrounding the notion of authenticity, which manifests itself in an emphasis put on scholarly documentation and research, a top-down approach and a lack of evidence on community involvement in the elaboration of safeguarding measures; possible unintended consequences of the inscription and measures responsive to them are not addressed; furthermore, one of the submitting States is omitted in the description of past and current efforts to safeguard the element;

R.4: In the case of two submitting States, the nomination does not explain what makes selected communities representative for the practice of the element and consequently for the nomination file; in the letters of consent from two other submitting States there is no evidence that those who consented to the nomination were aware of its multinational character;

R.5: Although all submitting States maintain an inventory of intangible cultural heritage and provided evidence on the element's inclusion therein, the information on the conformity with Articles 11 and 12 of the Convention is, depending on the submitting State in question, mostly either lacking, incomplete or ambiguous.

4. Decides to refer the nomination of **Cultural practices associated to the first of March** to the States Parties for additional information and invites them to resubmit the nomination to the Committee for examination during a following cycle;
5. Commends the States Parties for proposing a multinational file that testifies the dynamics between urban and rural environments;
6. Invites the States Parties, if they wish to resubmit the nomination, to avoid inappropriate language such as 'authentic' and 'genuine' and to take care that inventorying at the national level is not guided by such concepts;
7. Suggests that the States Parties, if they wish to resubmit the nomination, improve the video by paying more attention to the social and cultural context of the element.

DECISION 10.COM 10.b.12

The Committee

1. Takes note that Cambodia, Philippines, the Republic of Korea and Viet Nam have nominated **Tugging rituals and games** (No. 01080) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Tugging rituals and games in the rice-farming cultures of East Asia and Southeast Asia are enacted among communities to ensure abundant harvests and prosperity. They promote social solidarity, provide entertainment and mark the start of a new agricultural cycle. Many tugging rituals and games also have profound religious significance. Most variations include two teams, each of which pulls one end of a rope attempting to tug it from the other. The intentionally uncompetitive nature of the event removes the emphasis on winning or losing, affirming that these traditions are performed to promote the well-being of the community, and reminding members of the importance of cooperation. Many tugging games bear the traces of agricultural rituals, symbolizing the strength of natural forces, such as the sun and rain while also incorporating mythological elements or purification rites. Tugging rituals and games are often organized in front of a village's communal house or shrine, preceded by commemorative rites to local protective deities. Village elders play active roles in leading and organizing younger people in playing the game and holding accompanying rituals. Tugging rituals and games also serve to strengthen unity and solidarity and sense of belonging and identity among community members.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

R.1: Tugging rituals and games, involving almost all members of the communities concerned, are an effective sociocultural mechanism that mitigates any existing inequality; varying with particular circumstances in each submitting State, some knowledge and skills are transmitted orally through direct observation and participation, while some are acquired through training centres, schools and museums;

R.2: By revealing the diversity of practices, as well as its adaptation to the ecological conditions in each community, inscription of the element could help to elucidate the important role of intangible cultural heritage in sustainable development, as well as the value of constant re-creation based on human creativity; the nomination itself, as a collaborative project between four States Parties, gives evidence of the capacity of intangible cultural heritage to encourage intercultural dialogue;

R.3: The safeguarding measures were elaborated with utmost care through distinctly participatory planning, deliberation and decision-making, and thus encompass a variety of concrete activities responsive to the specific situation of the element in each submitting State and to the communities concerned; they include measures responding to possible unintended results of the inscription such as commodification;

R.4: The nomination was prepared with the full participation of concerned communities, groups, individuals, safeguarding associations, related experts and other relevant stakeholders, varying with the situation in each of the submitting States; a broad range of attestations testify to their free, prior and informed consent to the nomination;

R.5: Tugging rituals and games have been included in inventories of the four submitting States: Cambodia, Philippines, the Republic of Korea and Viet Nam (since 2013 in Cambodia, 2013 in Philippines, 1969 in the Republic of Korea and 2013 in Viet Nam).

3. Inscribes **Tugging rituals and games** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Requests the States Parties to pay particular attention to updating inventories;
5. Congratulates the States Parties for employing an approach that is attentive to commonalities and specificities of the element in each of the States Parties, as reflected in a

meticulous elaboration of safeguarding measures appropriate to each specific situation on the ground, as well as in the systematic involvement of all parties concerned in the conception and elaboration of the nomination file.

DECISION 10.COM 10.b.13

The Committee

1. Takes note that Colombia and Ecuador have nominated **Marimba music, traditional chants and dances from the Colombian South Pacific region and Esmeraldas Province of Ecuador** (No. 01099) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Marimba music and traditional chants and dances are musical expressions integral to the family and community fabric of people of African descent in the Colombian South Pacific region and Esmeraldas Province of Ecuador. Chanted stories and poems are performed by men and women at ritual, religious and festive events as a celebration of life, a form of worship to saints or as a farewell to the deceased, and are accompanied by rhythmic movements of the body. The marimba music is played on a palm wood xylophone with bamboo tube resonators, accompanied by drums and maracas. The element is rooted in family and daily activities and the community as a whole is considered the bearer and practitioner, irrespective of age or gender. Elderly people play a crucial role in transmitting legends and stories from oral tradition, while music teachers oversee the transmission of musical knowledge to new generations. Marimba music and traditional chants and dances promote symbolic exchanges that include food and drink. Each of these expressions facilitates family and collective integration through ancestral practices that heighten the sense of belonging to a particular group connected to a shared territory and history.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

R.1: Marimba music, traditional chants and dances are transmitted from generation to generation and constantly recreated by people of African descent, thus providing them with a sense of community and belonging while forging social alliances in times of hardship and celebrations;

R.2: Inscription of an element shared by two States Parties could contribute to awareness of the role of intangible cultural heritage in consolidating cooperative relationships and strengthen the promotion of cultural diversity and human creativity which, by being integral parts of communities' daily lives, become vehicles of their identity and well-being;

R.3: The nomination describes ongoing safeguarding processes and plans elaborated in each of the submitting States through close collaboration between practising communities, stakeholders and officials, aiming to ensure the viability of the element, promoting cross-border integration of communities, and alleviating any unintended results of the inscription;

R.4: The nomination is the result of the shared efforts of communities, groups and individuals whose opinions and priorities were reflected in all stages of elaboration; Afro-Colombian communities are involved primarily through a management group that they previously, on the occasion of the 2010 inscription, authorized to represent their interests in further forums and their consents are provided in the form of film excerpts;

R.5: The element has been included in inventories of both submitting States (since 2010 in Colombia and 2009 in Ecuador), elaborated in conformity with Articles 11 and 12 of the Convention.

3. Inscribes **Marimba music, traditional chants and dances from the Colombian South Pacific region and Esmeraldas Province of Ecuador** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Takes note that the present inscription replaces the 2010 inscription of **Marimba music and traditional chants from Colombia's South Pacific region**, in conformity with Chapter I.6 of the Operational Directives;
5. Commends the States Parties for preparing a high quality multinational file that testifies to the dialogical, dynamic and evolving nature of intangible cultural heritage.

DECISION 10.COM 10.b.14

The Committee

1. Takes note that the Democratic People's Republic of Korea has nominated **Tradition of kimchi-making in the Democratic People's Republic of Korea** (No. 01063) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Kimchi is a vegetable dish made by seasoning various vegetables or wild edible greens with spices, fruit, meat, fish or fermented seafood before they undergo lactic fermentation. The tradition of kimchi-making has hundreds of variants. It is served daily but also on special occasions such as weddings, holidays, birthday parties, memorial services and State banquets. Although differences in local climatic conditions and household preferences and customs result in variations in ingredients and recipes, kimchi-making is a common custom nationwide. Kimchi-making is mainly transmitted from mothers to daughters or mothers-in-law to daughters-in-law, or orally among housewives. Kimchi-related knowledge and skills are also transferred among neighbours, relatives or other members of the society who work collectively, sharing know-how and materials, to prepare large quantities of kimchi for the winter months. This activity, known as *kimjang*, boosts cooperation among families, villages and communities, contributing to social cohesion. Kimchi-making brings to the bearers a sense of joy and pride, as well as respect for the natural environment, encouraging them to lead their lives in harmony with nature.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: Transmitted across generations from mothers to daughters, as well as through the formal educational system, kimchi-making includes many varieties, depending on the natural environment and food supply; it is shared by all segments of society, providing them with a sense of identity and continuity, and enhancing mutual respect among various communities and groups;
 - R.2: Inscription of the element could increase visibility of traditional foodways as intangible cultural heritage, encourage dialogue and exchange of expertise between communities with similar practices, and draw attention to human creativity in its interaction with nature;
 - R.3: The nomination encompasses a well-articulated safeguarding plan, which is characterized by an appropriate balance between preservation and promotional measures, and was elaborated with the active participation of communities, regional and national governmental institutions, academic and educational institutions, as well as non-governmental professional associations;
 - R.4: Many organizations participated in the preparation and drafting of the nomination while major practitioners, along with representatives of regional organizations responsible for national heritage, the cooks' association, the women's union and other entities provided their consent to the nomination;

R.5: Since 2012, the element has been included in the State Inventory of Intangible Cultural Heritage, which is maintained and regularly updated by the National Authority for Protection of Cultural Heritage.

3. Inscribes Tradition of kimchi-making in the Democratic People's Republic of Korea on the Representative List of the Intangible Cultural Heritage of Humanity.

DECISION 10.COM 10.b.15

The Committee

1. Takes note that the Dominican Republic has nominated **Son** (No. 01053) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Son is a form of music and dance combining African rhythms with Spanish musical elements and spread throughout the Caribbean. The lyrics of the songs are poetic. Most are love songs, focusing on the beauty of women and the pain of heartbreak. Couples dance close together with harmonious steps and rhythmic hip movements. The traditional dress of Son dancers today includes two-tone shoes and hats. The most experienced dancers are individuals taught from childhood by their parents and close relatives. The Son musical and dancing tradition is kept alive around the country by members of the Club Nacional de Soneros. The Club maintains two dance schools, organizes talks and lectures on the origin and history of Son, holds dancing exhibitions, concerts with orchestras and dance parties, and provides social assistance to members of the club in times of need. Musicians of Son orchestras are dedicated to interpretation of the musical genre, and undertake musical education and training in instruments such as the trumpet, bongo, bass, clave, maracas, *guiro tres* and others. Son prides itself on upholding values of morality, decency, elegance and respect.

2. Decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria are satisfied:

R.1: Notwithstanding the commitment of community representatives, the nomination does not respond to the questions related to the nature and scope of the element, its bearers and practitioners, the ways of transmission, and social functions and cultural meanings of the element but instead provides vague information; the Club Nacional de Soneros is at the very centre of all explanations, arguments and endeavours, contrasting its operations with those of other cultural expressions and communities in an inappropriate, prejudicial way;

R.2: The response to the questions posed is inadequate for it consists of reiteration of information presented in the previous and following sections, without addressing the contribution of the possible inscription of the nominated element to ensuring visibility and awareness, and to encouraging dialogue;

R.3: The safeguarding measures are elaborated exclusively from the perspective of the Club Nacional de Soneros, demonstrate a gap between ambitions and feasibility, and do not include any indication whatsoever of the commitment of the State to support their implementation;

R.4: Although the involvement of the membership of the Club Nacional de Soneros in the nomination process is well demonstrated, the process seemed to be misunderstood as one aimed at gathering signatures from other entities outside the Club in order to support the Club to obtain recognition at UNESCO; consequently, besides numerous members of the Club, the nomination is supported by entities such as a transportation service, a federation of trade unions, unions of female workers and similar associations;

- R.5: The element was already included in an inventory in 1998, established by the agency preceding the Ministry of Culture but no adequate evidence is provided concerning its possible conformity with Articles 11 and 12 of the Convention.
3. Decides to refer the nomination of **Son** to the State Party for additional information and invites it to resubmit the nomination to the Committee for examination during a following cycle;
 4. Takes note that the State Party proposed a challenging nomination file that was prepared and written by an organization of the element's bearers and practitioners;
 5. Encourages the State Party, if it wishes to resubmit the nomination, to fully involve itself in the whole process of development and elaboration of the nomination;
 6. Suggests, should the State Party wish to resubmit the nomination, that it deliberate on whether the Representative List or another international mechanism, including capacity-building through an international assistance request, could best help the safeguarding of Son;
 7. Requests the State Party, should it wish to resubmit the nomination, to avoid prejudicial comparisons with other practices and communities that are not in keeping with the Convention's principle of mutual respect.

DECISION 10.COM 10.b.16

The Committee

1. Takes note that Ethiopia has nominated **Fichee-Chambalaalla, New Year festival of the Sidama people** (No. 01054) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Fichee-Chambalaalla is a New Year festival celebrated among the Sidama people. According to the oral tradition, Fichee commemorates a Sidama woman who visited her parents and relatives once a year after her marriage, bringing *buurisame*, a meal prepared from false banana, milk and butter, which was shared with neighbours. Fichee has since become a unifying symbol of the Sidama people. Each year, astrologers determine the correct date for the festival, which is then announced to the clans. Communal events take place throughout the festival, including traditional songs and dances. Every member participates irrespective of age, gender and social status. On the first day, children go from house to house to greet their neighbours, who serve them *buurisame*. During the festival, clan leaders advise the Sidama people to work hard, respect and support the elders, and abstain from cutting down indigenous trees, begging, indolence, false testimony and theft. The festival therefore enhances equity, good governance, social cohesion, peaceful co-existence and integration among Sidama clans and the diverse ethnic groups in Ethiopia. Parents transmit the tradition to their children orally and through participation in events during the celebration. Women in particular, transfer knowledge and skills associated with hairdressing and preparation of *buurisame* to their daughters and other girls in their respective villages.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: Comprising a sequence of events that mark New Year among the Sidama people, Fichee is celebrated by the whole community, including women, youth and children, while its knowledge and practices are transmitted non-formally through observation and participation; it enhances social cohesion, equity, equality, good governance and peace, and thus fulfils important social functions and helps sustainable development;
 - R.2: Inscription of the element could increase awareness concerning the capacity of intangible cultural heritage to contribute to a culture of peace and reconciliation through symbolic acts and festive spirit; it could also contribute to the visibility of other elements

in the region and encourage their safeguarding, in particular given that the enactment of Fichee-Chambalaalla incorporates various domains of intangible cultural heritage;

R.3: Although the proposed safeguarding measures rely strongly on past and current efforts, they encompass a set of concrete and extensive activities aiming at ensuring the viability of the element in contemporary society, with priority given to making progress in legislation while stressing awareness-raising and training activities involving clan institutions, competent adults (Chimesaa), concerned community members and relevant groups as well as knowledge transfer towards the communities and the public; they were elaborated involving a wide range of actors, including bearers and practitioners of the element;

R.4: The participation of the community concerned in the nomination process is sufficiently documented; free, prior and informed consent is provided in the form of a petition signed by numerous individuals belonging to different age, gender and social groups of Sidama people;

R.5: The inclusion in 2013 of the element in the National Register of the Intangible Cultural Heritage of Ethiopia was conducted by the Authority for Research and Conservation of Cultural Heritage in conformity with Articles 11 and 12 of the Convention.

3. Inscribes **Fichee-Chambalaalla, New Year festival of the Sidama people** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Encourages the State Party to pay particular attention to ensuring that safeguarding measures respond adequately to the social dynamics on the ground and the increased visibility and public attention that will follow the inscription on the Representative List.

