



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

**8 COM**

ITH/13/8.COM/Decisions  
Paris, 7 December 2013  
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**CONVENTION FOR THE SAFEGUARDING OF THE  
INTANGIBLE CULTURAL HERITAGE**

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

**Eighth session  
Baku, Azerbaijan  
2 to 7 December 2013**

**DECISIONS**

## **DECISION 8.COM 2**

The Committee,

1. Having examined document ITH/13/8.COM/2 Rev.,
2. Adopts the agenda of its eighth session as follow:

### **Agenda of the eighth session of the Committee**

1. Opening of the session
2. Adoption of the agenda of the eighth session of the Committee
3. Observers
  - a. Admission of observers
  - b. Amendment of the Rules of Procedure
4. Adoption of the summary records of the seventh session of the Committee
5. Reports of the Committee and Secretariat
  - a. Report by the Committee to the General Assembly on its activities (June 2012 to June 2014)
  - b. Report by the Secretariat on its activities (2013) and on the contributions of category 2 centres to UNESCO's strategy and programme (2012-2013)
  - c. Report on the evaluation by the Internal Oversight Service of UNESCO's standard-setting work of the Culture Sector and the related audit of the working methods of Cultural Conventions
6. Periodic reports of States Parties and reports on the use of international assistance
  - 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 report of Brazil on the current status of an element 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. Report of the Consultative Body on its work in 2013
  - a. Examination of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding
  - b. Examination of proposals to the Register of Best Safeguarding Practices
  - c. Examination of requests for International Assistance
8. Report of the Subsidiary Body on its work in 2013 and examination of nominations for inscription on the Representative List of the Intangible Cultural Heritage of Humanity
9. Establishment of the Consultative and Subsidiary Bodies for the 2014 cycle
  - a. Establishment of the Consultative Body and adoption of its terms of reference
  - b. Establishment of the Subsidiary Body and adoption of its terms of reference

10. Number of files submitted in the 2014 cycle and number of files that can be treated in the 2015 and 2016 cycles
11. Draft plan for the use of the resources of the Intangible Cultural Heritage Fund
12. Voluntary supplementary contributions to the Intangible Cultural Heritage Fund
13. Draft amendments to the Operational Directives on:
  - a. Safeguarding, commercialization and sustainable development
  - b. The referral option for the Representative List of the Intangible Cultural Heritage of Humanity
  - c. Procedure for extension and/or reduction of an already inscribed element
  - d. Evaluation of nominations: status of the Subsidiary Body and Consultative Body
  - e. Integrating the definition of 'emergency' into the Operational Directives and aligning the different linguistic versions of the Operational Directives
14. Non-governmental organizations
  - a. Accreditation of non-governmental organizations
  - b. Report on the profile of the non-governmental organizations accredited to act in an advisory capacity to the Committee and the nature of their work and proposal of an evaluation form for assessing their potential contribution to the implementation of the Convention
15. Date and venue of the ninth session of the Committee
16. Election of the members of the Bureau of the ninth session of the Committee
17. Other business
18. Adoption of the List of Decisions
19. Closure of the session

### **DECISION 8.COM 3.a**

The Committee,

1. Having examined document ITH/13/8.COM/3.a,
2. Recalling Article 8.4 of the Convention and Rule 8 of the Rules of Procedure of the Intergovernmental Committee,
3. Further recalling its Decisions 5.COM 3 and 6.COM 3,
4. Takes note of the observers present at its eighth session in conformity with its above-mentioned decisions:
  - African Intellectual Property Organization (A.I.P.O.)
  - Ms Maria-Theresia Albert (Brandenburg Technical University at Cottbus)
  - Mr Haruhisa Furuta (The Sekaiisan Research Institute, Japan)
  - Mr Manuel Guevara (Ph.D. student in anthropology, École des Hautes Études en Science Sociales, Paris)
  - Research Centre for Islamic History, Art and Culture (IRCICA)

### **DECISION 8.COM 3.b**

The Committee,

1. Having examined Document ITH/13/8.COM/3.b,
2. Recalling that Rule 8.5 of its Rules of Procedure provides that ‘public meetings of the Committee shall be open to the public, as an audience, within the limitations of available space’,
3. Further noting that Rule 22.3 of its Rules of Procedure currently provides that ‘the representatives of organizations, individuals and observers referred to in Rules 6, 7 and 8 may address the meeting with the prior consent of the Chairperson’,
4. Amends Rule 22.3 to read as follows: ‘The representatives of organizations, individuals and observers referred to in Rules 6, 7, **8.1, 8.2 and 8.3** may address the meeting with the prior consent of the Chairperson’.

### **DECISION 8.COM 4**

The Committee,

1. Having examined document ITH/13/8.COM/4,
2. Adopts the summary records of the Committee’s seventh session contained in this document.

### **DECISION 8.COM 5.a**

The Committee,

1. Having examined document ITH/13/8.COM/5.a,
2. Recalling Article 30 of the Convention,
3. Noting with satisfaction the continued rapid pace of ratification and enthusiastically welcoming the thirteen States that have ratified the Convention since the fourth session of the General Assembly,
4. Adopts the provisional report on its activities between the fourth and fifth sessions of the General Assembly as annexed to this decision;
5. Delegates to the Bureau the authority to approve the final report to be updated before the next session of the General Assembly.

### **DECISION 8.COM 5.b**

The Committee,

1. Having examined Document ITH/13/8.COM/5.b,
2. Takes note with appreciation of the report by the Secretariat on its activities in 2013;
3. Welcomes the more than one hundred events organized around the world to celebrate the tenth anniversary of the Convention;
4. Further welcomes the expanded reach and continued effectiveness of the global capacity-building strategy and thanks the States Parties that have generously provided extrabudgetary support to make it possible;
5. Further thanks the States Parties that have generously provided extrabudgetary support to the other statutory functions of the Secretariat and to the celebration of the Convention’s tenth anniversary;
6. Takes further note of the growing network of category 2 centres in the field of intangible cultural heritage; appreciates their past and on-going contributions to the implementation of

the Convention; and encourages the Secretariat to continue its efforts to coordinate the network in order to increase its effectiveness.

#### **DECISION 8.COM 5.c.1**

The Committee,

1. Having examined Document ITH/13/8.COM/5.c and its annex I, as well as the 'Evaluation of UNESCO's Standard-setting Work of the Culture Sector: Part I – 2003 Convention for the Safeguarding of the Intangible Cultural Heritage' (Document IOS/EVS/PI/129 and Document ITH/13/8.COM/INF.5.c),
2. Noting that the present evaluation constitutes the first such evaluation of the impact and effectiveness of the 2003 Convention,
3. Takes note of the findings of the evaluation and the recommendations offered therein;
4. Encourages States Parties to:
  - a. Promote increased NGO and community involvement in the development of policy, legislation, safeguarding plans and sustainable development plans (Recommendation 2);
  - b. Enhance cooperation with sustainable development experts for integrating intangible cultural heritage into non-cultural legislation, policy development and for other work related to intangible cultural heritage and sustainable development (Recommendation 3);
  - c. Strengthen monitoring and evaluation of the implementation of the Convention at the national level (Recommendation 24);
5. Calls upon States Parties and the General Assembly, as well as the Secretariat, category 2 centres, non-governmental organizations and all other stakeholders, to:
  - a. Promote the Urgent Safeguarding List by re-positioning it as an expression of States Parties' commitment to safeguarding and to the implementation of the Convention (Recommendation 8), and promote international assistance as a tool for the safeguarding of intangible cultural heritage and the implementation of the Convention (Recommendations 13 and 14);
  - b. Respect and promote the purposes and best use of the Representative List;
  - c. Complement the Register of Best Safeguarding Practices by developing alternate, lighter ways of sharing safeguarding experiences such as dedicated websites, e-newsletters, online forums, etc. (Recommendation 12);
  - d. Strengthen UNESCO's long-standing cooperation with WIPO over traditional knowledge and culture to ensure an ongoing exchange and learning between the two organizations and their Member States, especially in the context of WIPO's current discussions about a new international standard-setting instrument for the protection of the intellectual property rights of communities (Recommendation 15);
  - e. Encourage a debate on the role of the private sector and of private/public partnerships in safeguarding intangible cultural heritage at all levels (national, regional and international) in order to better define their potential for cooperation and involvement (Recommendation 19);
  - f. Strengthen informal sharing of interesting and innovative examples on working on the Convention, including about intangible cultural heritage safeguarding, development of policy and legislation, intangible cultural heritage and sustainable development, innovative partnerships and others (Recommendation 20);

6. Recommends to the General Assembly to approve the amendments to the Operational Directives for the implementation of the Convention in order to:
  - a. Have all nominations evaluated by one common and independent Body (Recommendation 11);
  - b. Revise the accreditation process and criteria for NGOs to ensure that all accredited NGOs have the required experience and capacity to provide advisory services to the Committee (Recommendation 18);
7. Requests the Secretariat to propose draft text of the Operational Directives accordingly concerning the points in Paragraph 6 of the present decision and reflecting its debates during the present session, for examination by the General Assembly at its fifth session;
8. Decides to:
  - a. Ensure that inscription of elements to all lists reflects closely the criteria and procedures specified in Chapter I of the Convention's Operational Directives;
  - b. Encourage representatives of accredited NGOs to participate in Committee debates prior to voting on agenda items and include the outcomes of the NGO forums (such as the NGO Statements) in the Committee agenda (Recommendation 17);
9. Further decides to:
  - a. Revise periodic reporting forms to include specific questions on policy, legislation and gender and to ensure that the reports focus on results and activities (Recommendation 21), in such a manner as to alleviate the burden of States Parties concerned and the Secretariat;
  - b. Develop an overall results framework for the Convention including clear objectives, time-frames, indicators and benchmarks (Recommendation 22);
  - c. Encourage States Parties to complement the data gathered on the implementation of the Convention through Periodic Reports submitted by States Parties including information provided by relevant NGOs (Recommendation 23);
10. Requests the Secretariat to propose draft text of the Operational Directives accordingly concerning the points in Paragraph 9 of the present decision and reflecting its debates during the present session, for examination by the Committee at its ninth session;
11. Further requests the Secretariat to:
  - a. Revise all relevant documents and forms (including the Operational Directives, the Periodic Reporting formats, and nomination files) to include gender-specific guidance and questions (Recommendation 1);
  - b. Support States Parties with the development of legislation and policy as part of the ongoing 2003 Convention capacity-building programme and design appropriate capacity-building formats to do so (Recommendation 4);
  - c. Review and adapt, if necessary, the content and format of the capacity-building strategy to ensure that it responds to the major implementation challenges at the national level (Recommendation 7);
  - d. Cooperate with sustainable development experts when supporting States Parties with the integration of intangible cultural heritage into non-cultural legislation and policy, and with other work related to intangible cultural heritage and sustainable development (Recommendation 5);
  - e. Establish, with the full involvement of UNESCO Field Offices and in cooperation with UNESCO National Commissions, a follow-up mechanism for capacity-building activities to gather data about their effectiveness (Recommendation 6);
  - f. Promote International Assistance as a capacity building mechanism for States Parties (Recommendation 14);

12. Recognizes the need to create opportunities for joint thinking, exchange of experiences, cooperation and synergies between UNESCO's culture conventions of 1972, 2003 and 2005 and establish appropriate mechanisms for this (Recommendation 16); invites the respective Intergovernmental Committees of the 1972 and 2005 Conventions to join efforts to that end; and requests the Secretariat to facilitate such cooperation and promote the establishment of such mechanisms.

## **DECISION 8.COM 5.c.2**

The Committee,

1. Having examined Document ITH/13/8.COM/5.c and its Annex II, 'Audit of the Working Methods of Cultural Conventions' (Document IOS/AUD/2013/06),
2. Noting that the present audit complements the evaluation of the impact and effectiveness of the 2003 Convention and seeks to identify possible improvements and synergies in the working methods of all of UNESCO's culture conventions,
3. Takes note of the findings of the audit and the recommendations offered therein;
4. Takes further note that the 2010 decision of the General Assembly to establish a sub-fund within the Intangible Cultural Heritage Fund to 'enhance the human capacities of the Secretariat on a lasting basis in order that it may better respond to the wishes and needs of States Parties' (Resolution 3.GA 9) satisfies Recommendation 1 (a); recalls the invitation of the General Assembly to States Parties to provide voluntary supplementary contributions to the sub-fund in the amount of at least US\$1,100,000 per year in total; thanks States Parties that have provided such support in the past, while noting that the contributions to date have totalled US\$723,396; and invites all States Parties to contribute to the sub-fund in a sustainable manner;
5. Also takes note that the established practice of the 2003 Convention with regard to translation and interpretation of statutory meetings – specifically, that costs of interpretation in languages other than English and French for Committee sessions are borne by extrabudgetary contributions – satisfies Recommendation 1 (d); thanks States Parties that have provided such support in the past; and invites future contributions from them and others;
6. Welcomes the establishment by the Culture Sector of a Conventions Common Services Team that aims to support the work of all convention secretariats, as suggested in Recommendation 3, and anticipates that it will add value and provide cost-effective solutions to the challenges facing the 2003 Convention and other conventions;
7. Acknowledges the increasing reliance of the Organization on extrabudgetary contributions; considers that Recommendation 4 aims to increase the coordination and effectiveness of the Culture Sector's mobilization of such extrabudgetary resources and diversify the sources of such contributions; and requests the Secretariat to submit the proposed coordinated fund-raising strategy for its consideration at its ninth session;
8. Further acknowledges the necessity to prioritize the workload of the Secretariat of the 2003 Convention to align it with available resources (Recommendation 1 (b)), while recalling that the Organization is confronting an unprecedented financial situation that demands creative solutions;
9. Takes note that the biennial frequency of ordinary sessions of the General Assembly is stipulated in Article 4.2 of the Convention; and considers that the annual frequency of sessions of the Committee is appropriate, while welcoming the suggestion in Recommendation 1 (c) to reduce the duration and agenda of those sessions;
10. Takes note that synchronizing the meetings of the States Parties to the conventions, as suggested in Recommendation 1 (c), offers both advantages and disadvantages to Member States that are party to several conventions; and encourages the Director-General to study those advantages and disadvantages, in close consultation with Member States, and to report to its ninth session on that study;

11. Considers that the consolidation of evaluation of all nominations within a single body would produce significant economies, while offering other advantages; reaffirms its recommendation to the General Assembly along those lines (Decision 6.COM 15); and further considers that potential chargeback mechanisms to the nominating State Parties and/or earmarked funds, as suggested in Recommendation 2, would not therefore be needed.