DECISION 10.COM 10.b.17

The Committee

1. Takes note that Greece has nominated **Tinian marble craftsmanship** (No. 01103) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The art of marble-carving is an expression of the cultural identity of Tinos. Marble-craftspeople possess empirical knowledge of the composition and structure of marble-bearing rock, the properties of each kind of marble, and the manipulation of its veins. Marble-carving workshops produce a range of traditional motifs, patterns and symbols such as cypresses, flowers, birds and ships. These draw from and perpetuate a shared symbolic system of religious, magical and oral traditions. Motifs on buildings, road signs, churches and cemeteries ensure propitiation and deflect evil influences, while those engraved on everyday marble vessels and fanlights emphasize fertility and prosperity. Craftspeople sometimes form teams to carry out large projects and individual masters occasionally work alone undertaking minor commissions. Transmission follows longstanding traditions. Workshop apprentices start with menial tasks, such as arranging the master's tools and cleaning the workshop, before graduating to learning the craft and drawing. Each master supervises and mentors one or two apprentices, usually family members. Once they complete their training and earn the title of master craftsman, apprentices are presented with a small chest containing a set of tools. Almost one-quarter are now women, representing a significant shift in the tradition of marble-craftsmanship, which until recently was a male-only activity.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

R.1: Tinian marble craftsmanship is based on the master-apprentice model of transmission and corresponding hierarchical organization of marble-crafting workshops; the island of Tinos is known as a centre of artisanal expertise in Greece and beyond, while for the local communities the craftsmanship represents a strong link to their history, natural environment and cultural identity;

- R.2: Inscription of the element would contribute to the visibility of craftsmanship heritage to enrich knowledge about cultural diversity in the south-east European region and indicate how creativity evolves within traditional norms; it would also point at lasting interaction between two religious groups and reveal a connection between the area's natural resources and its intangible and tangible heritage, thus contributing to increasing the visibility of intangible cultural heritage in general and awareness of its significance;
- R.3: Complementing a spectrum of existing safeguarding measures, new measures aim at furthering transmission, protection, documentation and research, and address the issue of possible unintended over-commercialization; the activities are concentrated in several municipal museums and a marbling school, which maintain close connections with the community of bearers and practitioners;
- R.4: The nomination file is the result of contributions by the local community of craftspeople, local authorities, municipal museums, a marbling school and individual experts; in addition to the description of how the nomination process has developed, evidence of their participation is presented in the appended video, as well as in their free, prior and informed consent to the nomination;
- R.5: Following a broad consultation with the practising community, the element was included in 2013 in the National Inventory of Intangible Cultural Heritage, which is updated by the Ministry of Culture at least once every five years.
3. Inscribes **Tinian marble craftsmanship** on the Representative List of the Intangible Cultural Heritage of Humanity;
 4. Commends the State Party for the accompanying video that can serve as a model that enables viewers to know various bearers and to learn about their ideas, identification with marbling and practices;
 5. Encourages the State Party, while implementing the safeguarding measures, to keep focusing on know-how and transmission to future generations by ways of non-formal and formal education, and to avoid a product-oriented approach.

DECISION 10.COM 10.b.18

The Committee

1. Takes note that Indonesia has nominated **Three genres of traditional dance in Bali** (No. 00617) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

There are three genres of traditional Balinese dance – sacred, semi-sacred and that meant for enjoyment by communities at large. Traditional Balinese dances are performed by male and female dancers dressed in traditional costumes consisting of brightly coloured cloth painted with gold floral and faunal motifs, with gold-leafed and jewelled accessories. The dances are inspired by nature and symbolize particular traditions, customs and religious values. They combine a variety of different movements including a basic posture with the knees outward and the stomach held in, locomotive movements in different tempos and directions, transitional movements with dynamic changes, and facial expressions with eye movements revealing happiness, sadness, anger, fear and love – all accompanied by the music of the gamelan. In addition to being technically-skilled dancers, performers must have charisma, humility and discipline and a special spiritual energy that enlivens the performance. In Balinese communities, dances are mainly transmitted informally to children from an early age, within groups. Training begins with basic dance movements and positions and progresses to more intricate dances. The sessions continue until the students have memorized the sequence of movements. Traditional Balinese dances provide participants with a solid cultural identity grounded in the understanding that they are safeguarding the cultural heritage of their ancestors.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: Transmitted to younger generations in a range of non-formal and formal settings, three genres of traditional dance in Bali are primarily distinguished on the basis of their affiliation to religious and secular contexts, and secondarily as the expression of groups and communities of practitioners, stakeholders and audiences for whom they provide a sense of cultural identity and continuity;
 - R.2: Inscription of the element could enhance awareness of the importance of safeguarding intangible cultural heritage at local, national and international levels while the great variety of features and social contexts that the element incorporates – together with the intra- and intercultural exchanges that characterize it – could stimulate respect for cultural diversity and human creativity, encourage dialogue, and promote the visibility of the intangible cultural heritage in general;
 - R.3: Complementing past and current measures to safeguard the element, those proposed represent a coherent and concrete set of activities elaborated in cooperation with communities and groups concerned, aiming at further inventorying, strengthening transmission, and continuing promotion that respects the element's social functions and cultural meanings;
 - R.4: A large number and a wide variety of bearers, practitioners and stakeholders of the element participated in the nomination process, and provided their free, prior and informed consent;
 - R.5: Since 2010, nine dances pertaining to the three genres concerned have been included in the inventory of Intangible Cultural Heritage of Bali Province, which is a part of the inventory elaborated at the national level drawn up in conformity with Articles 11 and 12 of the Convention.
3. Inscribes **Three genres of traditional dance in Bali** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Encourages the State Party to continue addressing possible threats emanating from the promotion of Balinese dance festivities for tourists and from globalization in general, which may endanger customary practices governing access to the element, especially as regards religious dances.

DECISION 10.COM 10.b.19

The Committee

1. Takes note that Italy has nominated **Celebration of the Celestine Pardon** (No. 00994) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Each year in the last week of August, pilgrims travel to L'Aquila in Italy to celebrate the Celestine Pardon instituted by Pope Celestine V in the thirteenth century. A procession winds for 66 kilometres through the countryside to the town hall in L'Aquila. During this walk, pilgrims carry a flaming torch used to light a tripod at their destination, which burns throughout the whole festival. The celebration gives rise to a rich programme of religious and cultural activities, sports and games. The height of the festival is the Historical Procession on 28 August, which transports the historic Celestine Scroll from the town hall to the courtyard of the Basilica of Collemaggio where it is read aloud by the mayor. The Holy Door of the Basilica is then opened and penitent pilgrims who pass through obtain a spiritual pardon. This launches the jubilee celebrations, which continue until the evening of the following day. Thousands of people take part, thus emphasizing the values of solidarity and social integration embedded in the Celestine Pardon. Knowledge transmission is based on oral tradition through stories told at home, school and in public, and through spontaneous participation in the festival and ceremonies.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: Transmitted formally and non-formally for generations, the Celebration of the Celestine Pardon constitutes a symbol of reconciliation, social cohesion and integration for the inhabitants of L'Aquila and the Abruzzo region, providing them with a sense of shared identity and centuries-long continuity;
 - R.3: Although the safeguarding measures strive towards historically accurate restoration and/or revitalization of the element, the approach also attends to today's cultural meanings and social functions, including playful and artistic activities; more importantly, it is clearly demonstrated that the concerned communities have played a substantial role in the design of the proposed measures and will do so during their implementation;
 - R.4: A number of associations and municipalities were actively involved in the nomination process and provided their free, prior and informed consent, confirming also their commitment to the preservation of the element;
 - R.5: Although the submitting State made available a very brief extract of the inventory, in which the nominated element is included, the information provided is sufficient to assess the conformity of the inventorying process with Articles 11 and 12 of the Convention.
3. Further decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criterion is satisfied:
 - R.2: Apart from fostering appreciation of traditions that are rooted in the past and a reference to solidarity and tolerance, the hoped-for consequences of the inscription pertain only to enhanced recognition for L'Aquila and its communities, while the nomination lacks specificity and clarity concerning the encouragement of dialogue and promotion of respect for cultural diversity and human creativity.
4. Decides to refer the nomination of **Celebration of the Celestine Pardon** to the State Party for additional information and invites it to resubmit the nomination to the Committee for examination during a following cycle;
5. Commends the State Party for the accompanying video that provides an informative portrayal of the element and its community.

DECISION 10.COM 10.b.20

The Committee

1. Takes note that Kazakhstan and Kyrgyzstan have nominated **Aitysh/Aitys, art of improvisation** (No. 00997) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Aitysh/Aitys is a contest centred on improvised oral poetry spoken or sung to the accompaniment of traditional musical instruments – the Kazakh dombra or Kyrgyz komuz. Two performers (*akyns*) compete with one other to improvise verses on topical themes in a battle of wits that alternates between humorous ripostes and penetrating philosophical reflections. During the competition, the performers sit opposite one another improvising a dialogue on topics chosen by the audience. The winner is the performer considered to have demonstrated the best musical skills, rhythm, originality, resourcefulness, wisdom and wit. The most meaningful and witty expressions often become popular sayings. The element is practised on a variety of occasions, ranging from local festivities to nationwide events, where practitioners often use the contest to raise important social issues. Although it was traditionally performed only by men, many women now participate in Aitysh/Aitys and use the contest to express women's aspirations and viewpoints. Today, Aitysh/Aitys is a very popular cultural component of Kyrgyzstan's and Kazakhstan's multi-ethnic societies and constitutes a

vital part of the identity of bearer communities. Older performers teach and transmit their knowledge and skills to younger generations.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: The Aitysh/Aityts functions as a platform for social communication within community and broader society; the main bearers are performers themselves, both men and women, supported by researchers and scholars, while the transmission of knowledge and skills occurs mainly in music schools and in studios located at teachers' homes;
 - R.2: Oral poetry improvisation, depending on the topic put forward by another competitor in front of an audience, represents a specific form of public dialogue and testifies to human creativity; the nomination demonstrates the potential contribution of the inscription to awareness of the significance of oral traditions and expressions in general, as well as to the visibility of intangible cultural heritage in the region;
 - R.3: In order to ensure continual viability of the element in the face of possible threats, the practising communities and two governments have elaborated activities that include strengthening formal and non-formal modes of transmission, documentation and research, continued promotion, and monitoring of the implementation, with special attention paid to the multinational character of the element and to coordination between the submitting States;
 - R.4: The nomination file testifies to an active participation of all concerned parties in its conception and elaboration; a broad range of demonstrations of free, prior and informed community consent has been provided, in particular as regards the community of Tokmo-Akyns;
 - R.5: The inclusion of Aitysh/Aityts in inventories of both submitting States (since 2013 in Kazakhstan and 2007 in Kyrgyzstan) has been conducted in line with Articles 11 and 12 of the Convention.
3. Inscribes **Aitysh/Aityts, art of improvisation** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Encourages the States Parties, when promoting the element on an international level, to enable the translation of lyrics into widely-spoken languages to the greatest extent possible.

DECISION 10.COM 10.b.21

The Committee

1. Takes note that Kyrgyzstan has nominated **Kok-boru, traditional horse game** (No. 01067) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Kok-boru is a game played on horses by two teams. The purpose of the game is to seize the *ulak* (a goat carcass) and drop it into the opponent's goal. Games consist of three periods of twenty minutes with the team scoring the most goals declared the winner. After the game, the animal's meat is served to the teams and community members. Skilled players must be physically strong, possess a high level of stamina, and maintain an intuitive and respectful partnership with their horse. The game fosters teamwork, with players defending the honour of their community. It encourages both physical and spiritual development, as well as a healthy lifestyle, and builds resilience to stress. Players and fans come from different nationalities, religious beliefs, social statuses and ages; thus the game plays an important role for social cohesion in contemporary Kyrgyzstan. The main bearers and practitioners are Kok-boru players, both professional and amateur, as well as specialist trainers, referees and those who maintain the equipment for players and horses. At the professional level, coaches teach the nuances of strategy, tactics and safety. At the amateur level, teams often consist of close family and other relatives; transmission occurs informally with elders sharing their

knowledge and skills with beginners and explaining the safety rules concerning other players and horses.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.3: The nomination incorporates an elaborated set of safeguarding measures designed in collaboration with the communities and groups concerned, which are intended to bolster transmission, protection, documentation and promotion of Kok-boru, thus ensuring its continuous practice;
 - R.4: The community of Kok-boru players took an active part through all stages of the nomination process; the free, prior and informed consent of various Kok-boru teams and stakeholders is well documented;
 - R.5: Since 2008, Kok-boru has been included in the National Inventory of the Intangible Cultural Heritage Elements drawn up in conformity with Articles 11 and 12 of the Convention and maintained by the Ministry of Culture and Tourism.
3. Further decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria are satisfied:
 - R.1: Although Kok-boru is a viable game practised and appreciated by various segments of society, the nomination does not adequately explain its conformity with the requirement of respect for the sensitivities of diverse communities on an international scale, given that it carries health risks for humans, requires horses to adapt to extreme conditions and uses goat carcasses as an object of contest between teams; in addition, more detailed information is needed to demonstrate Kok-boru's identity as intangible cultural heritage, in contrast to its evolution as a professional sport;
 - R.2: Given that the nomination does not sufficiently explain how Kok-boru constitutes an element of intangible cultural heritage, it cannot be assessed how its inscription would contribute to enhancing the visibility of intangible cultural heritage in general or awareness of its significance; in addition, the entertainment aspect of the game is presented inconsistently as both a feature that could contribute to visibility and awareness-raising and a threat to the viability of Kok-boru as a cultural phenomenon.
4. Decides to refer the nomination of **Kok-boru, traditional horse game** to the State Party for additional information and invites it to resubmit the nomination to the Committee for examination during a following cycle.

DECISION 10.COM 10.b.22

The Committee

1. Takes note that Namibia has nominated **Oshituthi shomagongo, marula fruit festival** (No. 01089) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Oshituthi shomagongo, marula fruit festival is a celebration that lasts two to three days between March and April, uniting the eight Aawambo communities of northern Namibia through the consumption of *omagongo*, a beverage made from marula fruit. In preparation for the festival, men carve wooden goblets and small serving gourds, and tools from cattle horns to pierce the fruit. Meanwhile, women make the baskets and clay pots used for processing *omagongo*, gather the ripened fruit with the help of young people, and extract and ferment the juice in clay pots for two to seven days. During the process, they discuss issues that affect them, such as family problems, sing traditional songs, recite poems and share knowledge about basketry and pottery-making. Processing the marula fruits brings old and young people together to share knowledge and skills, which are transmitted informally through observation, active participation and emulation. Once the fermentation process is complete, community members and guests are served *omagongo* and traditional cuisine.

The festival is a relaxed social gathering during which communities and guests socialize, sing and dance, and men recite histories.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

R.1: Transmitted from generation to generation, the Oshituthi shomagongo festival celebrates the new cycle of crop production and related indigenous knowledge, skills, customary practices and oral traditions; through wide inclusion of all community members, each with distinctive roles and responsibilities, it functions as a catalyst of cohesion and mutual respect among Aawambo and the society in general;

R.2: Aspects of the Oshituthi shomagongo festival that can help increase the visibility of intangible cultural heritage in general and awareness of its significance include interaction with nature, appreciation of socio-cultural and economic functions such as the promotion of unity among formerly divided communities, as well as creativity in the usage of natural resources and in designing tools for that purpose;

R.3: The proposed safeguarding measures demonstrate the substantial role of the communities concerned in their elaboration, along with their involvement in the ongoing safeguarding measures, as well as the commitment of the submitting State to secure technical, organizational and material support to the implementation of all planned activities, although greater concreteness concerning the prevention of possible negative consequences of inscription would have been desirable;

R.4: A number of workshops and consultations were held among communities concerned during the four-year period of preparing the nomination, concluding with their final review of the information presented in the nomination form; a letter of consent has been provided by a traditional leader authorized to represent all eight Aawambo communities;

R.5: The inclusion of the element in the Tentative National Inventory of Intangible Cultural Heritage for Namibia in 2012 was accomplished by the Ministry of Youth, National Service, Sports and Culture in conformity with Articles 11 and 12 of the Convention.

3. Inscribes **Oshituthi shomagongo, marula fruit festival** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Invites the State Party to pay particular attention to the element's viability in the period following inscription in order to secure its sustainability in and for the Aawambo communities.

DECISION 10.COM 10.b.23

The Committee

1. Takes note that Nigeria has nominated **Eyo masquerade festival** (No. 01066) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Eyo masquerade festival, also known as Adamu Orisa, is a communal event enacted so that the god Adamu may welcome the recently departed into the spirit world. The appointed head of the festival is the Adamu Orisa, usually a high-ranking or respected figure, who opens the festival with a white pigeon in his hand and journeys around Lagos throughout the celebrations. Festivities take place throughout the city with citizens from all strata of society celebrating in a spirit of camaraderie. Food and drink are dispensed to all and old disputes are settled. An important feature of the festival is the homage to the king, the Oba of Lagos. However, the festival's most visible attribute is the Eyo masquerade dancers, disguised in flowing white gowns and veils surmounted with large straw hats. The dancers perform to a retinue of drummers while wielding large ceremonial sticks called *opambata*. Both the hat and stick are decorated with intricate designs associated with the family of the Eyo chieftain. The designs are passed down and refined through successive generations within the

extended family. Everybody in the community plays a role in the Eyo masquerade festival, either as active participants or as bystanders interacting with the masquerade dancers.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: Rooted in the social and cultural fabric of Lagos and passed on from generation to generation, the Eyo masquerade festival is an event expressing profound spiritual beliefs that integrates all members of the community;
 - R.2: Inscription of the Eyo masquerade on the Representative List could enhance visibility of the culture of peace embedded in intangible cultural heritage, promote dialogue between Eyo communities and others, as well as foster cultural appreciation and mutual respect;
 - R.4: Eyo groups and custodians of the festival were represented in the nomination process by the Prime Minister of Lagos, Head of the Adamu Orisha in Council, as well as the Lagos State Council for Arts and Culture, the Eco Foundation and the Oba (King) of Lagos, who all gave their free, prior and informed consent;
 - R.5: Since 2006, the Eyo masquerade festival has been included in the Inventory of Cultural Resources, maintained by the National Committee on Oral and Intangible Cultural Heritage for Nigeria.
3. Further decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criterion is satisfied:
 - R.3: Apart from the strength of tradition and the kingship system, which together ensure the continued viability of the festival, the proposed safeguarding measures pertain to research and promotional activities that are not sufficiently elaborated and coherent; the participation of communities in their planning and implementation needs to be more clearly delineated, as well as the support of the submitting State for their implementation.
4. Decides to refer the nomination of **Eyo masquerade festival** to the State Party and invites it to resubmit the nomination to the Committee for examination during a following cycle;
5. Commends the State Party for resubmitting this nomination, which may contribute to intercultural dialogue;
6. Further invites the State Party, should it wish to resubmit the nomination, to elaborate a coherent set of safeguarding measures and provide clear evidence of community participation in their planning and implementation;
7. Encourages the State Party, should it wish to resubmit the nomination, to include well-drafted descriptions with better argumentation, avoid misplaced information and unnecessary repetitions, and provide a high-quality video recording;
8. Recalls to the State Party that Article 12 of the Convention requires inventories to be regularly updated; the inscription of the Eyo masquerade festival in the inventory dating 2006 was expected to start to be updated in the second half of 2014.

DECISION 10.COM 10.b.24

The Committee

1. Takes note that Peru has nominated **Wititi dance of the Colca Valley** (No. 01056) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Wititi dance of the Colca Valley is a traditional folk dance associated with the beginning of adult life. It takes the form of a courtship ritual and is typically performed by young people during religious festivities celebrated throughout the rainy season. It is danced in troupes with rows of male and female couples performing a variety of steps to the beat of a band. Female

dancers wear garments finely embroidered with colourful natural motifs and distinctive hats, while male dancers wear overlapping women's skirts, military shirts, slings and 'strong hats'. The dance coincides with the beginning of the agricultural production cycle and symbolizes the renewal of nature and society. The dance consolidates social ties and strengthens cultural identity with villages in the Colca Valley competing to produce the best ensembles, thereby continuously renewing the dance while maintaining its traditional character. The Wititi dance of the Colca Valley is learned through direct observation by youth and children in school and at private family gatherings, such as christenings, birthdays and weddings. At the national level, folk dance ensembles perform this dance as part of their repertoires.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: The Wititi dance of the Colca Valley depicts courtship, points at gender complementarity, promotes rivalry in an entertaining and artistic way and is performed primarily in the context of local religious celebrations during the rainy season; the transmission, driven by families and promoted by various public institutions, encompasses different forms of learning – from direct observation in various social contexts to rehearsals aimed at public performances and contests;
 - R.2: Inscription of the element could enhance awareness of different creative strategies by groups to keep their memory alive, and illustrate how to establish constant links based on common history, festive joy, respect for nature and gender equality among other universal values, thus helping the visibility and dialogical nature of intangible cultural heritage in general;
 - R.3: Relying on careful consideration of past and current efforts, the practising community and a team of researchers identified five safeguarding measures that can help further viability of the element, consisting of systematic promotion, annual seminars that will bring together bearers and researchers, production of a documentary, creation of a digital archive and research on the origins and history of the dance; technical, organizational and financial support is secured through regional and national governmental bodies;
 - R.4: The nomination file provides a clear description of how the process of elaborating it evolved over a period of several years in close collaboration with the communities and groups concerned, as well as ample evidence of their free, prior and informed consent to the nomination;
 - R.5: An elaborated participatory system of inventorying has been developed by the Directorate of Intangible Heritage of the Ministry of Culture, which is also the body responsible for maintaining the inventory in conformity with Articles 11 and 12 of the Convention; Wititi dance of the Colca Valley was included in the inventory called 'Declarations of Cultural Heritage of the Nation'.
3. Inscribes **Wititi dance of the Colca Valley** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Congratulates the State Party for preparing a nomination that can serve as a model concerning the organization of the nomination process with the full participation of all parties concerned, resulting in a comprehensive and well-designed nomination file.

DECISION 10.COM 10.b.25

The Committee

1. Takes note that Romania has nominated **Lad's dances in Romania** (No. 01092) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Lad's dances are a genre of men's folk dance in Romania practised in community life on festive occasions, such as weddings and holidays, as well as during stage performances.

Each community has its own variants, all of which display virtuosity and harmonious combinations of movement and rhythm. A special role is assigned to the dance leader and coordinator who trains and integrates group members, while the second leader is selected for his skills as a performer and leads the dance. Dancers group themselves into groups of boys and men aged 5 to 70, which may include Romanian, Hungarian and Roma dancers. This aspect contributes to intercultural dialogue and provides a context for learning more about cultural diversity, by witnessing, for example, local performers dancing at regional events or by observing choreographic styles of different ethnic groups. All community members are bearers and practitioners of the element, and taking part in the dance, be it as performers or spectators, enhances social cohesion. Lad's dances provide an opportunity for young men to strengthen their social status in traditional communities, particularly among girls and their families in anticipation of marriage.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: Lad's dances serve as an expression of gender and of social and local identity, as well as a medium of intercultural communication in a multi-ethnic region; they are transmitted non-formally by observance and practice on festive occasions, as well as formally within organized dance groups;
 - R.2: Inscription of the element could enhance visibility of the dance as a creative, artistic expression with an embodiment of various performing features, repertoires and tools for intergenerational and inter-ethnic binding and could encourage communities in other countries to recognize, value and safeguard comparable elements of their own intangible cultural heritage;
 - R.3: Current and proposed safeguarding measures aim to ensure the viability of the element in its various contexts and were elaborated with the participation and assistance of community representatives and local non-governmental organizations; the commitment of local and central governments to support the safeguarding is also demonstrated;
 - R.4: Cultural associations, community representatives, as well as bearers and practitioners of the element participated in various capacities in the nomination process and provided their free, prior and informed consent to the nomination;
 - R.5: Since 2009, the element has been included in the Inventory of Elements of Intangible Cultural Heritage in Romania, which is drawn up in conformity with Articles 11 and 12 of the Convention and maintained by the National Centre for the Preservation and Promotion of Traditional Culture.
3. Inscribes **Lad's dances in Romania** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Reminds the State Party that the concept of authenticity is not in line with the spirit of the Convention.

DECISION 10.COM 10.b.26

The Committee

1. Takes note that Saudi Arabia has nominated **Alardah Alnajdiyah, dance, drumming and poetry in Saudi Arabia** (No. 01196) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Alardah is a traditional performance combining dance, drumming and chanting poetry that signifies the start and end of notable occasions, such as religious holidays, weddings, births, graduation ceremonies, or events of national or local significance. It is considered a fundamental component of the cultural expressions of the practising communities. Alardah performers include drummers, dancers and poets. Males performing Alardah carry light swords and stand shoulder to shoulder in two sets of facing rows, leaving space between

them to accommodate drummers. One performer in full costume carries a flag. A poet chants verses specific to the occasion in a loud voice, which are then sung antiphonally by the participants. Large dance drums then strike strokes in quick succession, followed by smaller drums. While singing, all performers rock back and forth, side to side and move their swords up and down in rhythmic movements in harmony with the drumbeats and verses. As the poem ends, the men gather around the flag. Males may participate, regardless of social status, age or professional background. Women also participate as costume-makers. While fostering a sense of mutual respect, the performance consolidates social cohesion. Troupes and local citizens, schools, provinces and neighbourhood communities all engage in teaching, performing, popularizing and transmitting Alardah.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: The transmission of the Alardah Alnajdiyah is provided by both governmental and non-governmental bodies through public education in schools and non-formal means of transmission by the community itself and the element is practised by all citizens from different ages and educational and cultural backgrounds;
 - R.2: The inscription of the element would raise the awareness of importance of the intangible cultural heritage through nature of sustaining and transmitting by thoroughly non-commercial ways; additionally the inscription could promote the respect for cultural diversity by triggering the appreciation of the element in national and international levels;
 - R.3: Viability of the element is ensured by financial and technical support of the government as well as through strong community participation in the efforts and activities of NGOs at all levels; the nomination, on the other hand, includes a detailed and well-defined safeguarding plan with classified measures according to content including a timetable with budgetary information;
 - R.4: The nomination was prepared with the participation of Alardah troupes and other practitioners and stakeholders, who gave their free, prior and informed consent to it;
 - R.5: In 2012, the element was included in the Inventory of Intangible Cultural Heritage which is maintained by the Ministry of Culture and Information and conforms to Articles 11 and 12 of the Convention.
3. Inscribes **Alardah Alnajdiyah, dance, drumming and poetry in Saudi Arabia** on the Representative List of the Intangible Cultural Heritage of Humanity.

DECISION 10.COM 10.b.27

The Committee

1. Takes note that Slovakia has nominated **Bagpipe culture** (No. 01075) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Bagpipe culture consists of a wide range of expressions and knowledge associated with bagpipes and their use, including music repertoire, style and ornamentation, songs, dances, instrument-making, folk customs and traditions and special verbal expressions. The bagpipe tradition exists throughout Slovakia, with regional differences concerning technical details, tuning, ornaments and know-how, and corresponding songs and dance repertoire. The main bearers and practitioners of the element are bagpipe makers and players, as well as other musicians, singers and dancers performing in groups with bagpipe players. Many of the attributes of bagpipe culture are hallmarks of traditional folk culture in Slovakia with links to the natural environment, such as construction methods (use of goat skin) or the aesthetic forms of instruments (other domains of local folk art), local and individual styles of interpretation of songs and repertoire. Bagpipe culture is transmitted from generation to generation within the family and community and via formal and non-formal education. A

community is proud to have a bagpipe player and when a bagpiper attends a community social event, the music generates a sense of identity shared among all members of the community.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: The expressions, knowledge and skills associated with bagpiping and bagpipe culture in Slovakia are transmitted from traditional face-to-face interaction to formal education; the concerned community includes bagpipe players and makers, as well as broader groups of dancers, singers, informal or organized folk ensembles, and other aficionados of bagpiping, who find in it a source of nostalgia, evoking the feeling of common origin and serving as a counterpart to the pressures of globalization;
 - R.2: Inscription of the element could contribute to the visibility of a larger group of similar elements, in particular those that are anchored in rare musical instruments, encourage exchange of information and experiences between practising communities on national and international levels, and raise awareness concerning the relations between longstanding traditions, creativity and innovation, thus pointing at constant re-creation as a feature of intangible cultural heritage in general;
 - R.3: Elaborated in close collaboration between experts and two key organizations of bagpipers and bagpipe makers, safeguarding measures are carefully designed, concrete and coordinated between all parties involved; they encompass various aspects of safeguarding, including the response to possible unintended results of inscription;
 - R.4: The nomination file convincingly demonstrates a broad participation of a wide variety of concerned parties in the nomination process, and their free, prior and informed consent to the nomination;
 - R.5: The inclusion of the element in the Representative List of Intangible Cultural Heritage of Slovakia was accomplished in 2008; the List is maintained by the Ministry of Culture in conformity with Articles 11 and 12 of the Convention.
3. Inscribes **Bagpipe culture** on the Representative List of the Intangible Cultural Heritage of Humanity.

DECISION 10.COM 10.b.29

The Committee

1. Takes note that Tajikistan has nominated **Art of Chakan embroidery in Kulob** (No. 01097) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Chakan embroidery is the art of sewing ornaments, motifs and images with coloured threads on cotton or silk fabrics, practised in the region of Kulob. It makes use of symbolic depictions and mythological images related to nature and the cosmos, such as pomegranate flowers, nightingales, the sun and stars, which express people's wishes and hopes. Chakan embroidery is used to decorate women's shirts, pillows, bedspreads, headscarves, towels, curtains and coverlets for cradles. Chakan craftswomen come together almost every day to spend time sewing while talking, telling stories and singing folksongs. Each group member has a specific duty, such as cutting the textile, selecting ornaments and coloured threads, drawing and applying the ornaments, embroidering needlepoint images and sewing the cloth. A leader controls operations, takes orders for embroidery products, locates raw materials, manages production and sells the finished products in the bazaar. Knowledge and skills of embroidery are transmitted in the family from mothers, grandmothers and elder sisters to young girls, or in groups where skilled seamstress women teach young women. This practice is considered by the Tajiks as a marker of national identity: craftswomen and local people

wear embroidered clothes with pride for festivals, competitions, musical programmes, weddings, celebrations and holidays.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: The art of Chakan embroidery is traditionally transmitted from older to younger women in families and neighbourhood groups, but nowadays also in organized groups, artisan workshops, art schools and colleges; it is widely used by the Kulob population, while for its practitioners, it functions as a means of socialization and a source of additional earning;
 - R.4: The nomination file results from extensive consultations involving bearers, practitioners, local cultural organizations and production companies, experts and governmental officials; a group of Chakan craftswomen, a local company and two museums provided their free, prior and informed consent.
3. Further decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria are satisfied:
 - R.2: Instead of providing information on how an inscription would contribute to the visibility of intangible cultural heritage in general and awareness of its significance, all efforts are directed to the promotion of Chakan embroidery, including the encouragement of diversity and creativity that it incorporates, and the prospects following its inscription;
 - R.3: The proposed safeguarding measures concentrate on further promotion, tighter organization of bearers and modes of transmission, spread of the element in other districts of the Khatlon region, and the increase of production companies, neglecting to address possible unintended consequences of inscription, such as over-commercialization or industrialization; concurrently, the role of bearers, practitioners and other members of the Kulob community is not clearly explained or specified, nor how they could benefit from the presented safeguarding measures;
 - R.5: The element is included in the National List of Intangible Cultural Heritage, however no evidence is provided of the participation of communities, groups and relevant non-governmental organizations in the identification and definition of the element; besides, further information is needed to clarify the discrepancy of data regarding the year, reference number, name of the inventory, entity responsible for its maintenance and frequency of updating, as well as the scope of the element.
4. Decides to refer the nomination of **Art of Chakan embroidery in Kulob** to the State Party for additional information and invites it to resubmit the nomination to the Committee for examination during a following cycle;
5. Suggests the State Party, if it wishes to resubmit the nomination, to synchronize images and subtitled text in the video.