#### **DECISION 8.COM 6.a**

The Committee,

1. Having examined Documents ITH/13/8.COM/6.a, IOS/EVS/PI/129 and ITH/13/8.COM/INF.5.c,
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 States Parties that submitted periodic reports for the 2013 reporting cycle and invites the States Parties that have not yet submitted the expected reports to duly submit them at the earliest opportunity;
4. Decides to submit to the General Assembly the 'Overview and summary of the 2013 reports of States Parties on the implementation of the Convention and on the current status of all elements inscribed on the Representative List', as annexed to this decision;
5. Requests the Secretariat to inform States Parties concerned at least twelve months prior to the respective deadline for submission of periodic reports, and encourages States Parties concerned to respect the statutory deadlines in submitting their periodic reports, particularly those that are more than one year late;
6. Congratulates the States Parties that give prominence to the role of intangible cultural heritage in fostering sustainable development and that are re-orienting their policy-making in order to integrate it into development planning and strategy at the national and local level, thereby recognizing the cross-cutting character of intangible cultural heritage and the need for cross-sectoral cooperation within Government and of collaboration between different stakeholders;
7. Welcomes the importance given to the physical environment and cultural spaces, as well as to handicrafts and other products associated with intangible cultural heritage to its continued viability, transmission and enactment, and further acknowledges the linkages and possible synergies between UNESCO's culture conventions of 1972, 2003 and 2005;
8. Further welcomes the wide diversity of formal and non-formal education measures and training programmes in place in reporting States within both the national and local institutions, as well as the communities and groups that transmit and perform intangible cultural heritage;
9. Takes note of the different means of disseminating information on and promoting intangible cultural heritage, particularly through an increasing use of the Internet and new technologies such as web portals that are established to raise awareness and visibility of intangible cultural heritage;
10. Invites States Parties to adopt specific measures to respond to the specific threats facing the intangible cultural heritage present in their territories and to address both threats and responses more explicitly in their reports;
11. Recalls the importance of gender and generational roles and responsibilities in the practice, safeguarding and transmission of intangible cultural heritage and invites States Parties to give them greater prominence in the submitted reports;
12. Further recalls that tourism could play an important role in improving the living standards of the communities that bear and practise intangible cultural elements and might enhance the local economy, while cautioning States Parties about the need to manage it in a 'sustainable

way' (paragraph 117 of the Operational Directives) in order 'not to put at risk the intangible cultural heritage concerned' (paragraph 102);

13. Encourages States Parties to involve more actively the communities, groups and, where appropriate, individuals 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;
14. Invites States Parties to explicitly address in their reports the role of NGOs and civil society in the safeguarding of the intangible cultural heritage;
15. Further decides to:
  - a. Revise periodic reporting forms to include specific questions on policy, legislation and gender and to ensure that the reports focus on results and activities (IOS Recommendation 21) in such a manner as to alleviate the burden of States Parties concerned and the Secretariat;
  - b. Encourage States Parties to complement the data gathered on the implementation of the Convention through Periodic Reports submitted by States Parties including information provided by relevant NGOs (IOS Recommendation 23);
16. Requests the Secretariat to propose draft Operational Directives accordingly concerning the points in Paragraph 15 of the present Decision and reflecting its debates during the present session, for examination by the Committee at its ninth session;
17. Reminds States Parties to take particular care in their periodic reports to avoid characterizing the practices and actions within other States, including expressions that might inadvertently diminish mutual respect among communities or impede intercultural dialogue.

#### **DECISION 8.COM 6.b**

The Committee,

1. Having examined Document ITH/13/8.COM/6.b,
2. Recalling Article 7 of the Convention concerning reports by the States Parties, Chapter V of the Operational Directives, and its Decision 6.COM 8.3,
3. Expresses appreciation to the State Party for submitting its report on the status of 'Yaokwa, the Enawene Nawe people's ritual for the maintenance of social and cosmic order', inscribed in 2011 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, while noting that it was not able to submit a revised report providing additional information to complete it as advised by the Secretariat;
4. Takes note of the efforts undertaken by Brazil to respond to the concerns raised by the Committee at the time of inscription and invites it to further strengthen its engagement in the safeguarding of this element;
5. Invites the State Party to further develop its safeguarding strategy for this element in order to envisage additional measures moving beyond the protection of Enawene Nawe land and resources to engage more fully the cultural dimension and components of the Yaokwa ritual;
6. Further invites the State Party to continue its efforts to involve the Enawene Nawe people in planning and implementing present and future safeguarding activities, and takes note of the challenge to strike a proper balance between regular coordination with them and not being too intrusive;
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 2015;
8. Requests the Secretariat to inform the State Party twelve months prior to the deadline for the submission of the report on the status of this element.

### **DECISION 8.COM 6.c**

The Committee,

1. Having examined Document ITH/13/8.COM/6.c,
2. Recalling Article 24.3 of the Convention concerning the role of beneficiary States,
3. Expresses satisfaction that developing countries are the main beneficiaries of financial assistance from the Intangible Cultural Heritage Fund and particularly those in Africa;
4. Thanks the States Parties that submitted timely reports for projects granted financial assistance from the Intangible Cultural Heritage Fund;
5. Congratulates States Parties that have completed successfully projects financed from the Fund that contributed to their efforts in safeguarding intangible cultural heritage;
6. Requests the Secretariat to facilitate the submission by States Parties of the reports required in Article 24.3 of the Convention.

### **DECISION 8.COM 7**

The Committee,

1. Recalling Chapter I of the Operational Directives,
2. Having examined Document ITH/13/8.COM/7 and the files submitted by the respective States Parties,
3. Expresses its appreciation with the work of the Consultative Body and the present report and thanks its members for their efforts;
4. Expresses its further satisfaction that developing countries continue to submit a significant number of files, particularly those in Africa;
5. Invites States Parties to take careful heed of the experience gained from previous cycles when preparing files, and to respond to the decisions and suggestions of the Committee and its bodies during their examination of all nominations; and requests the Secretariat to make available regularly a revised and updated version of Document ITH/13/8.COM/INF.7 to facilitate access to such past experience;
6. Further invites States Parties to submit files providing all of the information needed for their proper evaluation and examination;
7. Encourages States Parties to put the communities, groups and, if applicable, individuals concerned at the centre of all safeguarding measures and plans, to avoid top-down approaches and to identify solutions that emerge from the communities, groups and, if applicable, individuals themselves;
8. Encourages States Parties when designing safeguarding measures in the framework of the nomination process to mobilize all actors involved in safeguarding intangible cultural heritage and not to limit themselves to those in the culture sector;
9. Notes with concern the limited number of nominations to the Urgent Safeguarding List, proposals to the Register of Best Safeguarding Practices and requests for International Assistance, as well as the more limited number of successful files; reaffirms the importance of the capacity-building strategy and of the assistance of the Secretariat; and encourages States Parties to make fuller use of these opportunities for international cooperation available under the Convention;
10. Encourages the Secretariat to pursue its capacity-building efforts around the world, while recognizing that such efforts constitute an investment whose results will be most evident in the longer term and further recognizing that technical assistance to States Parties may be appropriate in the shorter term;
11. Decides, on an experimental basis and in conformity with the Operational Directives, to create an integrated mechanism permitting States Parties to simultaneously nominate an

element for inscription on the Urgent Safeguarding List and request International Assistance from the Intangible Cultural Heritage Fund to finance the proposed safeguarding plan, and requests the Secretariat to create a combined ICH-01 and ICH-04 form accordingly and to report at its tenth session on the implementation of this mechanism.

### DECISION 8.COM 7.a

The Committee,

1. Having examined Documents ITH/13/8/COM/7 and ITH/13/8.COM/7.a,
2. Recalling Chapter I of the Operational Directives and its Decision 7.COM 12,
3. Commends the eleven States Parties that submitted nominations for possible inscription on the Urgent Safeguarding List;
4. Notes with satisfaction the submission of nominations that demonstrate a clear link between intangible cultural heritage and sustainable development and encourages States Parties to continue to submit nominations that highlight this relationship;
5. Invites States Parties to ensure the participation of communities, groups and, if applicable, individuals throughout the nomination process and especially in the design and implementation of sustainable safeguarding measures;
6. Further invites States Parties, when preparing videos to accompany nominations, to employ to the greatest extent possible the approach of allowing the communities, groups and individuals concerned with an element to speak about it on their own behalf, rather than relying only on third-person narration, and to have them reflect practices and expressions of intangible heritage in their normal context;
7. Reiterates that nominations will only be considered complete if documentary evidence is provided demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention (Decisions 7.COM 11 and 7.COM 20.2) and decides that such documentation shall include a relevant extract of the inventory(ies) in English or in French;
8. Stresses the importance of a safeguarding plan that contains concrete measures and activities which adequately respond to the identified threats to the element.

### DECISION 8.COM 7.a.1

The Committee

1. Takes note that Azerbaijan has nominated **Chovqan, a traditional Karabakh horse-riding game in the Republic of Azerbaijan** (No. 00905) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Chovqan is a traditional horse-riding game played on a flat, grassy field by two competing teams of players mounted on Karabakh horses. Each team has five riders, with two fullbacks and three forwards. The game starts at the centre of the field and players use wooden mallets to try to drive a small leather or wooden ball into their opponents' goal. The game is interspersed with instrumental folk music called *janghi*. Chovqan players and trainers are all local male farmers and skilled riders. They traditionally wear large astrakhan hats, long tight-fitting coats with a high waist, and special trousers, socks and shoes. People of all ages come to watch this traditional game and to support their teams. Chovqan strengthens feelings of identity rooted in nomadic culture and linked to the perception of the horse as an integral part of everyday life. The specific rules, skills and techniques of Chovqan are transmitted from experienced players to beginners through collective training. The practice and transmission of Chovqan have weakened, however, due to a loss of interest among the youth, combined with urbanization and migration, leading to a shortage of players, trainers and Karabakh horses.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Urgent Safeguarding List:
  - U.1: The knowledge and skills related to Chovqan are transmitted from generation to generation and from more experienced players to younger ones; Chovqan is part of the everyday life of the community and provides its practitioners with a feeling of identity and belonging;
  - U.2: The viability of the element is at risk because of a decrease in the number of Chovqan practitioners and trainers, reduced interest of young people in the traditional practice, and the growing scarcity of the Karabakh breed of horses; these factors are aggravated by more general threats such as urbanization and migration and the reduction of pasture areas;
  - U.3: The participation of practitioners, non-governmental organizations and the State in past and current safeguarding efforts is demonstrated and the well-formulated safeguarding measures are planned with the participation of its practitioners and provide evidence of the State Party's commitment to the safeguarding of the element;
  - U.4: The nomination was elaborated with full participation of Chovqan practitioners, trainers, experts and two civil society organizations; evidence of free, prior and informed consent is provided;
  - U.5: Chovqan was included in 2010 in the Register of Intangible Cultural Heritage of the Republic of Azerbaijan, established by the Ministry of Culture and Tourism and updated and monitored by the Documentation and Inventory Board.
3. Inscribes **Chovqan, a traditional Karabakh horse-riding game in the Republic of Azerbaijan** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Notes that the nomination concentrates mainly on the practice of the horse game as a sport and encourages the State Party to give full consideration to the social, cultural and symbolic role of Chovqan today, as well as the music, crafts and other expressions that are associated with it;
5. Further encourages the State Party to take care when designing, planning and implementing safeguarding measures to involve all communities concerned with the practice of Chovqan today, including the craftspeople, musicians, breeders and horse trainers and, as appropriate, associations representing the public in order to ensure the long-term viability of the element.

## **DECISION 8.COM 7.a.2**

The Committee

1. Takes note that Botswana has nominated **Seperu folk dance, associated traditions and practices of the Basubiya community in Botswana's Chobe District** (No. 00902) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

The Seperu folk dance is a vital part of Basubiya traditions and practices. It features prominently during girls' initiation ceremonies, the coronation of Basubiya chiefs, wedding ceremonies and other festivities. During performances, the male dancer leads a succession of pairs of women dancers while he waves a fly whisk to direct his partners' movements. The female dancers take turns, each displaying her range of skills. The distinguishing feature is the woman's dress made of eight pieces of skirt: this rises into the shape of a peacock's tail as the dancers move slowly back and forth, gently moving their waists and shaking their shoulders. A group of vocalists encircles the dancers, singing and clapping throughout the performance. Most practitioners are aged between 50 and 70 and only dance on a part-time basis. The skills and knowledge are transmitted orally and through observation to immediate family members; however, enactment is declining. The few active practitioners are mainly elderly women – there are only twenty-five active male participants. Moreover, young

people's lack of interest in learning the dance and their migration for employment have resulted in a significant drop in transmission.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Urgent Safeguarding List:
  - U.2: The dance is in need of urgent safeguarding because its active practitioners are all elderly; the diminishing participation of men and the disinterest of young people in learning the dance movements present threats to its viability;
  - U.5: During a community-based inventorying project launched in July 2011, Seperu folk dance was included in the Chobe District Inventory of Intangible Cultural Heritage Elements, to be updated by the Basubiya community in collaboration with the District Intangible Cultural Heritage Committee and the Department of Arts and Culture;
3. Further decides that, from the information included in the file, the nomination does not satisfy the following criteria for inscription on the Urgent Safeguarding List:
  - U.1: The characteristics of the Seperu dance and the practices and traditions associated with it are not clearly described and there is need for more details concerning the nature of the songs and lyrics as well as the symbolism of its choreography and costume to define the social and educational functions and cultural meanings of the element; a number of assertions are not substantiated;
  - U.3: The proposed safeguarding measures such as the creation of cultural festivals or derivative products do not respond adequately to the apparent threats facing the element, particularly as regards the need to strengthen transmission, and other measures to encourage its continued practice in its traditional context are lacking; the measures are vague and top-down, lacking details to demonstrate how they will be achieved and how they will benefit the element and the community; the budget does not seem feasible and funding sources are not identified, nor is a calendar proposed; moreover, some measures are identical to those in another file and do not seem to reflect the specific situation and requirements of the element;
  - U.4: Although the nomination mentions the involvement of various parties concerned in the preparation of the nomination, it lacks information concerning the community's actual participation beyond attending workshops and consenting to the nomination;
4. Decides not to inscribe **Seperu folk dance, associated traditions and practices of the Basubiya community in Botswana's Chobe District** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
5. Takes note with appreciation of the State Party's concern for a rural community under economic stress and its commitment to strengthening the practice of its intangible cultural heritage by youth;
6. Encourages the State Party, if it wishes to resubmit a nomination, to provide an accurate and detailed description of the element that fully takes account of its musical and poetic aspects and of the 'associated traditions and practices' that appear in its title;
7. Reminds the State Party that the nomination must clearly explain the social functions and cultural meanings of the element for the Busubiya community, as well as explain more specifically the threats to the element;
8. Recommends the State Party to propose a feasible safeguarding plan that addresses specific threats and can produce concrete results through detailed activities, with a clear timetable and realistic budget that outlines sources of funding including in-kind support;
9. Recalls that each element requires its own specific safeguarding measures guided by the community and responsive to its needs and that generic measures common to multiple nominations cannot suffice.

### DECISION 8.COM 7.a.3

The Committee

1. Takes note that Botswana has nominated **Traditional folk music of Bakgatla ba Kgafela** (No. 00752) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Dikopelo, the traditional music of the Bakgatla ba Kgafela, is a form of competitive choral singing and dancing without instrumental accompaniment. It is commonly performed during the festive season and at social events. One choir issues a challenge to another, and the two compete in a contest displaying their own unique styles and dance patterns. The songs celebrate the history and culture of the Bakgatla ba Kgafela, but also convey messages about contemporary issues, including cultural practices and beliefs, socio-economic and political developments, violence, poverty, HIV and AIDS, and political corruption. Dikopelo is a communal practice, involving close family relatives and neighbours; members provide each other with mutual support in times of need. Women, men and children may all participate, but experienced older practitioners direct the practice and transmit their skills through instruction and observation. The number of performances has diminished in recent years, largely as a result of increased migration to cities. In addition, popular music has replaced Dikopelo at social occasions such as weddings, parties and celebrations. Consequently, many people see Dikopelo as a cultural practice that is no longer economically viable, which has led to a loss of interest among younger generations.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Urgent Safeguarding List:
  - U.1: Conveying the social and cultural values of the society as well as topical messages, Dikopelo music is a community practice that brings together men, women and children of Bakgatla ba Kgafela and provides them a sense of shared identity and cultural continuity;
  - U.2: The practice currently faces severe threats to its viability, including shortage of spaces both for rehearsal and for performance, misappropriation of the community's traditions by singer-songwriters, the adoption of external standards of value, the lack of interest among youth migrating to the city and the diminished respect for its performers;
  - U.5: In 2010, the community of Bakgatla ba Kgafela participated in community-based intangible cultural heritage inventorying that resulted in the documentation and inclusion of the Traditional folk music of Bakgatla ba Kgafela in the Kgatleng District Intangible Cultural Heritage Inventory, managed by Phuthadikobo Museum and the Department of Arts and Culture;
3. Further decides that, from the information included in the file, the nomination does not satisfy the following criteria for inscription on the Urgent Safeguarding List:
  - U.3: Despite a number of safeguarding measures including legal recognition of folk groups and practitioners that increases their access to rehearsal and performance spaces and those aimed at increasing their knowledge of intellectual property protections, the measures proposed are largely top-down and include some that are identical to those proposed in another nomination from the State Party, which makes it difficult to discern the participation of the community in their development; inconsistencies are found between the proposed activities and budget, and no resources are identified to implement them; the timetable is too general;
  - U.4: The nomination does not adequately describe how the community participated widely in the preparation of the nomination; doubts arise about the extent of their actual participation given the striking similarities between this and another nomination submitted by the State Party;
4. Decides not to inscribe **Traditional folk music of Bakgatla ba Kgafela** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;

5. Commends the State Party for submitting a nomination that demonstrates the importance of traditional folk music in the promotion of shared identity and cultural continuity of the Bakgatla ba Kgafela community, and in particular its use as vehicle to spread topical messages concerning HIV and AIDS and other issues of concern to society;
6. Notes with interest the desire of the State Party to strengthen the capacity of the concerned community and practitioners and support them in the transmission of the element within the educational system;
7. Reminds the State Party that safeguarding must be built on specific measures fully integrating the participation of the community and that a safeguarding plan for a given element does not necessarily meet the safeguarding needs of another element, even if the elements are similar in nature;
8. Recommends that the State Party provide specific safeguarding measures with detailed and concrete activities, a coherent timetable, detailed budget and a clear identification of project stakeholders and their missions and resources available, including in-kind;
9. Invites the State Party, in case it resubmits the nomination, to consider using a vernacular term within the title of the element.

### DECISION 8.COM 7.a.5

#### The Committee

1. Takes note that Guatemala has nominated **Paach ceremony** (No. 00863) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

The Paach ceremony is a corn-veneration ritual celebrated in San Pedro Sacatepéquez. The ceremony gives thanks for good harvests in a ritual that highlights the close connection between humans and nature and features prayers in the Mam language. The participants are mostly older farmers, both men and women, with extensive ties to the community and who are recognized as its leaders. Four prayer sayers, or *parlamenteros*, offer prayers during the ceremony, supported by four auxiliary *parlamenteros*; meanwhile four godmothers dress ceremonial corncobs and coordinate the preparation and serving of food. The Paach ceremony strengthens the identity of the community of San Pedro and its knowledge and respect for nature and its conservation. The transmission process is both oral and practical, with a group leader instructing new members at workshops and children accompanying their grandparents during the ceremony. In recent years, the Paach ceremony has decreased in frequency, with some young people seeing it as irrelevant, while economic insecurity has caused some bearers to withdraw from the practice. Furthermore, the advanced age of the elders, combined with diminished transmission, might result in the disappearance of this cultural expression.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Urgent Safeguarding List:
  - U.1: The Paach ceremony is experienced by the community of San Pedro Sacatepéquez as an integral part of its cultural heritage and identity; associated rituals, music, dance, processional and food practices are transmitted from grandparents to grandchildren who accompany them while performing different daily tasks;
  - U.2: Due to the decreasing number of practitioners, their age and their economic insecurity as well as to the economic and social changes arising from the increasing urbanization of San Pedro Sacatepéquez, the viability of the Paach ceremony is seriously threatened;
  - U.3: Building on efforts of community members and local authorities, safeguarding measures aim to broaden the community of practitioners, conduct an in-depth inventory, raise awareness of the social, cultural and environmental meanings of the Paach ceremony and promote recognition of its main bearers; the modality and responsibilities for their implementation should have been better explained as well as

the ability to engage younger generations; furthermore, the lack of identified funding sources for a significant part of the costs puts the feasibility of the proposed measures in doubt;

U.4: Practitioners of the Paach ceremony were involved in field research and working sessions for the elaboration of the nomination, in particular through their Ceremonial Committee and Prayer Sayers, and they gave their free, prior and informed consent to it;

U.5: The Paach ceremony is included in the Cultural Assets Registry administered by the General Department of Cultural and Natural Heritage of the Ministry of Culture and Sports.

3. Inscribes **Paach ceremony** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note that the State Party has submitted the nomination of Paach ceremony to the Urgent Safeguarding List for the second time and notes with concern the persisting threats to its viability;
5. Welcomes the efforts to involve communities more fully in the nomination process and recognizes that the new nomination better reflects their view and aspirations;
6. Recalls that inscription on the Urgent Safeguarding List in no way implies the availability of funds from the Intangible Cultural Heritage Fund to implement the safeguarding plan proposed and that requests for International Assistance involve an independent procedure;
7. Encourages the State Party to continue its efforts to develop safeguarding strategies that are proportionate to the financial and human resources actually available or likely to be mobilized;
8. Invites the State Party to submit a report on the implementation of the safeguarding measures, and particularly on the mobilization of necessary resources, for examination by the Committee at its tenth session, in conformity with paragraph 161 of the Operational Directives.

#### **DECISION 8.COM 7.a.6**

The Committee

1. Takes note that Indonesia has nominated **Tenun Ikat Sumba weaving of Indonesia** (No. 00868) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Weavers in villages throughout Sumba Island on the Indonesian archipelago create woven cotton textiles that are renowned for their beauty and the great variety of patterns and motifs, and rich in cultural values related to the life and environment of the Sumba people. The weaving is carried out and transmitted by women, who spin the cotton, make the natural dyes and design the traditional patterns and motifs that are created through resist-dyeing. Certain threads are bound tightly together with string or palm leaves so that the dye cannot penetrate the tied sections. After dyeing, the ties are loosened and the process is repeated for each colour. Choosing designs and tying the threads requires a high degree of skill, and mothers traditionally transmit the techniques to their daughters prior to marriage. Some Tenun Ikat Sumba pieces are prized as heirlooms or status symbols. Today they are worn only at special ceremonies such as births, graduations, marriages or funerals. These ceremonies are becoming less frequent, however, and the number of craftspeople has also dropped due to migration. Transmission has diminished accordingly and few children now learn to make Tenun Ikat Sumba or understand the traditional cosmological beliefs and symbolism of its animal and plant motifs.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Urgent Safeguarding List:

- U.1: Tenun Ikat Sumba is linked to the cultural identity of the Sumba people, formerly as daily wear and now as ceremonial clothing; the skills and know-how of weaving and dyeing are transmitted from mothers to daughters; the community concerned encompasses a range of craftspeople, their customers and aficionados, researchers, other stakeholders and State authorities;
- U.2: Despite the efforts of the communities, Tenun Ikat Sumba is threatened due to such factors as changes of lifestyle, reduction in the ceremonial uses of the textile, scarcity and fluctuating costs of raw materials, competition from cheaper factory-made materials and a resulting decrease in the number of weavers;
- U.4: The nomination was prepared in consultation with representative members of communities and groups, and free, prior and informed consent was provided from a wide range of community members;
- U.5: Tenun Ikat Sumba is included in the national cultural heritage inventory maintained by the Directorate for Internalization of Values and Cultural Diplomacy of the Ministry of Education and Culture; the inventory classifies it as 'still maintaining' its viability.
3. Further decides that, from the information included in the file, the nomination does not satisfy the following criterion for inscription on the Urgent Safeguarding List:
- U.3: The proposed safeguarding measures continue efforts of the past two decades that do not seem to have been effective, and it is not demonstrated why they should become more effective in the future; it is not clear how the measures – particularly the formalization of transmission – reflect the will or aspirations of the practitioners or aim at strengthening their capacities; no measures are elaborated responding to several of the risks identified, such as the scarcity and fluctuating costs of raw materials, the lack of financial resources and equipment for practitioners; moreover, the proposed introduction of a regulation to make the wearing of Tenun Ikat Sumba obligatory is contrary to the spirit of the Convention.
4. Decides not to inscribe **Tenun Ikat Sumba weaving of Indonesia** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
5. Notes that efforts have been mobilized to revitalize the element through a variety of safeguarding measures, including raising awareness of its importance and its introduction into formal education;
6. Requests the State Party to provide coherent information concerning the viability of the element and the extent to which its continuity is threatened;
7. Invites the State Party to involve the practitioners more fully in the preparation and implementation of safeguarding measures, and not only as informants;
8. Encourages the State Party to consider possible impacts of formalized transmission on the current modes of transmission among the community of practitioners;
9. Recalls that all safeguarding measures should be voluntary and reflect the will and aspirations of the community concerned and that compulsion should have no place among them;
10. Notes with concern the resemblance of this nomination to others previously submitted by the State Party, the identification of threats in generic terms, a standardized approach to proposed safeguarding measures and the preponderance of quantitative methods based on small samples over qualitative analysis.