DECISION 10.COM 10.b.30

The Committee

1. Takes note that Turkmenistan has nominated **Epic art of Gorogly** (No. 01028) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The epic art of Gorogly is an oral performing tradition describing the achievements of the legendary hero Gorogly and his forty cavalrymen. The epic incorporates narration, singing, composition, prose, poetry and vocal improvisation, and also functions as an oral encyclopaedia of traditional customs and knowledge (including stock breeding, traditional healing, etc.). Its transmission plays an important role in the upbringing of children by helping them to better understand their cultural identity. The tradition nurtures character, creative capacity and artistic skills, and provides bearer communities with a strong sense of social

and cultural identity. The epic reflects the aspirations of the Turkmen people for a happy life, freedom and justice, and promotes values such as bravery, honesty, friendship, tolerance and fairness. Its bearers and practitioners are individual male and female epic performers in Turkmenistan who specialize in the Gorogly epic. The epic is traditionally performed seated to the accompaniment of stringed musical instruments, such as the *dutar* or *gyjak*. Bearers and practitioners of the Gorogly epic art take an active part in all national celebrations, cultural festivals and social gatherings, as well as annual competitions between Gorogly epic performers. Practice of the epic art is considered a vocation with masters combining informal teaching of pupils with transmission of knowledge and skills during public performances.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:
 - R.1: The epic art of Gorogly functions today as an important symbol integrated into various segments of society, from the community of its bearers to the formal educational system where epics play a role in the upbringing of new generations, leading national institutions and the media; both men and women from various social strata acquire their knowledge and skills through a master-pupil relationship;
 - R.2: Inscription of the element could contribute to intercultural dialogue and exchange of experiences on a regional and international level, increase the awareness of oral cultural heritage in general and in the submitting State in particular, and foster respect for cultural diversity and human creativity while calling attention to a specific combination of prose, poetry and performance contained in the element;
 - R.3: Taking past and current initiatives as a starting point, the proposed safeguarding measures encompass a set of concrete and extensive activities aiming at ensuring the viability of the element in contemporary society, with priority given to making progress in legislation while stressing awareness-raising and training activities involving both youth and women, as well as knowledge transfer towards the communities and the public; they were elaborated involving a wide range of actors, including bearers and practitioners of the element;
 - R.4: The nomination was prepared in collaboration with a wide variety of concerned parties, including a number of recognized bearers of the element and a key scholarly institution; the letters of free, prior and informed consent corroborate such a participatory, community-inclusive process of nomination;
 - R.5: With a broad participation of all parties concerned, the element was included in 2013 in the National Inventory of the Intangible Cultural Heritage, which is regularly updated by the Ministry of Culture.
3. Inscribes **Epic art of Gorogly** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Commends the State Party for its first nomination;
5. Suggests that the State Party provide the translation of lyrics while promoting the element on an international scale in order to foster mutual understanding beyond geographical and language boundaries;
6. Invites the State Party to avoid undue emphasis on the element's national character in view of promoting intercultural dialogue and mutual respect.

DECISION 10.COM 10.b.31

The Committee

1. Takes note that the United Arab Emirates and Oman have nominated **Al-Razfa, a traditional performing art** (No. 01078) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Al-Razfa is a traditional performing art practised throughout the United Arab Emirates and the Sultanate of Oman. It is performed by men of all ages and classes during social occasions, such as weddings and national festivals. Male performers form two facing lines with dancers filling the space between. Led by the main singer, the two rows create a dual chorus, singing chants in an antiphonal manner to the accompaniment of drums and other instruments. Many chants are verses of traditional Nabati poetry, carefully selected to match the occasion. The dancers perform choreographed movements to the music while holding wooden replica rifles in their hands and in some cases, young girls swing their hair in time to the music. Originally performed as a communal celebration of victory, Al-Razfa is now widely popular as a form of entertainment. Practitioners have adapted musical instruments and composed melodies to interest younger audiences while maintaining the older expressions and oral traditions of the art. Performers may include heads of State and elders or very young children. Today, Al-Razfa is transmitted directly within the family through participation and observation at social occasions. The roles of individual performers are learnt by practice, while girls receive instruction from their mothers and older sisters.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

R.1: Practised with variations throughout the two submitting States in the context of joyful community events, Al-Razfa strengthens the sense of belonging, identity and continuity of the concerned communities; its main bearers are male art troupes and ensembles drawn from interested community members, yet various social events include all other participants, irrespective of their age and social status; in some parts of the two States, young girls participate in the performance;

R.2: The inscription of Al-Razfa as an element shared by the two submitting States would reflect and could further encourage awareness of the dialogical nature of the intangible cultural heritage; additionally, it could contribute to the visibility of traditional performing arts in general, while the identified internal dynamics of the element and its fusion of music and poetry could foster respect for cultural diversity and human creativity;

R.3: Relying on the ongoing safeguarding measures taken by the concerned communities, stakeholders and governments, the proposed measures incorporate research and documentation, educational programmes, support to main bearers of the element, and promotion through festivals, competitions and other public events; the commitment of the two governments is confirmed through budget allocations, while the key role in implementation is assigned to art troupes and ensembles;

R.4: The nomination file demonstrates an active and innovative involvement of communities in the nomination process, as well as a range of free, prior and informed consents provided by art troupes, individual bearers, non-governmental and governmental organizations; it would nevertheless have been preferable that a greater proportion clearly acknowledge the multinational character of the nomination;

R.5: The element was included in 2007 in the Intangible Cultural Heritage Inventory of Abu Dhabi, and in 2010 in the Omani National Inventory List; both inventories are drawn up in conformity with Articles 11 and 12 of the Convention.

3. Inscribes **Al-Razfa, a traditional performing art** on the Representative List of the Intangible Cultural Heritage of Humanity;

4. Encourages the States Parties when promoting the element on the international level to provide the translation of lyrics as much as possible.

DECISION 10.COM 10.b.32

The Committee

1. Takes note that the United Arab Emirates, Saudi Arabia, Oman and Qatar have nominated **Arabic coffee, a symbol of generosity** (No. 01074) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Serving Arabic coffee is an important aspect of hospitality in Arab societies and considered a ceremonial act of generosity. Traditionally, coffee is prepared in front of guests. Coffee-making begins with the selection of beans, which are lightly roasted in a shallow pan over a fire, then placed into a copper mortar and pounded with a copper pestle. The coffee grounds are placed into a large copper coffee pot; water is added and the pot is placed on the fire. Once brewed, it is poured into a smaller coffee pot from which it is poured into small cups. The most important or oldest guest is served first, filling a quarter of the cup, which can then be refilled. Common practice is to drink at least one cup but not exceed three. Arabic coffee is made and enjoyed by men and women from all segments of society, particularly in the home. The sheikhs and heads of tribes who serve Arabic coffee in their meeting spaces, elderly Bedouin men and women and owners of coffee trading shops are considered the main bearers. Knowledge and traditions are passed on within the family through observation and practice. Young family members also accompany their elders to the market to learn how to select the best coffee beans.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

R.1: Preparing, serving and consuming Arabic coffee are an expression of hospitality, generosity and social etiquette; the element is practised and transmitted in all segments of society, while specialists for the preparation and service take on the role for special occasions;

R.2: Inscription of the element could contribute to the visibility of intangible cultural heritage, raise awareness of its significance, encourage dialogue and promote respect for cultural diversity and human creativity thanks to the multinational character of the nomination, cultural variations within the element, creativity in serving and utensils used, and a demonstrated linkage between heritage and sociability;

R.3: The element is already recognized and promoted as an element of intangible cultural heritage, while newly proposed measures include initiatives to raise awareness of its significance as a sign of hospitality and as an integral part of the intangible cultural heritage of the four submitting States; they have been elaborated in collaboration between community representatives, stakeholders and governments;

R.4: The submitting States provided ample information on the participation of communities, groups and individuals in the elaboration of the nomination file, even though only a part of the numerous letters of free, prior and informed consent testifies to the awareness of communities concerned that the nomination is a multinational one;

R.5: The inclusion of the element in inventories of the four submitting States was carried out in conformity with the requirements of the Convention.

3. Inscribes **Arabic coffee, a symbol of generosity** on the Representative List of the Intangible Cultural Heritage of Humanity.

DECISION 10.COM 10.b.33

The Committee

1. Takes note that the United Arab Emirates, Saudi Arabia, Oman and Qatar have nominated **Majlis, a cultural and social space** (No. 01076) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Majalis are ‘sitting places’ where community members gather to discuss local events and issues, exchange news, receive guests, socialize and be entertained. The majlis is where the community gathers to resolve problems, pay condolences and hold wedding receptions. It is typically a large space with carpets on the floor and cushions against the wall. There is usually a stove or fire to prepare coffee and other hot beverages. The majlis space is open to all people and may be frequented by family members, tribes and inhabitants of the same neighbourhood, and other remote neighbourhoods. Community elders are considered true bearers, especially those with extensive knowledge concerning nature, genealogy and tribal history. Judges and religious sheikhs have special importance in the majlis as they adjudicate on disputes and clarify political, social and religious rights and responsibilities. Women have their own majlis, although some prominent women attend other majalis, which are particularly academic or literary in nature. Majalis also play an important role in the transfer of oral heritage, including folk stories, folk songs and ‘Nabati’ poetry. As majlis spaces are open to all age groups knowledge is mostly transmitted informally as children accompany community members on their visits. Through observing elders in the majlis, young people learn the manners and ethics of their community, dialogue and listening skills, and respect for the opinion of others.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

R.1: Transmitted from generation to generation in a non-formal way, majlis is closely integrated into the everyday life of various communities and segments of society; it encourages socialization, conversation, negotiation and reconciliation, entertainment and the enactment of various other elements of intangible cultural heritage such as oral expressions or festive events, thus fostering community bonds and a sense of belonging and continuity;

R.2: By virtue of the element serving as a space of encounter and inclusiveness, a mainstay for the enactment of other elements and a junction of tradition and modernity, its inscription could encourage dialogue, promote respect for cultural diversity and raise awareness of the significance of intangible cultural heritage, while the multinational character of the nomination could contribute to the visibility of intangible cultural heritage in general;

R.3: While ongoing safeguarding measures relate primarily to tangible aspects of majlis, those proposed focus on raising awareness, education on social etiquette and traditions associated with the element, its enhancement in order to attract the younger generation, and research and documentation; all parties concerned actively participated in the elaboration of safeguarding measures and the commitment of the submitting States to provide technical, organizational and material support is well documented;

R.4: A wide range of parties concerned, including communities, non-governmental organizations and local and regional governments, participated in the nomination process and provided their free, prior and informed letters of consent, even though few made reference to the multinational character of the nomination;

R.5: The inclusion of Majlis in inventories of all four submitting States was carried out in conformity with Articles 11 and 12 of the Convention.

3. Inscribes **Majlis, a cultural and social space** on the Representative List of the Intangible Cultural Heritage of Humanity.

DECISION 10.COM 10.b.34

The Committee

1. Takes note that Uzbekistan has nominated **Ropewalking** (No. 01087) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The art of tightrope walking in Uzbekistan, otherwise known as *dorbozlik*, is performed as part of traditional art and entertainment programmes on public holidays, at festivals and fairs, and as part of wedding celebrations. Practitioners perform a variety of spectacular feats on ropes raised 20 to 25 metres off the ground, demonstrating their courage, dexterity, skill and fearlessness. Displays of ropewalking form part of national and local customs and traditions, and are often improvised in the middle of open-air market squares, rallying a large crowd. The audience provides encouragement and moral support interacting directly with the performers, reinforcing a longstanding relationship that promotes and strengthens the identity and integrity of the art and its vital role in community celebrations. The main bearers are the ropewalkers – traditionally, boys and men of varying ages trained in the knowledge and skills from an early age – although girls from ropewalking dynasties have increasingly begun to take part in the art. Today, more than 40 troupes of Dorbozs maintain and popularize traditions of *dorbozlik* art by promoting the techniques among the younger generations. Techniques are transmitted from generation to generation within families using a traditional master-apprentice approach. All groups of Dorbozs recognize their art as part of traditional cultural heritage and as a marker of their identity.

2. Decides that, from the information included in the file, the nomination satisfies the following criterion:

R.5: The element was included in 2013 in the Intangible Cultural Heritage National List of the Ministry of Culture and Sports, elaborated in conformity with Articles 11 and 12 of the Convention.

3. Further decides that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria are satisfied:

R.1: The nomination needs to outline more clearly the scope of the element, its community and its cultural meanings, as well as to explain how such an art, which incorporates a high degree of peril, can be adequately presented and understood in the international context, in particular due to the involvement of children; furthermore, the nomination should avoid claims, even if posed indirectly and in passing, that relate to such arts or similar arts in other countries;

R.2: Instead of focusing on the element itself, the argumentation should explain how the inscription will have a positive impact on the visibility of intangible cultural heritage in general; moreover, the question of the scope of the element, including the issue related to the danger for children, should be addressed in view of demonstrating how the inscription of the element can encourage dialogue and respect for cultural diversity worldwide;

R.3: Safeguarding measures are overly generic rather than concrete and specific, and contain some repetitions, unclear language and misplaced information; the engagement of communities, stakeholders and government in their implementation is insufficiently explained;

R.4: Given that the scope of the element and its community are not clearly defined, it is difficult to assess community participation in the nomination process; additional information is required to demonstrate a coherence between assertions and evidence, in particular since families of ropewalkers and non-governmental organizations that figure prominently throughout the file did not consent to the nomination, while those offering consent are little mentioned elsewhere; in addition, one of only three letters of consent refers to an element with a broader scope.

4. Decides to refer the nomination of **Ropewalking** to the State Party for additional information and invites it to resubmit the nomination to the Committee for examination during a following cycle;
5. Reminds the State Party, if it wishes to resubmit the nomination, to avoid references to originality, for they do not conform to the spirit of the Convention.

DECISION 10.COM 10.b.35

The Committee

1. Takes note that the Bolivarian Republic of Venezuela has nominated **Traditional knowledge and technologies relating to the growing and processing of the curagua** (No. 01094) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The traditional knowledge and technologies related to the growing and processing of curagua encompass a complex set of practices concerning the cultivation of the plant and the extraction of white fibres, which are characterized by their strength, durability and softness. The fibres are woven into thread and used to produce a range of artisanal goods, such as the hammock – a traditional emblem of the region. Traditionally, men extract and process the curagua fibre because of the strength required, while women weave and manufacture the artisanal products. The practice plays a significant role in moulding the identity of the communities found in the municipality of Aguasay. It works as a mechanism of social cohesion that overcomes gender, ethnic and sociocultural barriers. It promotes diverse forms of cooperation within and between communities and family structures, wherein women take on an important role in creative labour and family income. The knowledge and technologies are passed on from one generation to the next, mainly through oral tradition, observation and imitation among family members.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria:

R.1: Organized according to their roles in the production chain, bearers of the element usually belong to a family unit and transmission relies on oral tradition, observation and imitation passed from one generation to the next among family members; the element promotes cohesion within the family and community, intergenerational cooperation and gender complementarity, as well as sustainable use of natural resources;

R.2: Due to the element's creative nature and transformative capacity, the importance of collective work and solidarity, cooperation and respect established along gender, ethnic and generational lines, and contributions to sustainable socio-economic development, its inscription could contribute to the visibility of the intangible cultural heritage in general and raise awareness of the significance of the latter;

R.3: As a result of a collective deliberation process, tradition bearing communities have designed strategies to keep strengthening the element and avoid any potential negative consequence that could arise from inscription on the Representative List; the support of local and national authorities is also demonstrated;

R.4: Starting in 2011, the process of creating a nomination came to fruition through a series of meetings and workshops, collective deliberations and group work sessions in which the opinions of various individuals, groups and community organizations were systematically registered and integrated into the nomination file; the final activities included joint review and approval of the file and appended documentation, as well as drawing up of a document wherein 33 people who work with curagua as farmers and weavers gave their free, prior and informed consent to the nomination;

R.5: The element was included in the National Inventory in 2014, as well as in the database for the register of cultural heritage; the inscription file demonstrates a close

collaboration between communities concerned and the institutions responsible for maintaining the inventory.

3. Inscribes **Traditional knowledge and technologies relating to the growing and processing of the curagua** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Congratulates the State Party for preparing a nomination that can serve as a model, especially as regards community participation throughout the nomination process, bottom-up design of safeguarding measures and contribution to ensuring visibility, awareness and encouraging dialogue.

DECISION 10.COM 10.c.1

The Committee,

1. Recalling Chapter V of the Convention and Chapter I of the Operational Directives,
2. Having examined document ITH/15/10.COM 10.c as well as the international assistance request 01060,
3. Takes note that Malawi has requested International Assistance for **Safeguarding of Nkhonde, Tumbuka and Chewa proverbs and folktales**:

The proverbs and folktales of the Nkhonde, Tumbuka and Chewa people of Karonga, Rumphi and Lilongwe Districts embody the knowledge, wisdom and culture in Malawi and function as vehicles for their cultural values. However, transmission of this heritage is gradually weakening. Few members of these communities now transmit proverbs and folktales to their children and transcriptions of this oral heritage are practically non-existent. The objective of the project is to document these proverbs and folktales and in the process contribute to the safeguarding of intangible cultural heritage in Malawi. The project will train six researchers from the Oral Traditions Association of Malawi (OTAMA). The trained researchers will work with and train six young field assistants from the three communities to identify and interview informants, aiming to collect five proverbs and five folktales from each. The researchers will also record the proverbs and folktales on video. They will then transcribe, analyse and translate the material to produce books dedicated to proverbs, folktales and terminologies.

4. Further takes note that this assistance concerns the support for a project carried out at national level aimed at the safeguarding of the intangible cultural heritage in accordance with article 20 of the Convention, and that it takes the form of the granting of donation in line with article 21 (g) of the Convention;
5. Also takes note that Malawi requested an allocation of US\$90,533 from the Intangible Cultural Heritage Fund for the implementation of the project;
6. Decides that, from the information provided in file 01060, the request responds as follows to the criteria for granting International Assistance in paragraphs 10 and 12 of the Operational Directives:

Criterion A.1: The request demonstrates an active participation of Nkhonde, Tumbuka and Chewa communities in the proposed project, starting from the initiative of traditional leaders to focus the safeguarding on proverbs and folktales, consultations between experts, traditional authorities, local governments and community heritage organizations during the preparation of the project, to the involvement of selected community members as research assistants in its implementation; two coordinators and six researchers from outside of the community are in charge of key activities relating to research, documentation and the resulting publication of nine books;

Criterion A.2: The budget is clear, detailed and structured in accordance with planned activities and expected results; nevertheless there are some discrepancies or vagueness

between the budget breakdown and the proposed activities, in particular regarding the number of persons involved and the duration of certain activities; certain costs seem to be unduly high, while others indicate imbalance between various participants in the project;

Criterion A.3: A systematic implementation strategy and established system of monitoring and evaluation promote the feasibility of the project; however, top-down structuring is apparent, unjustified absence of oral transmission such as storytelling as a means of revitalization and lack of information on literacy levels to ascertain appropriateness of the chosen strategy and priori decision on number of proverbs and folktales for collection; few informants and fieldwork days represent additional weaknesses of the project;

Criterion A.4: Besides availability of publications on Nkhonde, Tumbuka and Chewa proverbs and folktales, six researchers at a national level and six youth field assistants on a community level will be trained through this project in community-based inventorying and participatory methodologies; these outcomes, accompanied by a coordination established between national public institutions, traditional authorities and community-based heritage organizations, carry forward a realistic sustainability potential; no evidence is provided, however, on whether and how the project might strengthen sources of creative traditional knowledge, community learning spaces or oratory skills;

Criterion A.5: The State Party is committed to provide 7% of the total project budget, intended primarily for a part of the publishing costs; given the partners involved, it may be useful to identify in-kind or other contributions, if any;

Criterion A.6: Besides general awareness-raising on the importance of intangible cultural heritage and its safeguarding, the safeguarding capacities of the communities concerned will be strengthened primarily thanks to an active involvement in the project of six members who serve as research assistants, as well as members involved in the project management team; although the project envisages capacity-building for community members in general, including their participation in monitoring and evaluation of the project, no concrete activities are delineated to this end;

Criterion A.7: Malawi was one of the beneficiaries of three UNESCO-Flanders Funds-in-Trust projects in Southern Africa, namely 'Strengthening sub-regional cooperation and national capacities in seven Southern African countries for implementing the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage' (2013-2015); 'Strengthening national capacities for effective safeguarding of intangible cultural heritage in Botswana, Malawi, Zambia and Zimbabwe' (2011-2013); and 'A series of pilot projects in community-based intangible heritage inventorying on a grassroots-level in six selected countries in sub-Saharan Africa' (2009-2011); the country also received an International Assistance of US\$24,947 from the Intangible Cultural Heritage Fund for the project 'Development of an inventory of intangible cultural heritage of Malawi' (2012-2013); Malawi previously implemented two UNESCO/Japan Funds-in-Trust projects, 'Safeguarding of the Gulu Wamkulu, the Great Dance of the Chewa People' (2006-2009) and 'Action plan for the safeguarding of the Vimbuza Healing Dance' (2006-2009); the work stipulated by the contracts related to these projects was carried out in compliance with UNESCO's regulations and all projects have been completed;

Consideration 10(a): The project is local in scope and involves national implementing partners;

Consideration 10(b): The request envisages that the project may stimulate universities, television and radio stations, telecommunication companies and the Ministry of Education to use and further develop its results, for instance by devising programmes on storytelling for children; the strengthening of individual and institutional capacities and the cooperation established between several national institutions carry potential to stimulate future safeguarding efforts and financial contributions.

7. Decides to approve the international assistance request from Malawi for **Safeguarding of Nkhonde, Tumbuka and Chewa proverbs and folktales** and to grant an amount of US\$90,533 to the State Party to this end;
8. Requests the State Party to work with the Secretariat at the earliest possible opportunity in order to clarify the budget breakdown and make sure that it corresponds exactly and is appropriate to the planned activities;
9. Invites the State Party, while revising the budget, to include an additional activity, while staying within the same overall budget, pertaining to oral transmission as a means of revitalization, for instance in the form of storytelling sessions;
10. Further invites the State Party to use the ICH-04-Report Form to report on the use of assistance granted.

DECISION 10.COM 10.c.2

The Committee,

1. Recalling Chapter V of the Convention and Chapter I of the Operational Directives,
2. Having examined document ITH/15/10.COM 10.c as well as the international assistance request 00888,
3. Takes note that Kenya has requested International Assistance for **Safeguarding of Enkipaata, Eunoto and Olng'esherr, three male rites of passage of the Maasai community**:

The three male rites of the Maasai community represent stages in the preparation of boys for adulthood – a process called moranism that involves the transmission of indigenous knowledge, including Maasai rituals, legends, traditions and life skills. Enkipaata is the name for the induction ceremony, Eunoto heralds the shaving of initiates before their seclusion in the bush for training, and Olng'esherr is the meat-eating ceremony marking the end of moranism and the beginning of eldership. The rites involve the whole community and feature songs, folktales, proverbs, riddles and events, thus providing the Maasai community with a sense of cultural identity and continuity. However, traditional modes of transmission have greatly weakened since the beginning of the 1980s as a result of reduced frequency and participation, with an increasing number of boys remaining at home and occupied with formal education. To safeguard the practice, the project plans to hold workshops to promote community-based inventorying of Maasai intangible cultural heritage, organize community meetings between elders and youth to empower them with knowledge and skills relevant for enactment and preservation of the tradition, mentor youth on its importance, undertake a mapping exercise to protect the associated natural spaces and places, and research and document the practice for future transmission.

4. Further takes note that this assistance concerns the support for a project carried out at national level aimed at the safeguarding of the intangible cultural heritage in accordance with Article 20 of the Convention, and that it takes the form of the granting of donation in line with Article 21 (g) of the Convention;
5. Also takes note that Kenya requested an allocation of US\$144,430 from the Intangible Cultural Heritage Fund for the implementation of the project;
6. Decides that, from the information provided in file 00888, the request responds as follows to the criteria for granting International Assistance in paragraph 12 of the Operational Directives and the additional considerations in paragraph 10:

Criterion A.1: Apart from short-term educational meetings of elders and youth, the request fails to demonstrate an active participation of Maasai community in either preparation, implementation or evaluation and follow-up of the project; the central role is assigned to a governmental department and a national non-governmental organization dedicated to

biodiversity conservation and advocacy of Maasai culture, without explaining the relationship of that organization with the community and whether and how it might act on its behalf;

Criterion A.2: The budget shows discrepancies between objectives, activities, timetable and parties involved in the project; in particular, it reveals a top-down and top-heavy organization of the project, gaps between planned activities and expected results, lack of information on actors granted to carry out specific tasks, and the separation of the Maasai into nine unconnected sections;

Criterion A.3: Oriented in principle to the safeguarding of three male rites of passage, the project oscillates between building capacities for safeguarding and those for inventorying without providing clarification of their link; in addition, the description of the three rites lacks detail, thus not allowing readers to comprehend the importance of spaces and places that are planned to be identified and then put under community protection; the timetable reveals that the three-year duration of the project pertains only to the stakeholders, while the community is split up along its nine sections, so that for each of them the project lasts for just a year; the project moreover does not facilitate communication among the various sections;

Criterion A.4: Given the lack of clarity and consistency between its main objectives, expected results, planned activities, timetable and involved partners, as well as the lack of evidence of active participation of the Maasai community in its design and conduct, the proposed project does not adequately demonstrate how it could contribute to the sustainability of the three male rites; in addition, community-based educational meetings between elders and youth can hardly ensure effective follow-up since they encompass only one meeting held in each of the nine sections either once a year (according to the budget) or once in total during the three-year project (according to the timetable); the overall impression is of a project with low potential in respect to sustainability;

Criterion A.5: The State Party is financially committed to subvene the participation of four officers in all meetings and workshops and in the identification of places and spaces, while the community's contribution includes meetings intended to educate the youth on the importance of three male rites;

Criterion A.6: The request needs to provide greater explanation (rather than assertion) of how the project could help to build the capacity of the community in either inventorying its intangible cultural heritage or safeguarding the element; a four-day workshop into community-based inventorying is important yet insufficiently described and of limited reach, while the transfer of knowledge related to the element relies on the community's own human, technical and financial resources and is restricted to each of its separate sections; the strengthening of the stakeholders' capacities cannot be assessed for they either operate primarily in domains other than the intangible cultural heritage or are not clearly identified;

Criterion A.7: Kenya received International Assistance from the Intangible Cultural Heritage Fund twice, once to safeguard 'Traditions and practices associated to the Kayas in the Sacred Forests of the Mijikenda' (2011-ongoing; US\$126,580), and once to prepare a nomination file concerning 'Rituals and practices associated with the Kit Mikayi shrine of the Luo community in Kenya' (2013-2015; US\$17,668); in addition, the country implemented three UNESCO/Japan Funds-in-Trust projects: 'Safeguarding traditional foodways of two communities in Kenya' (2009-2013), 'Photographic documentation of intangible heritage in Kenya' (2010-2011), and 'Safeguarding traditional Somali performing arts' (2008-2009); the work stipulated by the contracts related to these projects was carried out in compliance with UNESCO's regulations and all projects have been completed. An exception is the project concerning the Kayas, which has been significantly delayed; the Secretariat is in contact with the State Party in order to find an administrative solution to overcome the problem;

Consideration 10(a): The project is local in scope and involves local and national implementing partners;

Consideration 10(b): The request does not address whether the project may have a multiplier effect or could stimulate financial and technical contributions from other sources;

more information would be needed to explain possible multiplier effects emerging from the partnership between this project and another dedicated to the culture and reproductive health of the Maasai.

7. Acknowledges the need to safeguard three male rites of passage of the Maasai community and appreciates the commitment of the State Party;
8. Invites the submitting State to resubmit a request, at the earliest possible opportunity, revised in line with the recommendations of the Evaluation Body and the findings set out above;
9. Delegates its authority to the Bureau to take any appropriate decision on such revised international assistance request received from Kenya for **Safeguarding of Enkipaata, Eunoto and Olng'esherr, three male rites of passage of the Maasai community**.

DECISION 10.COM 11

The Committee,

1. Having examined document ITH/15/10.COM/11,
2. Recalling Decision 8.COM 7.a.5 and Chapter I.12 of the Operational Directives,
3. Takes note of Guatemala's request to modify the name of the element currently inscribed in 2013 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding under the name 'Paach ceremony';
4. Approves the change of name as proposed by the Guatemalan authorities, decides that the name of the element becomes **Nan Pa'ch ceremony** in English and **La cérémonie de la Nan Pa'ch** in French and requests the Secretariat to incorporate this change in all its communications with respect to that element.

DECISION 10.COM 12

The Committee,

1. Having examined document ITH/15/10.COM/12,
2. Recalling Article 8.3 of the Convention, paragraphs 27 and 28 of the Operational Directives and Rule 20 of its Rules of Procedure,
3. Establishes a consultative body to be known as the 'Evaluation Body' for the evaluation in 2016 of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and on the Representative List of the Intangible Cultural Heritage of Humanity, of proposed programmes, projects and activities that best reflect the principles and objectives of the Convention and of international assistance requests greater than US\$25,000, and adopts its terms of reference as annexed to this Decision;
4. Appoints the following individual experts and accredited non-governmental organizations as members of the Evaluation Body for 2016:

Expert representatives of States Parties non-Members of the Committee

1. EG I: Amélia Maria de Melo Frazão Moreira (Portugal)
2. EG II: Saša Srećković (Serbia)
3. EG III: Víctor Rago (Bolivarian Republic of Venezuela)
4. EG IV: Masami Iwasaki (Japan)
5. EG V (a): John Moogi Omare (Kenya)
6. EG V (b): Ahmed Skounti (Morocco)

Accredited non-governmental organizations

1. EG I: Norsk Håndverksinstitutt / Norwegian Crafts Institute
2. EG II: Czech Ethnological Society
3. EG III: Associação dos Amigos da Arte Popular Brasileira - Museu Casa do Pontal / Association of Friends of Brazilian Folk Art - Casa do Pontal Museum
4. EG IV: 中国民俗学会 / China Folklore Society (CFS)
5. EG V (a): The Cross-Cultural Foundation of Uganda (CCFU)
6. EG V (b): The Syria Trust for Development.

Annex: Terms of Reference of the Evaluation Body for the 2016 cycle

The Evaluation Body	
1.	shall be composed of twelve members appointed by the Committee: six experts qualified in the various fields of intangible cultural heritage representative of States Parties non-Members of the Committee and six accredited non-governmental organizations, taking into consideration equitable geographical representation and various domains of intangible cultural heritage;
2.	shall elect its Chairperson, Vice-Chair and Rapporteur;
3.	shall hold private meetings in accordance with Rule 19 of the Rules of Procedure of the Committee;
4.	shall be responsible for the evaluation of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and on the Representative List of the Intangible Cultural Heritage of Humanity, of proposed programmes, projects and activities that best reflect the principles and objectives of the Convention and of international assistance requests greater than US\$25,000, in conformity with the Operational Directives for the implementation of the Convention. It shall, in particular, include in its evaluation:
	a. an assessment of the conformity of nominations to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding with the inscription criteria as provided in Chapter I.1 of the Operational Directives, including an assessment of the viability of the element and the feasibility and sufficiency of the safeguarding plan, and an assessment of the risks of it disappearing, as provided in paragraph 29 of the Operational Directives;
	b. an assessment of the conformity of nominations to the Representative List of the Intangible Cultural Heritage of Humanity with the inscription criteria as provided in Chapter I.2 of the Operational Directives;
	c. an assessment of the conformity of proposed programmes, projects and activities that best reflect the principles and objectives of the Convention with the selection criteria as provided in Chapter I.3 of the Operational Directives;
	d. an assessment of the conformity of international assistance requests greater than US\$25,000 with the selection criteria as provided in Chapter I.4 of the Operational Directives;
	e. a recommendation to the Committee to inscribe or not to inscribe the nominated element on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding; to inscribe, not to inscribe or refer the nominated element on the Representative List of the Intangible Cultural Heritage of Humanity; to select or not to select the proposed programmes, projects and activities that best reflect the principles and objectives of the Convention; or to approve or not to approve

	the international assistance request greater than US\$25,000;
5.	shall provide the Committee with an overview of all files and a report of its evaluation;
6.	shall cease to exist following submission to the 11th session of the Committee of the report on its evaluation of files to be examined by the Committee in 2016.
Once appointed by the Committee, the members of the Evaluation Body shall act impartially in the interests of all States Parties and the Convention.	