#### **DECISION 8.COM 7.a.7**

##### The Committee

1. Takes note that Kenya has nominated **Enkipaata, Eunoto and Oling'esherr: three male rites of passage of the Maasai community** (No. 00887) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Between the ages of 15 and 30, young men of the Maasai community undergo three interrelated male rites of passage. The aim is to transmit social values and educate initiates in their responsibilities as men in Maasai society. The first rite, Enkipaata, inducts the boys as warriors, who must keep their hair unshaved and set up a homestead in a secluded village where they work, eat and perform duties collectively. They receive oral instruction on Maasai rituals, rearing livestock, family linkages, and conflict management and resolution, transmitted through lessons, songs, folk-tales, proverbs and riddles. The second rite, Eunoto, is the shaving of the hair, representing the start of adulthood. The third rite, Olng'esherr, is a meat-eating ceremony marking the beginning of eldership. Women construct huts for the initiates, make key artefacts, prepare meals, perform dances and songs, and shave the hair of the initiates. The rites provide the Maasai with a sense of cultural identity and continuity and enhance unity and cohesiveness. At present, transmission is weakening as a result of reduced frequency, shrinking participation and a decline in the number of elders. The shift towards an agricultural economy has also encroached on land previously used for the rites.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Urgent Safeguarding List:

U.1: An integral part of the social and cultural fabric of the Maasai community, the three male rites of passage facilitate the transmission of values and knowledge between generations, integrating youth into Maasai society and providing them a sense of identity;

U.2: Despite the efforts of the community, the practice and transmission of the element are declining due to changes in the land tenure system, shift from a pastoral to an agricultural lifestyle, climate change, migration for employment, as well as the increased value given to formal education;

U.5: The element is included in the National Inventory of the Intangible Cultural Heritage of Kenya, managed and updated by the Ministry of State for National Heritage and Culture;

3. Further decides that, from the information included in the file, the nomination does not satisfy the following criteria for inscription on the Urgent Safeguarding List:

U.3: The proposed safeguarding measures, such as those focused on reinforcing the capacities and involvement of Maasai communities as well as the use of mentorship between older and younger members, present certain strengths; nevertheless, other measures are not clearly defined – particularly the role of the cultural centres to be constructed – and the usefulness of inventorying and mapping of spaces for the practice and transmission of the element is not demonstrated; the financing of activities relies heavily on the mobilization of the community resources and on funding assumed to come from UNESCO, but which is not guaranteed, and the commitments of the State are not well demonstrated;

U.4: The widest possible participation in the nomination process of relevant groups and practitioners of the Maasai community, especially youth, is not demonstrated; evidence of free, prior and informed consent was provided from the nine Maasai sections, but only one is identified as a concerned community organization or representative;

4. Decides not to inscribe **Enkipaata, Eunoto and Olng'esherr: three male rites of passage of the Maasai community** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;

5. Recognizes the ongoing efforts made by the State Party to safeguard these rites of passage that constitute a significant part of the social and cultural functioning of the Maasai community and to identify important threats facing the element relating to changes in land tenure systems and climate change;

6. Notes that this nomination follows one submitted in 2011 and withdrawn by the State Party following the unfavourable opinion of the Consultative Body on criteria U.1, U.3 and U.4;

7. Commends the State Party for the improvement in the description of the element and for providing a video as evidence of community consent;
8. Reminds the State Party that inscription on the Urgent Safeguarding List does not automatically lead to the granting of financial support from UNESCO;
9. Encourages the State Party to better involve the community to clearly define appropriate safeguarding measures to be taken and its role in this process, including all segments of the community and particularly different age sets, and to ensure their full participation in the nomination process itself.

## DECISION 8.COM 7.a.8

### The Committee

1. Takes note that Mexico has nominated **Pilgrimage to Wirikuta** (No. 00862) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

The pilgrimage to Wirikuta is an annual ceremonial ritual undertaken between October and March by pilgrims from the Wixárika Huichol community in western Mexico. The pilgrims follow a route east from the Pacific coast through the San Luis Potosí desert, visiting sites representing the four cardinal directions and leaving ritual offerings. The journey symbolizes and recreates the Wixárika origin myth – a belief that people emerged from the sea and travelled to Wirikuta, where the sun first appeared. The pilgrimage acts as a social mechanism that reproduces an ancestral worldview and an agricultural production system based on corn and the seasonal cycles according to which the pilgrims draw the rains with them on their return. This signals the start of the agricultural season. The pilgrimage – which involves the consumption of peyote from cactuses grown in the desert, ceremonial dances and ritual designs – is an important part of the initiation process for novices training to become traditional healers. In recent decades, the pilgrimage has come under threat from mining projects. The Huichol fear that exploitation of mineral resources and the highly toxic wastes from the mining process could damage sacred sites and natural resources and, with them, their ceremonial practices as a whole.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Urgent Safeguarding List:

U.1: The annual Pilgrimage to Wirikuta connects the Huichol community to its founding myths, thereby providing them a sense of belonging and continuity; the associated worldview and ritual procedures are transmitted from generation to generation through practice and initiation and serve to orient the community's agricultural work;

U.2: Although the Huichol community undertakes the pilgrimage to Wirikuta each year, the development of agricultural and mining projects as well as their effects on aquifers pose a threat to the viability of the ceremonial practices, particularly because of the risk they pose to the sacred sites themselves;

U.5: The Pilgrimage to Wirikuta was included in 2008 in the Inventory of Intangible Cultural Heritage, elaborated and maintained by the National Council for Culture and Arts;

3. Further decides that, from the information included in the file, the nomination does not satisfy the following criteria for inscription on the Urgent Safeguarding List:

U.3: The proposed safeguarding measures do not directly address the risks identified – in particular the mining concessions contrary to existing regulations – nor do they reflect the aspirations of all concerned communities or demonstrate their widest possible participation in their formulation; such measures give little attention to the transmission of the ceremonial practices associated with the Pilgrimage to Wirikuta; their calendar and budget are not clear and the funding sources are not identified;

U.4: While many members of Huichol communities participated in regional workshops that preceded the elaboration of the nomination, information is lacking on how they were

actively and effectively involved in the nomination process; the free, prior and informed consent of only one organization is provided; correspondence regarding the nomination indicates that the community is divided with regard to it;

4. Decides not to inscribe **Pilgrimage to Wirikuta** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
5. Notes with concern that mining and other development projects threaten the sacred sites that are essential for the continuity of the Pilgrimage to Wirikuta;
6. Further notes that inscription of the Pilgrimage on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding cannot substitute for more comprehensive enforcement of existing measures aiming at protecting the sites themselves;
7. Encourages the State Party to mobilize all government levels as well as relevant non-governmental organizations and the Huichol community to develop a safeguarding plan that specifically responds to the threats to the viability of the Pilgrimage to Wirikuta, while proposing a precise timetable, an estimation of the costs and a clear identification of their source;
8. Reminds the State Party that communities are to participate as widely as possible in the process of elaboration of nominations which should reflect the diversity of their expectations and demands.

#### **DECISION 8.COM 7.a.9**

The Committee

1. Takes note that Mongolia has nominated **Mongolian calligraphy** (No. 00873) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Mongolian calligraphy is the technique of handwriting in the Classical Mongolian script, which comprises ninety letters connected vertically by continuous strokes to create words. The letters are formed from six main strokes, known as head, tooth, stem, stomach, bow and tail, respectively. This meticulous writing is used for official letters, invitations, diplomatic correspondence and love letters; for a form of shorthand known as synchronic writing; and for emblems, logos, coins and stamps in 'folded' forms. Traditionally, mentors select the best students and train them to be calligraphers over a period of five to eight years. Students and teachers bond for life and continue to stimulate each other's artistic endeavours. The rate of social transformation, urbanization and globalization have led to a significant drop in the number of young calligraphers. At present, only three middle-aged scholars voluntarily train the small community of just over twenty young calligraphers. Moreover, increases in the cost of living mean that mentors can no longer afford to teach the younger generation without remuneration. Special measures are therefore needed to attract young people to the traditional art of writing and to safeguard and revitalize the tradition of Mongolian script and calligraphy.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Urgent Safeguarding List:

U.1: Mongolian calligraphy provides a sense of identity and historical continuity to Mongolian people at large; revived with the establishment of democracy in the 1990s, the practice has pertinent social and economic functions for its bearers in the contemporary context;

U.2: The viability of Mongolian calligraphy is at risk because of the limited number of tradition bearers who transmit their knowledge, the absence of appropriate safeguarding policies and the lack of interest by the young generation;

U.3: The safeguarding measures include training, publication of teaching materials, research, documentation, and awareness raising; past experiences and safeguarding activities increase the feasibility of the proposed measures;

- U.4: The nomination process benefitted from the participation of calligraphers' organizations, research institutions and government bodies and their free, prior and informed consent is demonstrated, albeit using Cyrillic script and not Classical Mongolian script;
- U.5: Mongolian calligraphy is included in the National List of Intangible Cultural Heritage in Need of Urgent Safeguarding, most recently updated in 2011; the Cultural Heritage Centre of the Ministry of Culture, Sports and Tourism also includes information and documentation about the practice;
3. Inscribes **Mongolian calligraphy** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
  4. Notes that Mongolian calligraphy has experienced a rebirth since the democratization of Mongolia in the 1990s, after decades of suppression;
  5. Invites the State Party to promote teaching of reading and writing of Classical Mongolian script in schools;
  6. Encourages the State Party to take more fully into account calligraphy practised by individuals outside formal and institutionalized settings, since their contribution is important for the viability of the practice;
  7. Further encourages the State Party to consider the remarks of the Consultative Body in 2011 regarding the safeguarding plan, particularly as concerns the sources of funding, and to include knowledge of papermaking, brush-making and other related skills among the safeguarding efforts.

#### DECISION 8.COM 7.a.11

##### The Committee

1. Takes note that The former Yugoslav Republic of Macedonia has nominated **Glaoechnko, male two-part singing in Dolni Polog** (No. 00737) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:
 

Glaoechnko male two-part singing is a traditional vocal musical form passed on orally from generation to generation as part of the local tradition and cultural identity of the Dolni Polog population. The very name of the element evokes its communal role, underlining its social and cultural functions at celebrations, weddings and other social gatherings, where it is spontaneously performed by groups of two or three men. Glaoechnko songs are polyphonic, with a drone voice in counterpoint to the main melody. The songs may take the form of local historical or mythological epics or lyrical love songs, and are often accompanied by a shepherd's flute and bagpipes. Glaoechnko varies from village to village. The bearers of this tradition are prominent individual singers who have acquired their knowledge through direct learning from talented predecessors. Nowadays, there are few Glaoechnko performers, largely as a result of migration. Over time, traditional Glaoechnko songs have been marginalized at celebrations, and lack of exposure has resulted in diminishing interest among younger generations – a trend compounded by the complexity of the music, which makes it difficult to create an interest in it and transmit the relevant skills and knowledge.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Urgent Safeguarding List:
  - U.1: Transmitted from generation to generation, Glaoechnko singing conveys the values, oral history and mythology of people in Dolni Polog region and provides its community with a sense of identity and continuity;
  - U.2: Glaoechnko 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.5: Glasoechko is included as Exceptional Cultural Heritage in the National Registry of Cultural Heritage maintained by the Ministry of Culture.

3. Further decides that, from the information included in the file, the nomination does not satisfy the following criteria for inscription on the Urgent Safeguarding List:

U.3: The nomination does not provide detailed information on the proposed safeguarding plan; the formulations are vague expressions of intention and the objectives and expected results are undefined, with no timetable or budget; the measures do not reflect the involvement – past or future – of the community or a coordination of efforts between it and the State;

U.4: Although two musical groups provided support and information during the nomination process, the nomination does not clearly demonstrate the widest possible participation of community members in its elaboration; the documents testifying to free, prior and informed consent are uniform and it is not clear to what extent they represent the views of the larger community;

4. Decides not to inscribe **Glasoechko, male two-part singing in Dolni Polog** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;

5. Encourages the State Party to develop together with the community concerned a coherent safeguarding plan with objectives and expected results that are in direct response to the threats identified, with concrete measures, detailed budget and a rigorous implementation schedule and with well-defined roles of stakeholders and clearly identified resources for its implementation;

6. Further encourages the State Party to pay due attention to the participation of communities in all processes related to the safeguarding of the element, including development and updating of inventories as well as preparation and implementation of safeguarding plans;

7. Recommends to the State Party that it invite Glasoechko practitioners to provide their free, prior and informed consent in a personalized way rather than a standard form.