DECISION 10.COM 13

The Committee,

1. Having examined document ITH/15/10.COM/13,
2. Recalling paragraphs 33 and 34 of the Operational Directives and its Decision 9.COM 12,
3. Taking note that the number of files being treated for the 2016 cycle is 51, representing 62 submitting States,
4. Considering that its capacities to examine files during a session are still limited, as are the capacities and human resources of the Secretariat,
5. Reaffirms that those States Parties which submitted files that could not be treated in the 2016 cycle will see their files examined with priority in the 2017 cycle, following the principle of one file per submitting State during the two-year period (Decision 9.COM 12);
6. Decides that in the course of the 2017 and 2018 cycles, the number of nominations to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and to the Representative List of the Intangible Cultural Heritage of Humanity, proposals of programmes, projects and activities that best reflect the principles and objectives of the Convention and international assistance requests greater than US\$25,000 that can be treated is determined to be 50 per cycle;
7. Further decides that at least one file per submitting State should be processed during the two-year period 2017-2018, within the agreed number of nominations per biennium, in conformity with paragraph 34 of the Operational Directives;
8. Further decides that the Secretariat may exercise some flexibility, if that would permit greater equity among submitting States with equal priority under paragraph 34 of the Operational Directives;
9. Invites States Parties to take the present decision into account when submitting files for the 2017 and 2018 cycle;
10. Encourages States Parties to retrieve at the Secretariat the files submitted four years ago or more that have not been examined by the Committee, due to the limited number of files that can be treated in the course of a cycle, so that they can be updated for a subsequent cycle, particularly in light of the technical requirements adopted by the Committee and any other relevant considerations;
11. Requests the Secretariat to report to it on the number of files submitted for the 2017 cycle, its experience applying the Operational Directives and the present decision at its eleventh session.

DECISION 10.COM 14.a

The Committee,

1. Having examined document ITH/15/10.COM/14.a,
2. Recalling Decisions 8.COM 13.a and 9.COM 13.b,
3. Reaffirming the important role of intangible cultural heritage as a driver, enabler and guarantee of sustainable development, in particular in the context of the 2030 Agenda for Sustainable Development,
4. Thanks the Turkish National Commission for UNESCO for generously hosting and co-financing the expert meeting on intangible cultural heritage and sustainable development at the national level, which took place from 29 September to 1 October 2014 in Istanbul, Turkey;
5. Decides to endorse the new draft chapter of Operational Directives for the implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage on safeguarding intangible cultural heritage and sustainable development at the national level, in view of submitting it for discussion and approval to the sixth session of the General Assembly in June 2016 in accordance with Article 7 of the Convention;
6. Underlines that the provisions of this chapter should be interpreted in line with the UN Charter, the United Nations Framework Convention on Climate Change and the 2030 Agenda for Sustainable Development;
7. Recommends to the General Assembly to approve the proposed Chapter VI of the Operational Directives on safeguarding intangible cultural heritage and sustainable development at the national level, as annexed to this decision;
8. Encourages States Parties to fully integrate the safeguarding of intangible cultural heritage in legislation, policies and development strategies both within and outside the cultural sector;
9. Requests the Secretariat, once the General Assembly will have approved inclusion of the proposed Chapter VI of the Operational Directives, to update the curriculum of the Convention's capacity-building programme accordingly.

ANNEX

Draft Operational Directives on 'Safeguarding intangible cultural heritage and sustainable development at the national level'

Chapter VI SAFEGUARDING INTANGIBLE CULTURAL HERITAGE AND SUSTAINABLE DEVELOPMENT AT THE NATIONAL LEVEL

170. With a view to effectively implementing the Convention, States Parties shall endeavour, by all appropriate means, to recognize the importance and strengthen the role of intangible cultural heritage as a driver and guarantee of sustainable development, as well as fully integrate the safeguarding of intangible cultural heritage into their development plans, policies and programmes at all levels. While recognizing the interdependence between the safeguarding of intangible cultural heritage, sustainable development and peace and security, States Parties shall strive to maintain a balance between the three dimensions of sustainable development (the economic, social and environmental) in their safeguarding efforts and shall to this end facilitate cooperation with relevant experts, cultural brokers and mediators through a participatory approach. States Parties shall acknowledge the dynamic nature of intangible cultural heritage in both urban and rural contexts and shall direct their safeguarding efforts solely on such intangible cultural heritage that is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.

171. Insofar as their development plans, policies and programmes involve intangible cultural heritage or may potentially affect its viability, States Parties shall endeavour to:
- (a) ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and involve them actively in such plans, policies and programmes;
 - (b) ensure that those communities, groups and, where appropriate, individuals concerned are the primary beneficiaries, both in moral and in material terms, of any such plans, policies and programmes;
 - (c) ensure that such plans, policies and programmes respect ethical considerations and do not negatively affect the viability of the intangible cultural heritage concerned or de-contextualize or denaturalize that heritage;
 - (d) facilitate cooperation with sustainable development experts and cultural brokers for the appropriate integration of the safeguarding of intangible cultural heritage into plans, policies and programmes, both within and outside the cultural sector.
172. States Parties shall endeavour to take full cognizance of the potential and actual impacts of all development plans and programmes on intangible cultural heritage, particularly in the context of environmental, social, economic and cultural impact assessment processes.
173. States Parties shall endeavour to recognize, promote and enhance the importance of intangible cultural heritage as a strategic resource to enable sustainable development. To that end, States Parties are encouraged to:
- (a) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding the diversity of issues linked to protection of various rights of the communities, groups and individuals, connected to the safeguarding of the intangible cultural heritage;
 - (b) adopt appropriate legal, technical, administrative and financial measures, in particular through the application of intellectual property rights, privacy rights and any other appropriate forms of legal protection, to ensure that the rights of the communities, groups and individuals that create, bear and transmit their intangible cultural heritage are duly protected when raising awareness about their heritage or engaging in commercial activities.
174. States Parties shall endeavour to ensure that their safeguarding plans and programmes are fully inclusive of all sectors and strata of society, including indigenous peoples, migrants, immigrants and refugees, people of different ages and genders, persons with disabilities and members of vulnerable groups, in conformity with Article 11 of the Convention.
175. States Parties are encouraged to foster scientific studies and research methodologies, including those conducted by the communities or groups themselves and by non-governmental organizations, aimed at understanding the contributions of intangible cultural heritage to sustainable development and its importance as a resource for dealing with development problems and at demonstrating its value with clear evidence, including appropriate indicators if possible.
176. States Parties shall endeavour to ensure that inscriptions of intangible cultural heritage on the Convention's lists as provided in Articles 16 and 17 of the Convention and the selection of best safeguarding practices as provided in Article 18 of the Convention are used to advance the Convention's goals of safeguarding and sustainable development and are not misused to the detriment of the intangible cultural heritage and communities, groups or individuals concerned, in particular for short-term economic gain.

VI.1 Inclusive social development

177. States Parties are encouraged to recognize that inclusive social development cannot be achieved without sustainable food security, quality health care, quality education for all,

gender equality and access to safe water and sanitation, and that these goals must be underpinned by inclusive governance and the freedom for people to choose their own value systems.

VI.1.1 Food security

178. States Parties shall endeavour to ensure the recognition of, respect for and enhancement of those farming, fishing, hunting, pastoral, food-gathering, food preparation and food preservation knowledge and practices, including their related rituals and beliefs, that contribute to food security and adequate nutrition and that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage. To that end, States Parties are encouraged to:
- (a) foster scientific studies and research methodologies, including those conducted by the communities or groups themselves, aimed at understanding the diversity of those knowledge and practices, demonstrating their efficacy, identifying and promoting their contributions to maintaining agro-biodiversity, providing food security and strengthening their resilience to climate change;
 - (b) adopt appropriate legal, technical, administrative and financial measures, including codes or other tools of ethics, to promote and/or regulate access to farming, fishing, hunting, pastoral and food gathering, food preparation and food preservation knowledge and practices, that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage, as well as equitable sharing of the benefits they generate, and ensure the transmission of such knowledge and practices;
 - (c) adopt appropriate legal, technical, administrative and financial measures to recognize and respect the customary rights of communities and groups to those land, sea and forest ecosystems necessary for their farming, fishing, pastoral and food-gathering knowledge and practices that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage.

VI.1.2 Health care

179. States Parties shall endeavour to ensure the recognition of, respect for and enhancement of those health practices that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage and that contribute to well-being, including their related knowledge, genetic resources, practices, expressions, rituals and beliefs, and to harness their potential to contribute to achieving quality health care for all. To that end, they are encouraged to:
- (a) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding the diversity of health care practices that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage, demonstrating their functions and efficacy and identifying their contributions to meeting health care needs;
 - (b) adopt appropriate legal, technical, administrative and financial measures, in consultation with knowledge holders, healers and practitioners, to promote access to healing knowledge and raw materials, participation in healing practices, and transmission of such knowledge and practices that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage while respecting customary practices governing access to specific aspects of them;
 - (c) enhance collaboration and complementarity among the diversity of health care practices and systems.

VI.1.3 Quality education

180. Within their respective educational systems and policies, States Parties shall endeavour, by all appropriate means, to ensure recognition of, respect for and enhancement of the intangible cultural heritage in society, emphasizing its role in transmitting life skills, in particular through specific educational and training programmes within the communities and groups concerned and through non-formal means of transmitting knowledge. To that end, States Parties are encouraged to:
- (a) adopt appropriate legal, technical, administrative and financial measures to:
 - i. ensure that educational systems promote respect for one's self, one's community or group, mutual respect for others and do not in any way alienate people from their intangible cultural heritage, characterize their communities or groups as not participating in contemporary life or harm in any way their image;
 - ii. ensure that intangible cultural heritage is integrated as fully as possible into the content of educational programmes of all relevant disciplines, both as a contribution in its own right and as a means of explaining or demonstrating other subjects at the curricular, cross-curricular and extra-curricular levels;
 - iii. recognize the importance, along with innovative safeguarding methods, of modes and methods of transmitting intangible cultural heritage that are themselves recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage, and seek to harness their potential within formal and non-formal education systems;
 - (b) enhance collaboration and complementarity among the diversity of educational practices and systems;
 - (c) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding the diversity of pedagogical methods that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage and assessing their efficacy and suitability for integration into other educational contexts;
 - (d) promote education for the protection of biodiversity, natural spaces and places of memory whose existence is necessary for expressing the intangible cultural heritage.

VI.1.4 Gender equality

181. States Parties shall endeavour to foster the contributions of intangible cultural heritage and its safeguarding to greater gender equality and to eliminating gender-based discrimination while recognizing that communities and groups pass on their values, norms and expectations related to gender through intangible cultural heritage and it is, therefore, a privileged context in which group and community members' gender identities are shaped. To that end, States Parties are encouraged to:
- (a) take advantage of the potential of intangible cultural heritage and of its safeguarding to create common spaces for dialogue on how best to achieve gender equality, taking into account the diverse perspectives of all stakeholders;
 - (b) promote the important role that intangible cultural heritage and its safeguarding can play in building mutual respect among communities and groups whose members may not share the same conceptions of gender;
 - (c) assist communities and groups in examining expressions of their intangible heritage with regard to their impact and potential contribution to enhancing gender equality and to take the results of this examination into account in decisions to safeguard, practice, transmit and promote at the international level these expressions;

- (d) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding the diversity of gender roles within particular expressions of intangible cultural heritage;
- (e) ensure gender equality in the planning, management and implementation of safeguarding measures, at all levels and in all contexts, in order to take full advantage of the diverse perspectives of all members of society.

VI.1.5 Access to clean and safe water and sustainable water use

182. States Parties shall endeavour to ensure the viability of water management systems that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage and that promote equitable access to safe drinking water and sustainable water use, notably in agriculture and other subsistence activities. To that end, States Parties are encouraged to:
- (a) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding the diversity of those water management systems that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage and identifying their contributions to meeting environmental and water-related development needs, as well as how to strengthen their resilience in the face of climate change;
 - (b) adopt appropriate legal, technical, administrative and financial measures to identify, enhance and promote such systems in order to respond to water needs and climate change challenges at the local, national and international levels.

VI.2 Inclusive economic development

183. States Parties are encouraged to acknowledge that the safeguarding of the intangible cultural heritage contributes to inclusive economic development, and to recognize that sustainable development depends upon stable, equitable and inclusive economic growth based on sustainable patterns of production and consumption and requires reduction of poverty and inequalities, productive and decent employment, low-carbon, as well as resource-efficient economic growth and welfare protection.
184. States Parties shall endeavour to take full advantage of intangible cultural heritage as a powerful force for inclusive and equitable economic development, encompassing a diversity of productive activities with both monetary and non-monetary value, and contributing in particular to strengthening local economies. To that end, States Parties are encouraged to respect the nature of that heritage and the specific circumstances of the communities, groups or individuals concerned, particularly their choice of collective or individual management of their heritage while providing them with the necessary conditions for the practice of their creative expressions and promoting fair trade and ethical economic relations.

VI.2.1 Income generation and sustainable livelihoods

185. States Parties shall endeavour to recognize, promote and enhance the contribution of intangible cultural heritage to generating income and sustaining livelihoods for communities, groups and individuals. To that end, States Parties are encouraged to:
- (a) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at identifying and assessing opportunities that intangible cultural heritage offers for generating income and sustaining livelihoods for communities, groups and individuals concerned, with particular attention to its role in supplementing other forms of income;
 - (b) adopt appropriate legal, technical, administrative and financial measures to:

- i. promote opportunities for communities, groups and individuals to generate income and sustain their livelihood through the sustainable practice, transmission and safeguarding of their intangible cultural heritage;
- ii. ensure that the communities, groups and individuals concerned are the primary beneficiaries of income generated as a result of their own intangible cultural heritage and that they are not dispossessed of it, in particular in order to generate income for others.

VI.2.2 Productive employment and decent work

186. States Parties shall endeavour to recognize, promote and enhance the contribution of intangible cultural heritage to productive employment and decent work for communities, groups and individuals. To that end, States Parties are encouraged to:

- (a) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at identifying and assessing opportunities that intangible cultural heritage offers for productive employment and decent work for the communities, groups and individuals concerned, with particular attention to its adaptability to family and household circumstances and relation to other forms of employment;
- (b) adopt appropriate legal, technical, administrative and financial measures, including tax incentives, to:
 - i. promote productive employment and decent work for communities, groups and individuals in the practice and transmission of their intangible cultural heritage while extending social security protection and benefits to them;
 - ii. ensure that the communities, groups and individuals concerned are the primary beneficiaries of work opportunities involving their own intangible cultural heritage and that they are not dispossessed of it, in particular in order to create employment for others.

VI.2.3 Impact of tourism on the safeguarding of intangible cultural heritage and vice versa

187. States Parties shall endeavour to ensure that any activities related to tourism, whether undertaken by the States or by public or private bodies, demonstrate all due respect to safeguarding the intangible cultural heritage present in their territories and to the rights, aspirations and wishes of the communities, groups and individuals concerned therewith. To that end, States Parties are encouraged to:

- (a) assess, both in general and in specific terms, the potential of intangible cultural heritage for sustainable tourism and the impact of tourism on the intangible cultural heritage and sustainable development of the communities, groups and individuals concerned, with particular attention to anticipating potential impact before activities are initiated;
- (b) adopt appropriate legal, technical, administrative and financial measures to:
 - i. ensure that communities, groups and individuals concerned are the primary beneficiaries of any tourism associated with their own intangible cultural heritage while promoting their lead role in managing such tourism;
 - ii. ensure that the viability, social functions and cultural meanings of that heritage are in no way diminished or threatened by such tourism;
 - iii. guide the interventions of those involved in the tourism industry and the behaviour of those who participate in it as tourists.

VI.3 Environmental sustainability

188. States Parties are encouraged to acknowledge the contribution of the safeguarding of intangible cultural heritage to environmental sustainability and recognize that environmental sustainability requires ensuring a stable climate, sustainably managed natural resources and protecting biodiversity, which in turn depend on improved scientific understanding and knowledge-sharing about climate change, natural hazards, the environmental and natural resource limits and that strengthening resilience among vulnerable populations in the face of climate change and natural disasters is essential.

VI.3.1 Knowledge and practices concerning nature and the universe

189. States Parties shall endeavour to ensure recognition of, respect for, sharing of and enhancement of the knowledge and practices concerning nature and the universe that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage and that contribute to environmental sustainability recognizing their capacity to evolve, harnessing their potential role in the protection of biodiversity and in the sustainable management of natural resources. To that end, States Parties are encouraged to:

- (a) recognize communities, groups and individuals as the bearers of knowledge about nature and the universe and as essential actors in sustaining the environment;
- (b) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding systems of biodiversity conservation, natural resource management and sustainable resource use, that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage, and demonstrating their effectiveness while promoting international cooperation for the identification and sharing of good practices;
- (c) adopt appropriate legal, technical, administrative and financial measures to:
 - i. promote access to and transmission of traditional knowledge concerning nature and the universe while respecting customary practices governing access to specific aspects of it;
 - ii. conserve and protect those natural spaces whose existence is necessary for expressing the intangible cultural heritage.