## DECISION 8.COM 7.a.12

The Committee

1. Takes note that Uganda has nominated **Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda** (No. 00904) for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding:

Empaako is a naming system practised by the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi, whereby children are given one of twelve names shared across the communities in addition to their given and family names. Addressing a person by her or his Empaako name is a positive affirmation of social ties. It can be used as a greeting or a declaration of affection, respect, honour or love. Use of Empaako can defuse tension or anger and sends a strong message about social identity and unity, peace and reconciliation. Empaako is given at a naming ceremony performed in the home and presided over by the clan head. The paternal aunts receive the baby and examine its features. Any resemblance to existing relatives forms the basis of the choice of name. The clan head then declares the name to the child. A shared meal of millet and smoked beef follows, gifts are presented to the baby and a tree is planted in its honour. The transmission of Empaako through naming rituals has dropped dramatically due to a general decline in appreciation of traditional culture and the diminishing use of the language associated with the element.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Urgent Safeguarding List:

U.1: Shared and transmitted over generations, the naming system of Empaako strengthens the sense of belonging of its members, creates a web of relations between people and families, and promotes social harmony and integration within society;

- U.2: Despite the efforts of the communities and clan institutions, non-governmental organizations and government, Empaako is faced with several threats to its viability, including a reduction in the practice of naming rituals among local families and clans, the diminishing use of the language associated with the element and strong opposition from religious groups;
- U.3: The safeguarding measures are wide-ranging and include research, documentation, and awareness raising; with the active participation of practitioners that needs to be enhanced; they may enable the concerned communities to broaden the practice and transmission of Empaako; the activities proposed should have been better related to the identified threats and aligned to the objectives and expected results; moreover, the proposed budget is inaccurate and lacks clearly identified funding sources, which may negatively impact the feasibility of the proposed measures;
- U.4: Many stakeholders including chiefdom authorities and traditional kingdoms, local government councils, clan and community representatives including women and youth participated in the nomination process and provided their free, prior and informed consent;
- U.5: Through the facilitation of a non-governmental organization and with the support of the Uganda National Commission for UNESCO and the Ministry of Tourism, Wildlife and Heritage, the element was included in the national inventory of the Ministry of Gender, Labour and Social Development;
3. Inscribes **Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
  4. Notes with satisfaction the desire of the State Party to safeguard a social institution shared by several communities that promotes social harmony and integration between them;
  5. Recognizes the widespread support for the practice and the significance accorded to it as demonstrated by the extensive consent documents submitted;
  6. Strongly recommends to the State Party that it ensure that the safeguarding measures fully involve the active participation of the communities and other relevant stakeholders and address the actual threats facing the element, and cautions that publicity should not be the preferred method for awareness raising;
  7. Invites the State Party to present a request for international assistance from the Intangible Cultural Heritage Fund as well as other appropriate sources of international funding, in order to mobilize additional resources for the implementation of the necessary safeguarding measures;
  8. Requests the Secretariat, within available resources, to provide assistance to the State Party in the preparation of requests for international funding, should it decide to present it to one or more of UNESCO's international funds;
  9. Invites the State Party to submit a report on the implementation of the safeguarding measures, and particularly on the participation of practitioners and other relevant stakeholders and on how these measures address the actual threats facing the element, for examination by the Committee at its tenth session, in conformity with paragraph 161 of the Operational Directives.

## **DECISION 8.COM 7.b**

The Committee,

1. Having examined Document ITH/13/8.COM/7.b, as well as the proposals submitted by the respective States Parties,
2. Recalling Chapter I of the Operational Directives,

3. Commends the two States Parties that submitted proposals for possible selection for the Register of Best Safeguarding Practices;
4. Notes with concern the limited number of proposals of Best Safeguarding Practices and reaffirms the importance of the capacity-building strategy;
5. Invites States Parties, when proposing programmes, projects and activities, to clearly identify the communities, groups and individuals concerned and to demonstrate the pertinence of the programme to them, its responsiveness to their needs and aspirations, and its medium-term and longer effectiveness;
6. Recalls that when selecting such proposals it shall pay special attention to the varied needs of developing countries and encourages States Parties to propose programmes that can serve effectively as models of safeguarding in diverse situations and contexts;
7. Further encourages States Parties to consider proposing programmes, projects or activities that respond to the needs of sustainable development;
8. Invites persons and institutions qualified in the various fields of the intangible cultural heritage to undertake research on and evaluation of the effectiveness of safeguarding measures utilized in the Best Safeguarding Practices that it has selected and welcomes international cooperation in such research and evaluation.

#### **DECISION 8.COM 7.b.1**

The Committee

1. Takes note that Egypt has proposed **Documentation of Egypt's Nubian intangible heritage** (No. 00700) for selection and promotion by the Committee as a programme, project or activity best reflecting the principles and objectives of the Convention:

A joint initiative of the Public Nubian Club and the Centre for Documentation of Cultural and Natural Heritage (CULTNAT), the project aims to document and safeguard the intangible heritage of Egypt's Nubian community, whose population was displaced following the construction of the Aswan High Dam in the 1960s and the subsequent flooding of villages. The project's main objective is to train young Nubians to collect, document and digitize their rich and distinctive heritage for dissemination among the Egyptian public at large, and young Nubians in particular, as a tool to revitalize and sustain their culture. The longer-term objective is to build and manage a permanent centre in Upper Egypt that will serve as a headquarters for documentation and dissemination of knowledge, training young people in traditional know-how and providing services for scholars and the community related to the promotion and development of their culture and crafts. The project has created a sense of pride in their own heritage among young Nubians, helping to revive their language and traditional crafts through documentation.

2. Decides that, from the information included in the file, the programme responds as follows to the criteria for selection as a best safeguarding practice in paragraph 7 of the Operational Directives:

P.1: The programme aims to preserve and promote Nubian cultural expressions, with particular emphasis on the training of young Nubians to document and digitally preserve their heritage as a resource for revival and diffusion;

P.2: The programme is a national and sub-national activity, and the proposal does not demonstrate how it will promote the coordination of regional and international safeguarding efforts, despite an agreement signed with a non-governmental organization representing Nubians in Sudan;

P.3: The proposal cites the Convention's principles and objectives but does not demonstrate how they have been reflected in the conception, design or implementation of the programme;

- P.4: While the programme seems successful in encouraging young Nubians to document their heritage, the proposal does not demonstrate how it has been effective in ensuring the viability of that heritage or what concrete impacts it has had among the communities concerned; furthermore, important activities foreseen in the project have not yet begun;
- P.5: The proposal does not demonstrate that the Nubian community participated in the conception and implementation of the programme, apart from a single organization concerning which little information is provided; letters from the two implementing organizations do not convincingly demonstrate the free, prior and informed consent of the community;
- P.6: Although engaging young Nubians in documenting their own heritage is the key achievement of the programme, the proposal stops short of demonstrating efficacy in strengthening the viability of intangible cultural heritage beyond documentation, and cannot thus serve as a regional or international model of safeguarding;
- P.7: The proposal does not elaborate on how the State Party, communities and individuals are willing to cooperate in dissemination in case of its selection as a Best Safeguarding Practice and provides inadequate evidence to demonstrate their willingness;
- P.8: The proposal provides neither concrete examples of evaluation nor any procedure of evaluation to be conducted by the community or by a third party, thus failing to demonstrate that its experiences are susceptible to assessment;
- P.9: The proposal does not demonstrate the ways in which the chosen measures could be applicable to developing countries, failing to prove the efficacy of the undertaken activities to enhance the viability of Nubian intangible cultural heritage or to generate income for the communities concerned;
3. Decides not to select **Documentation of Egypt's Nubian intangible heritage** as a programme, project or activity best reflecting the principles and objectives of the Convention;
  4. Recommends that the State Party address more concretely how the documentation programme contributes to the viability of Nubian intangible cultural heritage and its transmission among the communities;
  5. Encourages the State Party to further consider the ways the communities could benefit more fully from the documentation, resource centre and awareness-raising activities including conferences and seminars;
  6. Invites the State Party to design and carry out assessments of the programme's impacts and particularly of whether it has been effective in enhancing the viability of the heritage concerned;
  7. Further invites the State Party to facilitate greater collaboration among the communities, their informal associations and the relevant non-governmental organizations for the safeguarding of Nubian intangible heritage both within Egypt and beyond.

## DECISION 8.COM 7.b.2

### The Committee

1. Takes note that Spain has proposed **Methodology for inventorying intangible cultural heritage in biosphere reserves: the experience of Montseny** (No. 00648) for selection and promotion by the Committee as a programme, project or activity best reflecting the principles and objectives of the Convention:

Initiated by the UNESCO Centre in Catalonia, a non-governmental organization, the project focuses on the identification of intangible cultural heritage in a biosphere reserve and the drawing up of inventories. The project was undertaken in an area covering the Montseny Biosphere Reserve and National Park in the Autonomous Community of Catalonia, in cooperation with local stakeholders and institutions working in the fields of ethnology and

traditional and popular Catalan culture. Its main objectives and outcomes were threefold: to design a methodology for preparing inventories; to draw up an inventory; and to prepare a document on the contributions of intangible cultural heritage to sustainable development. Through its participation plan and fieldwork, the project has also encouraged the involvement of the local population in identifying its intangible cultural heritage. The methodology developed for this project could be reproduced at the regional and international levels, and is suitable for developing countries. The observations on the contributions of intangible cultural heritage to sustainable development could also be useful for countries that have a rich natural and intangible heritage and are seeking ways to improve the conditions of their populations, without jeopardizing the opportunities for future generations.

2. Decides that, from the information included in the file, the programme responds as follows to the criteria for selection as a best safeguarding practice in paragraph 7 of the Operational Directives:

P.1: The programme aimed to provide methodological guidance for inventorying the intangible cultural heritage present in the biosphere reserve of Montseny, through documentation and field research conducted in collaboration among local residents, researchers and institutions and resulting in an inventory;

P.2: The programme is a national and sub-national activity, although its experience could very well serve as a basis for regional and international cooperation, in particular in collaboration with UNESCO's Man and the Biosphere (MAB) programme;

P.3: The programme reflects the Convention's attention to inventorying as an essential measure for safeguarding intangible cultural heritage, promoting respect of the community's heritage and focussing on the importance of this heritage as a guarantee of sustainable development;

P.4: The programme's main results include a methodology of inventorying intangible cultural heritage in biosphere reserves and an inventory of intangible cultural heritage of Montseny, both accompanied by awareness raising and an online resource;

P.5: The programme has been implemented with the participation of local communities and institutions, and voluminous evidence of their free, prior and informed consent is provided;

P.6: The programme may serve as a model of a methodology for inventorying the intangible cultural heritage in biosphere reserves, nature parks and reserves, which could potentially be diffused in collaboration with UNESCO's Man and the Biosphere (MAB) programme;

P.7: The willingness of the State Party and the implementing body to cooperate in the dissemination of the programme is demonstrated; the commitment of the community itself is not deemed necessary by the State Party;

P.8: The Biodiversity Foundation of the Ministry of Agriculture, Food and Environment evaluated the programme's final results, even if concrete information on the project's impacts on the viability of intangible cultural heritage is not provided; independent assessment should be given more weight in the future;

P.9: The programme could be applicable to the needs of developing countries by offering a solid base for methodological reflection for inventorying that could save them time and increase their efficiency;

3. Selects **Methodology for inventorying intangible cultural heritage in biosphere reserves: the experience of Montseny** as a programme, project or activity best reflecting the principles and objectives of the Convention;

4. Commends the State Party for having proposed a programme that sheds light on the fundamental role of intangible cultural heritage for sustainable development and environment in the context of biosphere and natural reserves;

5. Invites the State Party to better articulate what concrete steps have been taken in the inventory methodology and particularly on the role of the community in the elaboration of that methodology;
6. Encourages the State Party to further develop a mechanism of evaluation of the effectiveness of the methodology used;
7. Further encourages the State Party to cooperate with other States and communities wishing to develop similar programmes, especially in their biosphere and natural reserves.

#### **DECISION 8.COM 7.c**

The Committee,

1. Having examined Documents ITH/13/8.COM/7 and ITH/13/8.COM/7.c,
2. Recalling Chapter I of the Operational Directives,
3. Regrets that few requests for International Assistance greater than US\$25,000 were submitted and completed for the 2013 cycle and that fewer have been submitted for the 2014 cycle;
4. Takes note that States Parties continue to encounter difficulties preparing requests for International Assistance that can satisfy the criteria for selection and the administrative and financial regulations of UNESCO, and considers that the Convention's global capacity-building strategy offers a medium-term and long-term response to this situation;
5. Requests the Secretariat to devise a means, on a shorter-term basis, and experimentally, to offer technical assistance, through the provision of experts, as described in Article 21 of the Convention, to States Parties wishing to elaborate requests for International Assistance, thanks to the funds available in budget line 2 of the Intangible Cultural Heritage Fund.

#### **Decision 8.COM 7.c.1**

The Committee

1. Takes note that Pakistan has requested International Assistance in the amount of US\$90,590 for **Safeguarding of the ibex dance and song of Pakistan** (No. 00554) :

The ibex dance and song enacts a hunting scene, when young men dressed as snow leopards try to hunt others dressed as ibex while villagers arrive playing drums and waving big sticks to save their livestock. These festivities provide opportunities for inhabitants of the Hushey valley in the mountainous Ghanche district of Baltistan to recall the importance of the integrity of the ecosystem on which their communities depend. Undertaken by the National Institute of Folk and Traditional Heritage (Lok Virsa), the project aims at revitalizing the practice and its transmission to younger generations, mainly by creating an institutional and economic environment that regulates and perpetuates them while generating income for the practitioners. Key activities planned include training of young artists and unemployed youth and professional training for more established artists. Once professionally trained, young artists would gradually perform on regional and national stages. A resource centre would also be established to store audio-visual recordings of ibex dance and song performances and display a collection of associated objects such as clothing and musical instruments. Studies would also be developed on the socio-cultural roots of this performing art and on its commercial potential.

2. Decides that, from the information included in the file, the request responds as follows to the criteria for granting International Assistance given in paragraphs 10 and 12 of the Operational Directives

A.1: In the absence of an adequate identification of the community concerned or an explanation of the representativeness of the local organizations responsible for implementing the proposed project, the widest possible involvement of the community

in the preparation of the request and in the design of the proposed activities is not demonstrated; the relation of practitioners to their own intangible cultural heritage and attention to their own modes of transmission are neglected in favour of formalized instruction by professionals from outside the community;

- A.2: In the absence of sufficiently detailed descriptions of planned activities and imprecision in units and unit costs, the amount requested cannot be considered appropriate; the budget is not consistently presented and does not reflect all of the proposed activities;
- A.3: The proposed activities are not sufficiently described and the information provided does not permit assessing how the intended institutionalization of the ibex dance and song would effectively contribute to safeguarding the practice and its traditional modes of transmission; the feasibility of the proposed activities is challenged by the lack of community involvement in their design and by the inconsistencies between the activities described and those budgeted;
- A.4: Relying essentially on converting the dance to a professional staged form, the request does not demonstrate that the proposed activities will safeguard it, in the sense of the Convention, and instead raises questions about the risks of commercialization, decontextualization and distortion of meaning that deserve consideration;
- A.5: The State Party and a number of non-governmental organizations, development agencies and local bodies share the costs of the proposed activities;
- A.6: Capacity-building effects can be inferred but are not clearly demonstrated; the request does not explain how the creation of artistic groups or the establishment of a resource centre whose construction and operating costs are not included in the budget will enhance the capacities of the practitioners to effectively safeguard their intangible cultural heritage; furthermore, the request does not demonstrate how proposed documentation through audio-visual recordings will contribute to strengthening transmission and to ensuring the viability of the dance and song;
- A.7: The State Party received financial assistance in 2011 from the UNESCO/Norway Funds-in-Trust in support of a project entitled 'Mapping of Cultural Assets in North-West Frontier Province'; the work stipulated by the contracts was successfully carried out by the institution responsible for implementing the project for which assistance is sought – the National Institute of Folk and Traditional Heritage (Lok Virsa) – and, following UNESCO's regulations, the project was duly completed;
- 10(a): Although the scope of the project is local, the request implies cooperation with international non-governmental organizations;
- 10(b): The request depends on the cooperation of a substantial number of financial and technical contributors, thereby increasing its feasibility and implying the possibility of future support;
- 3. Decides not to approve the request and invites the State Party to submit a revised request responding more fully to the criteria for selection and to the considerations noted in the present decision;
- 4. Acknowledges the commitment of the State Party to revitalize an element of intangible cultural heritage in a particularly remote and isolated area of its territory;
- 5. Welcomes the willingness of the State Party to mobilize a large number of local, national and international partners in favour of a safeguarding programme aimed at continuing intangible cultural heritage practices and transmitting them to future generations;
- 6. Invites the State Party to provide a more complete and detailed description of the element to be safeguarded, describing its social and cultural functions and significance and defining project objectives that are proportional to the scope of the project;
- 7. Encourages the State Party to ensure the widest possible participation of concerned communities in the preparation of the request and in the design and implementation of each activity for which assistance is sought;

8. Further encourages the State Party to ensure strict coherency and consistency between the activities proposed, their timetable and their estimated costs, in particular by providing clear and detailed information;
9. Further invites the State Party to reflect, in the spirit of the Operational Directives for the Implementation of the Convention, on the possible impacts of institutionalization and professionalization of the practice.

## **DECISION 8.COM 8**

The Committee,

1. Recalling Article 16 of the Convention,
2. Further recalling Chapter I of the Operational Directives and its Decisions 6.COM 13 and 7.COM 11,
3. Having examined Document ITH/13/8.COM/8 and the nomination files submitted by the respective States Parties,
4. Expresses its appreciation for the work of the Subsidiary Body and thanks its Members;
5. Expresses its satisfaction with the broad and geographically representative participation of States Parties during the 2013 cycle;
6. Appreciates the submission of multinational nominations, while noting the challenges of devising suitable coordination mechanisms amongst participating countries, and encourages States Parties that have led such efforts to find ways of sharing their experiences with others;
7. Congratulates the States Parties concerned for their continued effort in pursuing the essential purpose of the Representative List by proposing elements that could enrich awareness of the significance of intangible cultural heritage and the multiformity of its expressions, and encourage dialogue which respects cultural diversity;
8. Commends States Parties for increasingly addressing the gender aspects of intangible cultural heritage and the links between tangible and intangible cultural heritage as well as the role that intangible cultural heritage can play in sustainable development, and invites them to continue to pay attention to these issues when elaborating nominations;
9. Emphasizes that its decision not to inscribe an element at this time in no way constitutes a judgement on the merits of the element itself, but refers only to the adequacy of the information presented in the nomination file;
10. Strongly encourages States Parties elaborating nominations to consult good examples of nominations available on the webpage of the 2003 Convention in order to learn from the experiences of other States Parties and thereby improve the quality of nominations submitted;
11. Reminds States Parties that mutual respect among communities, groups and individuals is a fundamental principle of the 2003 Convention and that inscriptions on the Representative List should encourage dialogue which respects cultural diversity, and requests them to take particular care in their nominations to avoid characterizing the practices and actions within other States or including expressions that might inadvertently diminish such respect or impede such dialogue;
12. Takes note of the importance of continuing to reflect on the right scale or scope of an element and encourages submitting States to provide clear explanations to demonstrate that the proposed elements correspond to the definition of intangible cultural heritage;
13. Decides that criterion R.2 will only be considered to be satisfied if the nomination demonstrates how the possible inscription will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue which respects cultural diversity;
14. Takes further note of the need to monitor and assess the consequences, both intended and unintended, of an element's inscription on the Representative List and invites States Parties

to take full advantage of their periodic reports to provide updated, detailed information about safeguarding measures and their impacts;

15. Reaffirms that the communities, groups and, where appropriate, individuals concerned are essential participants at all stages of the identification and inventorying of intangible cultural heritage, the preparation and submission of nominations, the promotion of visibility of intangible cultural heritage and awareness of its significance, as well as the implementation of safeguarding measures, and calls upon submitting States to demonstrate their participation in the nomination process through ample and convincing evidence;
16. Recalls that the Committee has always welcomed a wide range of evidence to demonstrate the free, prior and informed consent of communities and encourages States Parties to effectively use audiovisual materials to demonstrate such consent and to adopt the form or forms of attestation most suited to the situation of the communities concerned;
17. Reiterates that nominations will only be considered complete if documentary evidence is provided demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention (Decision 7.COM 11) and further decides that such documentation shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language if different;
18. Recalls the importance of using appropriate vocabulary in line with the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage;
19. Requests the Secretariat to compile an aide memoire containing all lessons learnt, observations and recommendations formulated by the Subsidiary Body, the Consultative Body and the Committee through the years, with an aim to assisting States Parties in elaborating complete files; further requests the Secretariat to publish the aide memoire on the website of the Convention, as well as attach it as an annex to the relevant form, in order to draw States Parties' particular attention to it;
20. Requests the Secretariat, in the interests of consistency, to make an evaluation of the implementation of previous decisions of the Committee in connection with the inscription of elements on the Representative List of the Intangible Cultural Heritage of Humanity and the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, selection of proposals to the Register of Best Safeguarding Practices, and granting of requests for International Assistance.

## DECISION 8.COM 8.1

The Committee

1. Takes note that Algeria has nominated **Annual pilgrimage to the mausoleum of Sidi 'Abd el-Qader Ben Mohammed (Sidi Cheikh)** (No. 00660) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Every year, nomadic and settled Sufi communities undertake a pilgrimage to the mausoleum of the Muslim mystic, Sidi 'Abd el-Qader Ben Mohammed (Sidi Cheikh), located in El Abiodh Sidi Cheikh. Beginning on the last Thursday of June, three days of religious rituals and secular festive events honour the founder of the brotherhood. The pilgrimage renews ties and secular alliances among the Sufi brotherhood and ensures peace and stability between communities. It has also contributed to the recent growth in Sufism and helped to promote community values such as hospitality and collective practices including praises to Sidi Cheikh, Koran recitations, secular chants and dances. The rituals begin with a choral recital of the Koran, followed by a dawn ceremony that renews the communities' affiliation to the Sufi brotherhood. The secular festivities include fencing, dances and equestrian competitions that involve more than 300 riders from different communities. The spiritual knowledge is learned and transmitted within families, while Sufi masters convey the key Sufi rituals and prayers to the initiated through formal teaching. Men's and women's dances and secular games are taught within associations or transmitted through practice.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: The pilgrimage to the mausoleum of Sidi Cheikh joins sacred and secular festivities and provides the concerned communities with a sense of social and religious identity, constituting a space of social cohesion for them;
  - R.2: Inscription of the element on the Representative List could amplify the awareness raising that took place during the nomination process and could further promote respect for cultural diversity and human creativity;
  - R.3: Concrete safeguarding measures including scientific research, compilation of a database and inventory, training and creation of learning institutions have been proposed, focussing on both the sacred and the secular components of the element;
  - R.4: Representatives of the Cheikhiya brotherhood and local authorities have participated in the preparation of the nomination and provided their free, prior and informed consent;
  - R.5: With information provided by the communities concerned, the annual pilgrimage to the mausoleum of Sidi 'Abd el-Qader Ben Mohammed (Sidi Cheikh) was included in 2010 in the national database of intangible cultural heritage of the Ministry of Culture.
3. Inscribes **Annual pilgrimage to the mausoleum of Sidi 'Abd el-Qader Ben Mohammed (Sidi Cheikh)** on the Representative List of the Intangible Cultural Heritage of Humanity.

## DECISION 8.COM 8.2

### The Committee

1. Takes note that Algeria, Mali and Niger have nominated **Practices and knowledge linked to the Imzad of the Tuareg communities of Algeria, Mali and Niger** (No. 00891) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:
 

Imzad music is a characteristic feature of Tuareg communities and is performed by women on a single-stringed bowed instrument known as the Imzad. The musician sits with the instrument on her knees and plays it with a wooden, arched bow. Imzad combines music and poetry and is frequently performed on ceremonial occasions in Tuareg camps. The instrument provides melodic accompaniment to poetic or popular songs glorifying the adventures and feats of past heroes: the songs are composed, recited or sung by men, with both men and women participating by producing modulated or high-pitched cries. The music also has a therapeutic function, being played to drive away evil spirits and alleviate the pain of the sick. The sound of the Imzad reflects the player's feelings and moods, and an inability to master a performance is considered a misfortune. Women craft the instrument from half a dried, hollowed-out gourd: a skin is stretched across the open side and pierced with sound holes in the shape of rosettes, and a wooden bridge in the shape of a V is then added. Imzad musical knowledge is transmitted orally according to traditional methods of observation and assimilation.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: Transmitted orally through generations, the music of the Imzad plays an important role in strengthening spiritual and cultural values among the Tuareg communities; the importance of women in its practice and transmission is particularly noteworthy;
  - R.2: Inscription of the element on the Representative List could contribute to raising awareness of the intangible cultural heritage and particularly the role of women in its transmission, while encouraging cultural dialogue and respect for human creativity among Tuareg communities of the Sahel and others;

- R.3: Safeguarding measures proposed include the development of inventories, research, promotion of practices and the strengthening of transmission, as well as the establishment of management mechanisms;
- R.4: Practitioners of Imzad in all three countries contributed information during the nomination process and provided their free, prior and informed consent;
- R.5: The element was included in 2010 in the National Database of the Intangible Cultural Heritage of the Ministry of Culture in Algeria; in Mali it was included in 2012 in the Intangible Cultural Heritage Inventory maintained by the Ministry of Culture; Niger included the element in its General Inventory of Intangible Cultural Heritage in 2011.
3. **Inscribes Practices and knowledge linked to the Imzad of the Tuareg communities of Algeria, Mali and Niger** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. **Calls the attention** of the submitting States to the need to monitor the implementation of safeguarding measures and to report on them through their periodic reports.