VI.3.2 Environmental impacts in the safeguarding of intangible cultural heritage

190. States Parties shall endeavour to recognize the potential and actual environmental impacts of intangible cultural heritage practices and safeguarding activities, with particular attention to the possible consequences of their intensification. To that end, States Parties are encouraged to:

- (a) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding such impacts;
- (b) adopt appropriate legal, technical, administrative and financial measures to encourage environmentally friendly practices and to mitigate any possible harmful impacts.

VI.3.3 Community-based resilience to natural disasters and climate change

191. States Parties shall endeavour to ensure recognition of, respect for and enhancement of knowledge and practices concerning geoscience, particularly the climate, and harness their potential to contribute to the reduction of risk, recovery from natural disasters, particularly through the strengthening of social cohesion and mitigation of climate change impacts. To that end, States Parties are encouraged to:

- (a) recognize communities, groups and individuals as the bearers of traditional knowledge about geoscience, particularly the climate;
- (b) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding and demonstrating the effectiveness of knowledge of disaster risk reduction, disaster recovery, climate adaptation and climate change mitigation, that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage, while enhancing the capacities of communities, groups and individuals to face challenges related to climate change that existing knowledge may not address;
- (c) adopt appropriate legal, technical, administrative and financial measures to:
 - i. promote access to and transmission of knowledge concerning the earth and the climate, that is recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage, while respecting customary practices governing access to specific aspects of it;
 - ii. fully integrate communities, groups and individuals who are bearers of such knowledge into systems and programmes of disaster risk reduction, disaster recovery and climate change adaptation and mitigation.

VI.4 Peace and security

192. States Parties are encouraged to acknowledge the contribution of safeguarding of intangible cultural heritage to peace and security and recognize that peace and security – including freedom from conflict, discrimination and all forms of violence – are prerequisites and catalysts for sustainable development and require respect for human rights, inclusive and equitable social development, effective systems of justice, inclusive political processes and appropriate systems of conflict prevention and resolution.
193. States Parties shall endeavour to recognize, promote and enhance those practices, representations and expressions of intangible cultural heritage that have peace-making and peace-building at their core, bring communities, groups and individuals together and ensure exchange, dialogue and understanding among them. States Parties shall further endeavour to fully realize the contribution that safeguarding activities make to the construction of peace.

VI.4.1 Social cohesion and equity

194. States Parties shall endeavour to recognize and promote the contribution of the safeguarding of intangible cultural heritage to social cohesion, overcoming all forms of discrimination and strengthening the social fabric of communities and groups in an inclusive way. To that end, States Parties are encouraged to give particular attention to those practices, expressions and knowledge that help communities, groups and individuals to transcend and address differences of gender, colour, ethnicity, origin, class and locality and to those that are broadly inclusive of all sectors and strata of society, including indigenous peoples, migrants, immigrants and refugees, people of different ages and genders, persons with disabilities and members of marginalized groups.

VI.4.2 Preventing and resolving disputes

195. States Parties shall endeavour to recognize, promote and enhance the contribution that intangible cultural heritage can make towards the prevention of disputes and peaceful conflict resolution. To that end, States Parties are encouraged to:
- (a) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at demonstrating expressions, practices and representations of intangible cultural heritage as contributors to dispute prevention and peaceful conflict resolution;

- (b) adopt appropriate legal, technical, administrative and financial measures to:
 - i. support such expressions, practices and representations;
 - ii. integrate them into public programmes and policies;
 - iii. reduce their vulnerability during and in the aftermath of conflicts;
 - iv. consider them, as fully as possible, as complements to other legal and administrative mechanisms of dispute prevention and peaceful conflict resolution.

VI.4.3 Restoring peace and security

196. States Parties shall endeavour to take full advantage of the potential role of intangible cultural heritage in the restoration of peace, reconciliation between parties, re-establishment of safety and security, and recovery of communities, groups and individuals. To that end, States Parties are encouraged to:
- (a) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding how intangible cultural heritage can contribute to restoring peace, reconciling parties, re-establishing safety and security, and recovery of communities, groups and individuals;
 - (b) adopt appropriate legal, technical, administrative and financial measures to integrate such intangible cultural heritage into public programmes and policies aimed at the restoration of peace, reconciliation between parties, re-establishment of safety and security, and recovery of communities, groups and individuals.

VI.4.4 Achieving lasting peace and security

197. States Parties shall endeavour to recognize, promote and enhance the contribution that safeguarding the intangible cultural heritage of communities, groups and individuals makes to the construction of lasting peace and security. To that end, States Parties are encouraged to:
- (a) ensure that their safeguarding efforts fully include and recognize the intangible cultural heritage of indigenous peoples, migrants, immigrants and refugees, people of different ages and genders, persons with disabilities, and members of vulnerable groups;
 - (b) take full advantage of the contribution of safeguarding intangible cultural heritage to democratic governance and human rights by ensuring the widest possible participation of communities, groups and individuals;
 - (c) achieve the peace-building potential of safeguarding efforts that involve intercultural dialogue and respect for cultural diversity.

DECISION 10.COM 14.b

The Committee,

1. Having examined document ITH/15/10.COM/14.b,
2. Recalling Resolution 4.GA 5 and Decisions 7.COM 13.a, 8.COM 13.b and 9.COM 13.c,
3. Recommends to the General Assembly to approve the amendments to the Operational Directives, as annexed to this decision.

ANNEX

30. The Evaluation Body shall submit to the Committee an evaluation report that includes a recommendation:
- to inscribe or not to inscribe the nominated element on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding or the Representative List of the Intangible Cultural Heritage of Humanity, or to refer the nomination to the submitting State(s) for additional information;
 - to select or not to select the proposed programme, project or activity as a best safeguarding practice, or to refer the proposal to the submitting State(s) for additional information; or
 - to approve or not to approve the international assistance request greater than US\$25,000, or to refer the request to the submitting State(s) for additional information.

[31 to No change.
34]

35. After examination, the Committee decides:
- whether or not an element shall be inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding or on the Representative List of the Intangible Cultural Heritage of Humanity or whether the nomination shall be referred to the submitting State for additional information;
 - whether or not a programme, project or activity shall be selected as a best safeguarding practice, or whether the proposal shall be referred to the submitting State for additional information;
 - or whether or not an international assistance request greater than US\$25,000 shall be approved, or whether the proposal shall be referred to the submitting State for additional information.
36. Nominations, proposals or requests that the Committee decides not to inscribe, select, or approve, or to refer to the submitting State for additional information, may be resubmitted to the Committee for examination during a following cycle, after having been updated and supplemented.
37. A decision by the Committee to refer a nomination, proposal or request to the submitting State for additional information does not imply or guarantee that the element will be inscribed, the proposal selected or the request approved in the future. Any subsequent resubmission must fully demonstrate that the criteria for inscription, selection or approval are satisfied.

DECISION 10.COM 14.c

The Committee,

1. Having examined document ITH/15/10.COM/14.c,
2. Recalling Article 9 of the Convention and Chapter III.2.2 of the Operational Directives,
3. Further recalling Decision 9.COM 14,

4. Recommends to the General Assembly to approve the amendments to paragraph 98 of the Operational Directives, as annexed to this decision.

ANNEX

III No change.

III.2 No change.

III.2.2 No change.

98. Requests for accreditation shall be prepared by using the Form ICH-09 (available at www.unesco.org/culture/ich or on request from the Secretariat) and shall include all the information requested and only that information. Requests shall be received by the Secretariat by 30 April of odd-numbered years for examination by the Committee at its ordinary session in that same year.

DECISION 10.COM 15.a

The Committee,

1. Having examined document ITH/15/10.COM/15.a,
2. Recalling Decision 7.COM.6,
3. Thanking the Ministry of Education, Culture and Sport of Spain for having generously hosted and co-funded the expert meeting on a model code of ethics for intangible cultural heritage that was held in Valencia, Spain, from 30 March to 1 April 2015,
4. Commending the work undertaken by the Secretariat in the overall reflection on the need, relevance and modalities of elaboration of a code of ethics for safeguarding intangible cultural heritage,
5. Reaffirming the importance of ethical principles for all organizations and individuals who directly or indirectly affect the viability and thereby the safeguarding of the intangible cultural heritage,
6. Acknowledging that ethical codes can be efficiently implemented and respected only if adapted to the political, economic, social and legal context of a country and/or a sector, and if widely accepted by the addressees,
7. Decides to endorse the ethical principles for safeguarding intangible cultural heritage annexed to this decision;
8. Encourages States Parties and other national and local organizations to develop, promulgate and update their own – national or sector-specific – codes of ethics based on these principles, through a participatory process involving communities, groups and relevant stakeholders;
9. Requests the Secretariat to develop an online platform with a toolkit based on the ethical principles annexed to this decision and comprising practical guidance and examples of existing codes of ethics to facilitate the development of specific codes by national and local entities, as encouraged in paragraph 8 of the present decision;
10. Invites accredited non-governmental organizations to participate in enriching, sharing information, following-up, and contributing to update the online platform with tools of ethics for safeguarding intangible cultural heritage;
11. Requests the Secretariat to include ethical considerations in the global capacity-building programme by developing training materials sensitizing governments, communities, groups and other relevant stakeholders and intermediaries to ethical concerns in the safeguarding of

intangible cultural heritage and guiding governments, communities, groups and other relevant stakeholders and intermediaries in the development of specific codes and tools of ethics, as well as by integrating ethical insights in existing materials wherever relevant;

12. Recalls that the safeguarding of intangible cultural heritage, within the spectrum of sustainable development, should be able to rely on public policies which value cultural action.

ANNEX

Ethical Principles for Safeguarding Intangible Cultural Heritage

The Ethical Principles for Safeguarding Intangible Cultural Heritage have been elaborated in the spirit of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage and existing international normative instruments protecting human rights and the rights of indigenous peoples. They represent a set of overarching aspirational principles that are widely accepted as constituting good practices for governments, organizations and individuals directly or indirectly affecting intangible cultural heritage in order to ensure its viability, thereby recognizing its contribution to peace and sustainable development. Complementary to the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, the Operational Directives for the Implementation of the Convention and national legislative frameworks, these Ethical Principles are intended to serve as basis for the development of specific codes of ethics and tools adapted to local and sectoral conditions.

- 1) Communities, groups and, where applicable, individuals should have the **primary role** in safeguarding their own intangible cultural heritage.
- 2) The **right of communities, groups and, where applicable, individuals** to continue the practices, representations, expressions, knowledge and skills necessary to ensure the viability of the intangible cultural heritage should be recognized and respected.
- 3) **Mutual respect** as well as a respect for and mutual appreciation of intangible cultural heritage, should prevail in interactions between States and between communities, groups and, where applicable, individuals.
- 4) All interactions with the communities, groups and, where applicable, individuals who create, safeguard, maintain and transmit intangible cultural heritage should be characterized by **transparent** collaboration, dialogue, negotiation and consultation, and contingent upon their **free, prior, sustained and informed consent**.
- 5) **Access** of communities, groups and individuals to the instruments, objects, artefacts, cultural and natural spaces and places of memory whose existence is necessary for expressing the intangible cultural heritage should be ensured, including in situations of armed conflict. Customary practices governing access to intangible cultural heritage should be fully respected, even where these may limit broader public access.
- 6) Each community, group or individual should assess the value of its own intangible cultural heritage and this intangible cultural heritage should **not be subject to external judgements of value or worth**.
- 7) The communities, groups and individuals who create intangible cultural heritage should **benefit from the protection** of the moral and material interests resulting from such heritage, and particularly from its use, research, documentation, promotion or adaptation by members of the communities or others.
- 8) The **dynamic and living nature of intangible cultural heritage** should be continuously respected. Authenticity and exclusivity should not constitute concerns and obstacles in the safeguarding of intangible cultural heritage.
- 9) Communities, groups, local, national and transnational organizations and individuals should carefully assess the direct and indirect, short-term and long-term, potential and definitive

impact of any action that may affect the viability of intangible cultural heritage or the communities who practise it.

- 10) Communities, groups and, where applicable, individuals should play a significant role in determining what constitutes **threats to their intangible cultural heritage** including the decontextualization, commodification and misrepresentation of it and in deciding how to prevent and mitigate such threats.
- 11) **Cultural diversity** and the identities of communities, groups and individuals should be fully respected. In the respect of values recognized by communities, groups and individuals and sensitivity to cultural norms, specific attention to **gender** equality, **youth** involvement and **respect for ethnic identities** should be included in the design and implementation of safeguarding measures.
- 12) The safeguarding of intangible cultural heritage is of **general interest to humanity** and should therefore be undertaken through cooperation among bilateral, sub regional, regional and international parties; nevertheless, communities, groups and, where applicable, individuals should never be alienated from their own intangible cultural heritage.

DECISION 10.COM 15.b

The Committee,

1. Having examined document ITH/15/10.COM/15.b,
2. Recalling its Decision 9.COM 5.a,
3. Adopts the guidelines for the treatment of correspondence with regard to periodic reports, as annexed to this Decision.

ANNEX	
Guidelines for the treatment of correspondence with regard to periodic reports	
1.	The Secretariat posts on the website of the Convention, in their original language, periodic reports as received for the current cycle.
2.	The Secretariat receives and registers correspondence relating to periodic reports, which can arrive at any time.
3.	Any correspondence received up to four weeks before the meeting of the Intergovernmental Committee is transmitted, in the language in which it was received, to the Permanent Delegation concerned as well as to the contact person indicated in the periodic report of the submitting State Party concerned.
4.	The State Party that has submitted the periodic report concerned may submit to the Secretariat comments no later than two weeks before the meeting of the Committee. The response, if any, is communicated to the entity that sent the correspondence.
5.	The Secretariat makes available to the Committee the correspondence and any comments by the submitting State concerned, in their original language. These correspondences and comments are also posted on the website of the Convention.
6.	After the examination of the periodic reports concerned by the Committee, correspondence and response are removed from the website of the Convention, unless decided otherwise by the Committee.
7.	Any correspondence received after the deadlines defined above, or concerning a periodic report already examined by the Committee in a previous cycle, is transmitted, in the language in which it was received, to the Permanent Delegation concerned as

well as to the contact person indicated in the periodic report of the submitting State Party. The response of the submitting State Party, if any, is communicated to the entity that has submitted the correspondence.

DECISION 10.COM 15.c

The Committee,

1. Having examined document ITH/15/10.COM/15.c,
2. Recalling documents [IOS/EVS/PI/129 REV.](#) and [IOS/AUD/2013/06](#), and Decisions 8.COM 5.c.1, 8.COM 5.c.2, 9.COM 13.e, 9.COM 13.f, 9.COM 13.g, and 9.COM 13.h,
3. Acknowledges with satisfaction that the Secretariat has made a good progress in response to the recommendations of the evaluation and audit as well as of its corresponding decisions, and wishes that such effort be continued as planned;
4. Recommends to the General Assembly to approve the amendment of all relevant paragraphs of the Operational Directives to increase from US\$25,000 to US\$100,000 the requests for International Assistance that can be approved by the Bureau of the Committee;
5. Commends China for its generous offer of a voluntary supplementary contribution to the Intangible Cultural Heritage Fund to support the organization of an expert meeting on developing an overall results framework for the Convention,
6. Acknowledges the increasing reliance of the Organization on extrabudgetary contributions and requests the Secretariat to submit the proposed coordinated fund-raising strategy for its consideration;
7. Further requests the Secretariat to report the progress made on the follow-up on the audits and evaluations for examination by the Committee at its eleventh session in 2016.