### DECISION 8.COM 8.3

The Committee

1. **Takes note** that Austria has nominated **Classical horsemanship and the High School of the Spanish Riding School Vienna** (No. 00857) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:
- The High School of classical horsemanship sees the horse as a partner rather than a subordinate, and bases its training on kindness and rewards. The Spanish Riding School in Vienna teaches the final stage in classical horsemanship, including challenging exercises such as dressage and jumps. Its community includes the riders and chief riders, the students, and the stable master and grooms who work with the horses every day. The small Lipizzaner horses are bred specifically to perform the exercises, and breeders rely on their extensive knowledge of bloodlines and the individual horses' characters and mental and physical capabilities. The skills are passed on orally by the experienced riders to students who are responsible for the horses' care. The most dedicated candidates are put in charge of a young horse with the aim of performing in public at the School Quadrille. This requires great mental concentration and performance skills as well as the ability to represent the school and takes between ten and fourteen years of training. Students who graduate to the equestrian team are presented with spurs and a bicorn hat at a formal ceremony.
2. **Decides** that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
- R.3: Past and current efforts to safeguard the element are described, and future measures aimed at maintaining high standards for breeding and training will enjoy the support of the Spanish Riding School Vienna itself and the commitment of the submitting State;
- 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 Austrian Inventory of Intangible Cultural Heritage, maintained by the Austrian Commission for UNESCO.
3. **Further decides** that the information included in the file is not sufficient to allow the Committee to determine whether the following criteria for inscription on the Representative List are satisfied:
- R.1: Although classical horsemanship and the Spanish Riding School Vienna have long histories, the nomination does not adequately explain the nature or scope of the element nor does it describe its social functions or cultural meanings;

R.2: Given that the nature and scope of the element are not clearly defined, its inscription on the Representative List would not contribute to enhancing the visibility of intangible cultural heritage; moreover, the nomination does not clearly explain how it would contribute to encouraging dialogue among communities and promoting respect for cultural diversity and human creativity;

4. Decides to refer the nomination of **Classical horsemanship and the High School of the Spanish Riding School Vienna** to the submitting State Party and invites it to resubmit the nomination to the Committee for examination during a following cycle;
5. Recalls the importance of using appropriate vocabulary and avoiding expressions such as 'authenticity', 'carrying on the tradition in its purest form' and 'virtually unchanged over centuries'.

#### DECISION 8.COM 8.4

##### The Committee

1. Takes note that Bangladesh has nominated **Traditional art of Jamdani weaving** (No. 00879) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Jamdani is a vividly patterned, sheer cotton fabric, traditionally woven on a handloom by craftspeople and apprentices around Dhaka. Jamdani textiles combine intricacy of design with muted or vibrant colours, and the finished garments are highly breathable. Jamdani is a time-consuming and labour-intensive form of weaving because of the richness of its motifs, which are created directly on the loom using the discontinuous weft technique. Weaving is thriving today due to the fabric's popularity for making saris, the principal dress of Bengali women at home and abroad. The Jamdani sari is a symbol of identity, dignity and self-recognition and provides wearers with a sense of cultural identity and social cohesion. The weavers develop an occupational identity and take great pride in their heritage; they enjoy social recognition and are highly respected for their skills. A few master weavers are recognized as bearers of the traditional Jamdani motifs and weaving techniques, and transmit the knowledge and skills to disciples. However, Jamdani weaving is principally transmitted by parents to children in home workshops. Weavers – together with spinners, dyers, loom-dressers and practitioners of a number of other supporting crafts – form a closely knit community with a strong sense of unity, identity and continuity.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: Passed down through generations particularly within families, Jamdani weaving provides its community a sense of cultural identity and continuity as well as a source of income and empowerment;
  - R.2: Inscription of the element on the Representative List could promote dialogue and mutual understanding thanks in particular to the collective nature of the weaving tradition and could foster appreciation of the creativity, skills and knowledge of the craftspeople;
  - R.3: Safeguarding measures involving both the craftspeople and governmental agencies and reflecting their shared commitment aim to create favourable conditions for the transmission of knowledge and marketing of the textiles;
  - R.4: Tradition bearers were consulted widely throughout the nomination process, in cooperation with researchers, non-governmental organizations and local authorities, and provided their free, prior and informed consent;
  - R.5: Jamdani weaving was included in 2007 in a survey of the tangible and intangible cultural heritage of Bangladesh, prepared by the Asiatic Society of Bangladesh for the Ministry of Cultural Affairs.

3. Inscribes **Traditional art of Jamdani weaving** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Invites the State Party to take heed of paragraphs 116 and 117 of the Operational Directives concerning the commercialization of the intangible cultural heritage, and in particular to ensure that the producers are its principal beneficiaries.

## **DECISION 8.COM 8.5**

The Committee

1. Takes note that Belgium has nominated **Shrimp fishing on horseback in Oostduinkerke** (No. 00673) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Twelve households in Oostduinkerke are actively engaged in shrimp fishing: each has its own speciality, such as weaving nets or an extensive knowledge of Brabant draft horses. Twice a week, except in winter months, the strong Brabant horses walk breast-deep in the surf in Oostduinkerke, parallel to the coastline, pulling funnel-shaped nets held open by two wooden boards. A chain dragged over the sand creates vibrations, causing the shrimp to jump into the net. Shrimpers place the catch (which is later cooked and eaten) in baskets hanging at the horses' sides. A good knowledge of the sea and the sand strip, coupled with a high level of trust and respect for one's horse, are the shrimpers' essential attributes. The tradition gives the community a strong sense of collective identity and plays a central role in social and cultural events, including the two-day Shrimp Festival for which the local community spends months building floats, preparing street theatre and making costumes. The shrimp parade, and a contest involving hundreds of children being initiated into shrimp catching, attract over 10,000 visitors every year. The shrimp fishers function on principles of shared cultural values and mutual dependence. Experienced shrimpers demonstrate techniques and share their knowledge of nets, tides and currents with beginners.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: Shrimp fishing on horseback allows experienced shrimpers to pass on their knowledge and skills to younger generations, while providing the Oostduinkerke community with a sense of identity and respect for the marine environment;
  - R.2: Inscription of shrimp fishing on the Representative List could increase the visibility of intangible cultural heritage in general and promote awareness of the importance of small, very local traditions, while underlining the close relations between humans, animals and nature, and promoting respect for sustainable development and human creativity;
  - R.3: Past and current efforts made by the bearers themselves, the local governments and the State Party have contributed to the safeguarding of the shrimp fishing; several cross-cutting measures for its documentation, transmission and promotion are proposed, including national and international networking and community monitoring of the effects in case of inscription;
  - R.4: Shrimpers and community representatives initiated the nomination and participated actively in its preparation, in cooperation with researchers, and provided their free, prior and informed consent for the inscription;
  - R.5: With the participation of the concerned community, shrimp fishing on horseback in Oostduinkerke was included in 2009 in the Inventory of Intangible Cultural Heritage of Flanders, Belgium, carried out and regularly updated by the Arts and Heritage Agency of the Flemish Ministry for Culture.
3. Inscribes **Shrimp fishing on horseback in Oostduinkerke** on the Representative List of the Intangible Cultural Heritage of Humanity.

**DECISION 8.COM 8.7**

The Committee

1. Takes note that Brazil has nominated **Círio de Nazaré (the Taper of Our Lady of Nazareth) in the city of Belém, Pará** (No. 00602) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Círio de Nazaré festival in Belém honours Our Lady of Nazareth. The main procession concludes the festivities on the second Sunday of October, when a wooden image of Our Lady of Nazareth is carried from Sé Cathedral to Sanctuary Square, but the celebrations start in August and run until fifteen days after the procession. Almost the entire city participates and vast numbers of pilgrims travel from across Brazil to attend what is one of the world's largest religious gatherings. The celebration incorporates numerous cultural elements that reflect Brazil's multicultural society, including Amazonian culture and cuisine, and crafts such as toys made of local palm wood. The blending of the sacred and the profane gives this event religious, aesthetic, touristic, social and cultural dimensions. Boats play a symbolic role in the procession as Our Lady of Nazareth is the patron saint of sailors. Devotees create small altars in their homes, shops, bars, markets and public institutions. Transmission occurs within families, with small children and teenagers accompanying their parents to the festivities. For many, the Círio is an annual homecoming; for others, it is a space for political demonstrations.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:

R.1: The Círio embodies the diversity of beliefs and cultural expressions that characterizes Brazilian society; the transmission from generation to generation of the know-how associated to its various components remains strong within families;

R.2: Inscription on the Representative List of the Círio de Nazaré, celebrated by a wide range of social and cultural groups from Belém and the entire country of Brazil, could encourage dialogue, especially between popular and institutionalized forms of religiosity;

R.3 The safeguarding measures aim at enhancing knowledge transmission, promotion and memory of the element; given the size of the celebration, measures of security and accessibility are put in place to guarantee the safety of the festivities;

R.4: The Board of the Festival together with a wide range of associations involved in the Círio of Nazaré participated in the nomination process and provided their free, prior and informed consent;

R.5: On the communities' initiative, the Círio de Nazaré was included in the Book of Celebrations of the National Register of Cultural Assets in 2004; the Register is administered by the Institute of National Historic and Artistic Heritage and communities are involved in all stages of the inventorying process.

3. Inscribes **Círio de Nazaré (the Taper of Our Lady of Nazareth) in the city of Belém, Pará** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Regrets the poor linguistic quality of the file and that information was often not included in its proper place and takes note that the text was not sufficiently elaborated, within the word limits allowed.

**DECISION 8.COM 8.8**

The Committee

1. Takes note that China has nominated **Chinese Zhusuan, knowledge and practices of mathematical calculation through the abacus** (No.00853) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Chinese Zhusuan is a time-honoured traditional method of performing mathematical calculations with an abacus. Practitioners can perform addition, subtraction, multiplication, division, exponential multiplication, root and more complicated equations by moving beads along the abacus rods according to defined formulas. Chinese Zhusuan has played a vital role in giving an impetus to mathematical studies, promoting algorithmic practices and fostering intelligence. Zhusuan oral formulas have easy-to-learn rhymes that represent specific calculation rules and summarize the arithmetic operations. Beginners can make quick calculations after some fairly basic training, while proficient practitioners develop an agile mind. Zhusuan is widely used in Chinese life and is an important symbol of traditional Chinese culture, providing a strong sense of cultural identity. It has been handed down through generations by traditional methods of oral teaching and self-learning. Training in abacus-based mental arithmetic is thought to improve a child's attention span, memory and mental capability. Today, it contributes to the advancement of calculating techniques, cognitive schemas, educational psychology and intellectual development. It also has a far-reaching influence in various fields of cultural creativity, including folk customs, language, literature, sculpture and architecture.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:

R.1: Zhusuan is considered by Chinese people as a cultural symbol of their identity as well as a practical tool; transmitted from generation to generation, it is a calculating technique adapted to multiple aspects of daily life, serving multiform socio-cultural functions and offering the world an alternative knowledge system;

R.2: Inscription of Chinese Zhusuan on the Representative List could contribute to enhancing visibility of the intangible cultural heritage and promote respect for human creativity, particularly as an example of adaptability to contemporary needs;

R.3: Current efforts to protect and promote Chinese Zhusuan are described and proposed safeguarding measures such as the publication of research on the element, the creation of manuals, and its promotion through contests, demonstrations and seminars are supported by the State Party and organizations concerned;

R.4: The element has been nominated with the active participation in particular of the Chinese Abacus and Mental Arithmetic Association, as well as of bearers, scholars, organizations, and in cooperation with regional and national authorities; the communities provided their free, prior and informed consent;

R.5: Chinese Zhusuan was included in 2008 on the National List of Intangible Cultural Heritage maintained by the Department of Intangible Cultural Heritage of the Ministry of Culture.

3. Inscribes **Chinese Zhusuan, knowledge and practices of mathematical calculation through the abacus** on the Representative List of the Intangible Cultural Heritage of Humanity.

## DECISION 8.COM 8.10

The Committee

1. Takes note that Cyprus, Croatia, Spain, Greece, Italy, Morocco and Portugal have nominated **Mediterranean diet** (No. 00884) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Mediterranean diet involves a set of skills, knowledge, rituals, symbols and traditions concerning crops, harvesting, fishing, animal husbandry, conservation, processing, cooking, and particularly the sharing and consumption of food. Eating together is the foundation of the cultural identity and continuity of communities throughout the Mediterranean basin. It is a moment of social exchange and communication, an affirmation and renewal of family, group or community identity. The Mediterranean diet emphasizes values of hospitality,

neighbourliness, intercultural dialogue and creativity, and a way of life guided by respect for diversity. It plays a vital role in cultural spaces, festivals and celebrations, bringing together people of all ages, conditions and social classes. It includes the craftsmanship and production of traditional receptacles for the transport, preservation and consumption of food, including ceramic plates and glasses. Women play an important role in transmitting knowledge of the Mediterranean diet: they safeguard its techniques, respect seasonal rhythms and festive events, and transmit the values of the element to new generations. Markets also play a key role as spaces for cultivating and transmitting the Mediterranean diet during the daily practice of exchange, agreement and mutual respect.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: Transmitted from generation to generation, particularly through families, the Mediterranean diet provides a sense of belonging and sharing and constitutes for those who live in the Mediterranean basin a marker of identity and a space for sharing and dialogue;
  - R.2: Inscription of the element on the Representative List could contribute to raising awareness of the significance of healthy and sustainable food related practices in other parts of the world, while encouraging intercultural dialogue, testifying to creativity and promoting respect for cultural, environmental and biological diversity;
  - R.3: Safeguarding measures focus on raising awareness, transmission, documentation, revitalization as well as legislative actions; emphasis is placed on strengthening cooperation mechanisms between and among the communities and States concerned;
  - R.4: Through several meetings, the communities concerned in seven countries participated in the preparation of the nomination and gave their free, prior and informed consent;
  - R.5: The Mediterranean diet and its local manifestations have been the subject of research and documentation in each of the States Parties concerned and figure into one or more inventories in each State.
3. Inscribes **Mediterranean diet** on the Representative List of the Intangible Cultural Heritage of Humanity.