DECISION 10.COM 16

The Committee,

1. Having examined document ITH/15/10.COM/16, requests for accreditation, as well as quadrennial reports submitted by organizations accredited by the General Assembly at its third session in 2010,
2. Recalling Article 9 of the Convention, Chapter III.2.2 of the Operational Directives and Decision 9.COM 14,
3. Further recalling Resolution 3.GA 7,
4. Considers that the following 24 organizations satisfy the criteria set out in the Operational Directives and recommends to the General Assembly that they be accredited to provide advisory services to the Committee:

Name of organization	Country of headquarters	Request number
Aşıq Şəmşir Mədəniyyət Ocağı İctimai Birliyi / Ashiq Shamshir Cultural Center Public Union	Azerbaijan	NGO-90327
Asociación Cultural e Pedagógica 'Ponte ... nas Ondas' / Cultural and Educational Association 'Ponte ... nas Ondas'	Spain	NGO-90355
Associació d'Estudis Fallers (ADEF) / Fallas studies association	Spain	NGO-90350
L'Association canadienne d'ethnologie et de folklore / The Folklore Studies Association of Canada	Canada	NGO-90360

Name of organization	Country of headquarters	Request number
جمعية الأثر والتراث الأثري للمعهد الوطني للعلوم الأثرية / Association des lauréats de l'Institut national des sciences de l'archéologie et du patrimoine – ALINSAP	Morocco	NGO-90345
Association mauritanienne pour la sauvegarde du patrimoine culturel immatériel – AMS – PCI	Mauritania	NGO-90347
Bund Heimat und Umwelt in Deutschland, Bundesverband für Kultur, Natur und Heimat e.V / Federal Organisation of the Local Heritage Organisations in Germany	Germany	NGO-90353
Centre Albert Marinus	Belgium	NGO-90330
무형문화연구소 / The Center for Intangible Culture Studies – CICS	Republic of Korea	NGO-90336
Ensemble artistique et culturel TOWARA – EAC	Benin	NGO-90346
Forbundet KYSTEN / The Norwegian Coastal Federation	Norway	NGO-90349
Heritage Crafts Association	United Kingdom of Great Britain and Northern Ireland	NGO-90323
Institut Occitan d'Aquitaine	France	NGO-90319
International Association of Paremiology – IAP / Associação Internacional de Paremiologia	Portugal	NGO-90322
جمعية الأعراس الشعبية للأقاليم / Association mauritanienne pour les traditions populaires (AMTP)	Mauritania	NGO-90343
Maison de la Métallurgie et de l'Industrie de Liège – MMIL	Belgium	NGO-90324
Norsk Folkemuseum, Norsk etnologisk gransking (NF/NEG) / Norwegian Ethnological Research	Norway	NGO-90281
Patrimoine du Musée International du Carnaval et du Masque	Belgium	NGO-90329
Public Fund Aigine Cultural Research Center – Aigine CRC	Kyrgyzstan	NGO-90335
श्री हनुमान व्रयाम प्रसारक मंडल / Shree Hanuman Vyayam Prasarak Mandal	India	NGO-90321
Société française d'Ethnoscénologie (SOFETH)	France	NGO-90314
Starpnozaru mākslas grupa SERDE / Interdisciplinary Art Group SERDE	Latvia	NGO-90356
Tribal Cultural Society	India	NGO-90361
Европейска Асоциация на Фолклорните Фестивали / European Association of Folklore Festivals	Bulgaria	NGO-90338

5. Further considers that the following 59 organizations satisfy the requirements set out in the Operational Directives and decides to maintain their accreditation to provide advisory services to the Committee:

Name of organization	Country of headquarters	Registration number
African Cultural Regeneration Institute – ACRI / Institut africain pour la régénération culturelle	Kenya	NGO-90119
Akşehir Nasreddin Hoca ve Turizm Derneği / Association de Nasreddin Hodja et du Tourisme – ANHT	Turkey	NGO-90148

Name of organization	Country of headquarters	Registration number
American Folklore Society	United States of America	NGO-90110
Artesanato Solidário / ArteSol / Solidary Handicraft / ArteSol	Brazil	NGO-90168
Associação dos Amigos da Arte Popular Brasileira / Museu Casa do Pontal / Association of Friends of Brazilian Folk Art / Casa do Pontal Museum	Brazil	NGO-90158
Association européenne des jeux et sports traditionnels / European Traditional Sports and Games Association	France	NGO-90106
Association nationale cultures et traditions	France	NGO-90043
Associazione Musa – Musiche, Canti e Danze tradizionali delle Quattro Province / Musa Association – Music, Songs and Traditional Dances	Italy	NGO-90048
Center for Peace Building and Poverty Reduction among Indigenous African Peoples – CEPPER	Nigeria	NGO-90167
Center for Traditional Music and Dance	United States of America	NGO-90003
Centre des musiques et danses traditionnelles et populaires de Guadeloupe – CMDT Guadeloupe	France	NGO-90026
Centro Daniel Rubín de la Borbolla a.c. / Daniel Rubin de la Borbolla Center, a.c.	Mexico	NGO-90023
Centro de Estudios Borjanos de la Institucion "Fernando el Catolico" – CESBOR / Centre d'Etudes Borjanos de l'Institution	Spain	NGO-90059
Centro de Trabalho Indigenista – CTI	Brazil	NGO-90174
Centro UNESCO de la Ciudad Autonoma de Melilla / UNESCO Centre for Melilla	Spain	NGO-90002
Centro UNESCO de San Sebastián	Spain	NGO-90005
Česká národní sekce CIOFF / Czech National Section CIOFF	Czech Republic	NGO-90141
Česká národopisná společnost / Czech Ethnological Society	Czech Republic	NGO-90140
CIOFF България / CIOFF Bulgaria	Bulgaria	NGO-90060
Comité Colbert	France	NGO-90082
Conservatorio de la Cultura Gastronómica Mexicana S.C. / Conservatoire de la culture gastronomique mexicaine SC	Mexico	NGO-90001
Contact Base	India	NGO-90120
Craft Revival Trust – CRT	India	NGO-90066
Dastum	France	NGO-90029
La Enciclopedia del Patrimonio Cultural Inmaterial A.C. – EPCI / Intangible Cultural Heritage Encyclopedia	Mexico	NGO-90055
FARO Vlaams steunpunt voor cultureel erfgoed vzw / Flemish Interface for Cultural Heritage – FARO	Belgium	NGO-90053
Folkland, International Centre for Folklore and Culture	India	NGO-90172
Foundation for the Protection of Natural and Cultural Heritage	Mongolia	NGO-90151
Fundação INATEL / INATEL Foundation	Portugal	NGO-90157
Fundación Erigaie / Erigaie Foundation	Colombia	NGO-90155

Name of organization	Country of headquarters	Registration number
Global Development for Pygmee Minorities – GLODEPM / Développement Intégral des Minorités Pygmées	Democratic Republic of the Congo	NGO-90170
Goa Heritage Action Group	India	NGO-90011
Heemkunde Vlaanderen vzw / Association for the Study of Local History in Flanders	Belgium	NGO-90033
Het Firmament / The Firmament	Belgium	NGO-90161
Instituut Voor Vlaamse Volkskunst vzw	Belgium	NGO-90054
Interactividad Cultural y Desarrollo A.C. / Cultural Interactivity and Development, A.C.	Mexico	NGO-90075
International Association for Falconry and Conservation of Birds of Prey (IAF)	Belgium	NGO-90006
International Council for Traditional Music – ICTM / Conseil international de la musique traditionnelle – CIMT	Slovenia	NGO-90009
International Organization of Folk Arts (IOV) / Comité international des arts et traditions populaires – IOV	Philippines	NGO-90154
International Social Sciences Council – ISSC / Conseil international des Sciences sociales – CISS	France	NGO-90072
Kant in Vlaanderen VZW / Lace In Flanders – KiV	Belgium	NGO-90135
Korea Cultural Heritage Foundation – CHF	Republic of Korea	NGO-90025
Madhukali	India	NGO-90041
Maison des Cultures du Monde	France	NGO-90098
Norsk Handverksutvikling / Norwegian Crafts Development – NHU	Norway	NGO-90022
Organisation pour la promotion des médecines traditionnelles – PROMETRA	Senegal	NGO-90010
Réseau culturel européen de coopération au développement	France	NGO-90067
Rural Women Environmental Protection Association – RWEPA	Cameroon	NGO-90153
Società Geografica Italiana ONLUS / Société Géographique Italienne ONLUS	Italy	NGO-90064
Società Italiana per la Museografia ed i Beni DemoEtnoAntropologici / Italian Society for Ethnographic Museum Studies and Heritage – SIMBDEA	Italy	NGO-90031
Société française d'ethnomusicologie – SFE	France	NGO-90152
Sportimonium (formerly Centrum voor Sportcultuur vzw / Centre pour la Culture Sportive)	Belgium	NGO-90144
Stiftelsen Rådet for folkemusikk og folkedans / The Foundation for Traditional Music and Dance	Norway	NGO-90086
Tamil Nadu Rural Art Development Centre	India	NGO-90068
Traditions pour Demain / Traditions for Tomorrow	Switzerland	NGO-90007
Trung tâm Nghiên cứu, Hỗ trợ và Phát triển Văn hoá (A&C) / Center for Research, Support and Development of Culture – A&C	Viet Nam	NGO-90131
Volkskunde Vlaanderen vzw / Ethnology in Flanders	Belgium	NGO-90126

Name of organization	Country of headquarters	Registration number
World Martial Arts Union – WoMAU	Republic of Korea	NGO-90024
جمعية لقاءات للتربية والثقافة / Association Cont'Act pour l'éducation et les Cultures	Morocco	NGO-90074

6. Further decides that the accreditation of the following 38 organizations is terminated given that their contribution and commitment to the work of the Committee are deemed insufficient with reference to paragraphs 94 and 95 of the Operational Directives or given that they have not submitted any quadrennial report allowing the Committee to appreciate their contribution and commitment to its work and encourages these organizations if they so wish to resubmit their requests for accreditation to be examined by the Committee:

Name of organization	Country of headquarters	Registration number
An Gaelacadamh Teoranta	Ireland	NGO-90122
Associazione culturale SAT / SAT Cultural Association	Italy	NGO-90008
Associazione Extra Moenia / Association Extra Moenia	Italy	NGO-90058
Chinese Arts and Crafts Institute	China	NGO-90077
Chinese Society for the History of Science and Technology	China	NGO-90090
Federatie van Vlaamse Historische Schuttersgilden / Federation of Flemish Historical Guilds	Belgium	NGO-90039
Folklor Arařtırmacıları Vakfı / Foundation of Folklore Researchers	Turkey	NGO-90057
Regional Resource Centre for Folk Performing Arts (UDUPI)	India	NGO-90020
Société internationale d'Ethnologie et de Folklore – SIEF / International Society for Ethnology and Folklore	Netherlands	NGO-90013
Uluslararası Mevlâna Vakfı / International Mevlana Foundation	Turkey	NGO-90143
Arunodaya kala mahila mandali	India	NGO-90047
Asociacion de Gestores del Patrimonio Historico y Cultural de Mazatlan, AC / Association of Heritage Protectors of Mazatlan	Mexico	NGO-90128
Asociatia Teatrului Folcloric din România si Republica Moldova/ Association du Théâtre Folklorique de Roumanie et de Moldavie – ATFRM	Romania	NGO-90046
Bhartiya Lok Kala Mandal / Institute of Folk Arts and Culture	India	NGO-90069
Buğday Ekolojik Yaşamı Destekleme Derneği / Bugday Association for Supporting Ecological Living	Turkey	NGO-90159
Centre UNESCO de Catalunya / Centre UNESCO de Catalogne	Spain	NGO-90004
Centro Unesco de Navarra / Centre UNESCO de la Navarre	Spain	NGO-90018
Conseil international des radios télévision d'expression française – CIRTEF	Belgium	NGO-90012
Dhrupud Sansthan Bhopal Nyas / Dhrupad Institute Bhopal Trust	India	NGO-90062
Fédération des Associations de Musiques et Danses Traditionnelles – FAMDT	France	NGO-90045
Fundación Dieta Mediterránea – FDM / Mediterranean Diet Foundation	Spain	NGO-90021
Het Huis van Alijn / The House of Alijn	Belgium	NGO-90163

Name of organization	Country of headquarters	Registration number
Him Kalakar Sangam, Shimla	India	NGO-90096
Iniziativa Demo-Etno-Antropologiche e di Storia Orale in Toscana – IDAST / Folkloric, Ethnographic, Anthropological and Oral Historic Initiatives in Tuscany – IDAST	Italy	NGO-90035
International Council of Museums – ICOM / Conseil international des musées	France	NGO-90016
International Council on Monuments and Sites – ICOMOS / Conseil International des Monuments et des Sites – ICOMOS	France	NGO-90073
Jaipur Virasat Foundation	India	NGO-90078
Living Cultural Storybases Inc. – LCS / Bases des Histoires Culturelles qui Vivent	United States of America	NGO-90156
Meera Kala Mandir	India	NGO-90133
Milletlerarası Kukla ve Gölge Oyunu Birliği Türkiye Milli Merkezi / Turkey National Center of UNIMA	Turkey	NGO-90100
National Folklore Support Centre	India	NGO-90101
Natwari Kathak Nritya Academy	India	NGO-90015
Sanskriti Pratisthan	India	NGO-90019
Souparnika Kalavedi	India	NGO-90117
Summer Institute of Linguistics, Inc. – SIL International	United States of America	NGO-90166
Union Pour la Culture Populaire en Poitou-Charentes-Vendée – UPCP-Métive	France	NGO-90162
Vrinda Kathak Kendra	India	NGO-90079
Young Mizo Association	India	NGO-90065

7. Encourages non-governmental organizations that meet the criteria for accreditation to submit their requests for accreditation at the earliest opportunity.

DECISION 10.COM 17

The Committee,

1. Having examined the proposal of Ethiopia to host its eleventh session,
2. Decides to hold its eleventh session in Addis-Ababa, Ethiopia, from 28 November to 2 December 2016.

DECISION 10.COM 18

The Committee,

1. Elects Mr Yonas Desta Tsegaye (Ethiopia) as Chairperson of the Committee;
2. Elects Mr Murat Soğangöz (Turkey) as Rapporteur of the Committee;
3. Elects Turkey, Bulgaria, Saint Lucia, Republic of Korea and Algeria as Vice-Chairpersons of the Committee.

DECISION 10.COM 19

The Committee,

1. Takes note of the request of Viet Nam to transfer the element 'Xoan singing of Phú Thọ Province, Viet Nam' from the List of Intangible Cultural Heritage in Need of Urgent Safeguarding to the Representative List of the Intangible Cultural Heritage of Humanity;
2. Further notes that this is the first time since the entry into force of the Convention that such a request was received;
3. Commends the State Party for its request to the Committee;
4. Recalls Articles 16, 17 and 29 of the Convention and Chapters I.1, I.2, I.7, I.8, I.11 and V.2 of the Operational Directives;
5. Considers that the Operational Directives need to be revised in order to establish clear procedures for the removal of an element from a List and the transfer from one list to the other;
6. Further considers, as it is the first time that such a request was received, that the request of Viet Nam merits an exceptional treatment and that the experience gained in the examination by the Committee can feed into the reflection on the possible proposal for revision of the Operational Directives;
7. Decides, on an exceptional basis and pending the adoption of relevant procedures by the General Assembly in 2018, that, if Viet Nam submits by the deadline of 31 March 2016 both its report on the status of the inscribed element 'Xoan singing of Phú Thọ Province, Viet Nam' on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and a new nomination of the same element on the Representative List of the Intangible Cultural Heritage of Humanity, the Committee will examine them concurrently at its twelfth session in 2017, above the adopted overall ceiling for the 2017 cycle, to take a decision on the requested transfer;
8. Further decides that the possible examination of the nomination of the element to the Representative List of the Intangible Cultural Heritage of Humanity in the 2017 cycle will only take place should the Committee first decide, after examination of the report, on the removal of the element from the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
9. Further decides to add an item on the agenda of its next session to reflect on a possible proposal for the revision of the Operational Directives in order to deal with the removal of an element from a List and the transfer from one list to the other;
10. Decides to convene an open ended intergovernmental working group, to be held before the twelfth session of the Committee, to discuss draft operational directives on the procedure for removal of an element from a List and the transfer from one list to the other; this meeting will be organized on condition that voluntary supplementary contributions to the Intangible Cultural Heritage Fund are received in due course, and in any case not later than January 2017, in order to cover all of the costs of organizing the meeting and the costs of the participation of representatives of developing countries that are parties to the Convention, whether or not members of the Committee, but only for persons who are experts in intangible cultural heritage.