## DECISION 8.COM 8.11

### The Committee

1. Takes note that Ethiopia has nominated **Commemoration feast of the finding of the True Holy Cross of Christ** (No. 00858) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The festival of Maskel is celebrated across Ethiopia on 26 September to commemorate the unearthing of the True Holy Cross of Christ. Celebrations begin with the building of the Damera bonfire in Maskel Square in Addis Ababa – a conical pyre of poles surrounded by bundles of branches and torches, decorated with green grass and Abyssinian daisies symbolizing the New Year. Hundreds of thousands of people from diverse communities flock to the square as colourfully dressed priests chant hymns and prayers and perform their unique rhythmic dance in front of the pyre. At the climax, the patriarch of the Ethiopian Orthodox Tewahedo Church lights the bonfire. Maskel is celebrated nationwide regardless of age, gender, language or ethnicity. Participants are believed to receive spiritual rewards from the celebration and blessings from the Holy Cross. Local churches play a key role in coordinating communities and safeguarding the element. The festival is also a time when families get together and migrant workers return home – reunions that result in the inflow of money, information and new ideas from urban centres to rural areas. Prior to the celebration, personal quarrels and social disagreements must be resolved. In this way, Maskel is an occasion for Ethiopians to promote their spiritual life through reconciliation, social cohesion and peaceful coexistence.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: Rooted in the religious and cultural traditions of Ethiopia and passed on from generation to generation, the festival of Maskel promotes social unity, integration and diversity across the nation;
  - R.2: Inscription of the festival of Maskel on the Representative List could enhance the visibility of intangible cultural heritage and promote inter-cultural dialogue among the multi-ethnic population of Ethiopia, as well as other communities internationally;
  - R.3: Past and on-going safeguarding measures demonstrate the commitment of the community, religious groups and national authorities to ensure the viability of the festival of Maskel;
  - R.4: The process of preparing the nomination benefited from widespread consultation and participation including several representatives of ethnic and religious groups who gave their free, prior and informed consent;
  - R.5: With the participation of communities, the festival of Maskel was included in 2011 in the National Register of the Intangible Cultural Heritage of Ethiopia maintained by the Authority for Research and Conservation of Cultural Heritage.
3. Inscribes **Commemoration feast of the finding of the True Holy Cross of Christ** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Recalls that the primary objective of the Convention is safeguarding intangible cultural heritage and invites the State Party to take measures to adequately manage commercialization, to mitigate its possible negative impacts and to avoid decontextualization of the element for the purpose of tourism.

## DECISION 8.COM 8.12

### The Committee

1. Takes note that France has nominated **Limousin septennial ostensions** (No. 00885) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Limousin septennial ostensions are grand ceremonies and processions organized every seventh year for the exhibition and worship of relics of Catholic saints kept in Limousin churches. Widely supported by local towns and villages, the festivities are attended by great numbers of people who gather to see the reliquaries as they process through town, accompanied by flags, banners, decorations and costumed historical figures. The septennial ostensions belong to the whole population of Limousin, and the inhabitants – Christian and non-Christian alike – think of themselves as the keepers of the tradition. Confraternities and committees are actively involved in the transmission of knowledge (both oral and written), as well as the artefacts linked with this practice. Preparing the ostensions is a communal, year-long undertaking that mobilizes the knowledge and skills of many craftspeople, local clergy, councillors, charities and volunteers, as well as choirs, bands and musical groups, in organizing the festivities and renewing the memory of the ostensions. The preparations also help to strengthen social bonds, while the festivities play an important role in helping recently arrived or former inhabitants to integrate and in reuniting families as relatives return to join in the celebrations.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: The Limousin septennial ostensions combine religious devotion with secular traditions and craftsmanship, involving the entire community and bringing together practitioners of diverse social backgrounds in a spirit of social cohesion and identity, punctuating their lives and resonating with the history of the region;

- R.2: Inscription on the Representative List could enhance the visibility of intangible cultural heritage and awareness of its significance, as well as strengthen dialogue among other communities near and far having similar rituals and festivities;
  - R.3: Safeguarding measures, marked by the involvement of all stakeholders, include the establishment of a strategy focused on the constant transmission of knowledge and know-how;
  - R.4: The community of Limousin, particularly the confraternities and committees organizing the ostensions, participated actively in the nomination process and provided free, prior and informed consent;
  - R.5: With the participation of the concerned community, the Limousin septennial ostensions were included in 2011 in the Inventory of Intangible Cultural Heritage in France, maintained by the Ministry of Culture and Information.
3. Inscribes **Limousin septennial ostensions** on the Representative List of the Intangible Cultural Heritage of Humanity.

### DECISION 8.COM 8.13

#### The Committee

1. Takes note that Georgia has nominated **Ancient Georgian traditional Qvevri wine-making method** (No. 00870) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:
 

Qvevri wine-making is practised throughout Georgia, particularly in village communities where unique varieties of grapes are grown. The Qvevri is an egg-shaped earthenware vessel used for making, ageing and storing the wine. Knowledge and experience of Qvevri manufacture and wine-making are passed down by families, neighbours, friends and relatives, all of whom join in communal harvesting and wine-making activities. Children learn how to tend the vines, press grapes, ferment wine, collect clay and make and fire Qvevris through observing their elders. The wine-making process involves pressing the grapes and then pouring the juice, grape skins, stalks and pips into the Qvevri, which is sealed and buried in the ground so that the wine can ferment for five to six months before being drunk. Most farmers and city dwellers use this method of making wine. Wine plays a vital role in everyday life and in the celebration of secular and religious events and rituals. Wine cellars are still considered the holiest place in the family home. The tradition of Qvevri wine-making defines the lifestyle of local communities and forms an inseparable part of their cultural identity and inheritance, with wine and vines frequently evoked in Georgian oral traditions and songs.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: The knowledge and skills associated with making both wine and the Qvevri jars are widely practised and transmitted informally from generation to generation; ingrained in the everyday life of Georgians, they maintain social and religious significance;
  - R.2: Its inscription on the Representative List could contribute to promoting awareness of the intangible cultural heritage through attention to traditional wine-making practices and associated skills and rituals;
  - R.3: Past, current and proposed safeguarding measures focus on the improvement of legal frameworks, promotion, transmission, and education; the commitment of the communities and the support of the State Party are clearly demonstrated;
  - R.4: Communities, non-governmental organizations and local authorities participated actively in the nomination process and the communities provided their free, prior and informed consent;

R.5: Traditional Qvevri wine-making was included in 2012 in the national register of intangible cultural heritage, maintained under the responsibility of the Ministry of Culture and Monuments Protection and updated regularly in consultation with the National Agency for Cultural Heritage Preservation;

3. Inscribes **Ancient Georgian traditional Qvevri wine-making method** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Recalls the necessity to take care when elaborating nominations to avoid geographic references that might inadvertently diminish mutual respect among communities, groups and individuals or impede dialogue.

## **DECISION 8.COM 8.14**

### The Committee

1. Takes note that India has nominated **Sankirtana, ritual singing, drumming and dancing of Manipur** (No. 00843) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Sankirtana encompasses an array of arts performed to mark religious occasions and various stages in the life of the Vaishnava people of the Manipur plains. Sankirtana practices centre on the temple, where performers narrate the lives and deeds of Krishna through song and dance. In a typical performance, two drummers and about ten singer-dancers perform in a hall or domestic courtyard encircled by seated devotees. The dignity and flow of aesthetic and religious energy is unparalleled, moving audience members to tears and frequently to prostrate themselves before the performers. Sankirtana has two main social functions: it brings people together on festive occasions throughout the year, acting as a cohesive force within Manipur's Vaishnava community; and it establishes and reinforces relationships between the individual and the community through life-cycle ceremonies. It is thus regarded as the visible manifestation of God. The Sankirtana of Manipur is a vibrant practice promoting an organic relationship with people: the whole society is involved in its safeguarding, with the specific knowledge and skills traditionally transmitted from mentor to disciple. Sankirtana works in harmony with the natural world, whose presence is acknowledged through its many rituals.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:

R.1: Transmitted from generation to generation through formal and traditional education, Sankirtana music and dance reinforce the social and spiritual cohesion among the Vaishnava communities of Manipur;

R.2: Inscription of Sankirtana on the Representative List could contribute to the visibility of intangible cultural heritage while encouraging intercultural dialogue and promoting respect for cultural diversity;

R.3: Proposed safeguarding measures include research projects, documentation, awareness-raising activities and education programmes with the involvement of the bearers of the element and national institutions;

R.4: Representatives of the Sankirtana community including masters and relevant organizations and associations participated in the nomination process and provided their free, prior and informed consent;

R.5: Sankirtana is included in the National Inventory of Intangible Cultural Heritage maintained by the Sangeet Natak Akademi, and extensively documented by the Akademi and other institutions.

3. Inscribes **Sankirtana, ritual singing, drumming and dancing of Manipur** on the Representative List of the Intangible Cultural Heritage of Humanity;

4. Invites the State Party to monitor the implementation of safeguarding measures for the element and to report on them through its periodic report.

### DECISION 8.COM 8.15

#### The Committee

1. Takes note that the Islamic Republic of Iran has nominated **Iranian traditional medicine** (No. 00578) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Iranian traditional medicine encompasses a diversity of knowledge about preventive medicine, remedies, and the preservation and promotion of good health. Popular in urban, rural and nomadic communities across the country, traditional medicine combines various approaches to keep people healthy. It focuses on six key factors: climate, food and drink, sleep and waking, movement and resting, discomfort and its relief, and psychological state. Iranians place great emphasis on monitoring and checking these to maintain personal, social, physical and psychological health. The philosophy and traditional knowledge based around imbalances between key elements is highly respected, and people regard it as a defining part of their communal and national identity. Oral or folk traditional medicine encompasses a corpus of orally transmitted knowledge on preventing disorders, remedies, and proper diets and temperaments, while written traditional medicine is found in thousands of texts by scholars of various periods. The community of bearers comprises master healers, skilled healers, traditional healers, therapists, traditional druggists and traditional pharmacists, while older women have a wide knowledge of traditional therapeutic methods.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:

R.2: By raising awareness of the role of intangible cultural heritage as a means of promoting health, the inscription of Iranian traditional medicine, or of some of its different practices among diverse communities, could contribute to encouraging dialogue, in particular with practitioners of other forms of traditional medicine worldwide;

R.3: Proposed safeguarding measures include research, education, training and awareness raising and have been elaborated in consultation with practitioners and related institutions;

R.4: A large number of practitioners, communities, groups and institutions were involved during the nomination process and gave their free, prior and informed consent, although clearer identification of the different practitioners and wider participation would have been desirable.

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

R.1: Although diverse forms of Iranian traditional medicine are transmitted from generation to generation and provide a sense of identity to Iranian people, details are lacking concerning the relationship among those diverse forms and whether they constitute a single element rather than many;

R.5: Although Iranian traditional medicine was included in 2009 in the Iranian National Representative List for Intangible Cultural Heritage, maintained by the Iranian Cultural Heritage, Handicrafts and Tourism Organization, information is lacking to specify the scope of the element so included and its diverse communities.

4. Decides to refer the nomination of **Iranian traditional medicine** to the submitting State Party and invites it to resubmit the nomination to the Committee for examination during a following cycle.

## DECISION 8.COM 8.16

The Committee

1. Takes note that Italy has nominated **Celebrations of big shoulder-borne processional structures** (No. 00721) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Catholic processions featuring large shoulder-borne processional structures take place throughout Italy, but particularly in four historic city centres: in Nola, a procession of eight wood and papier mâché obelisks commemorates the return of St Paolino; in Palmi, bearers carry a complex processional structure in honour of Our Lady of the Holy Letter; in Sassari, the *Discesa dei Candelieri* (Descent of the Candlesticks) involves the votive transportation of wooden obelisks; and in Viterbo, the *Macchina di Santa Rosa* (Tower of Santa Rosa) commemorates the town's patron saint. The coordinated and equitable sharing of tasks in a common project is a fundamental part of the celebrations, which bind the communities together through the consolidation of mutual respect, cooperation and joint effort. Dialogue among the bearers who share this cultural heritage also results in the development of an exchange network. The celebrations require the involvement of musicians and singers, as well as skilled artisans who manufacture the processional structures and create the ceremonial clothes and artefacts. The festive communities rely on the informal transmission of these techniques and knowledge to recreate the structures every year, a process that aids cultural continuity and reinforces a strong sense of identity.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:

R.1: Recreated periodically in four Italian cities, celebrations of processional structures provide their communities of practitioners a sense of identity and belonging and strengthen social cohesion;

R.2: Inscription of the element on the Representative List could encourage dialogue among its practitioners in four cities and others, while promoting cultural diversity and testifying to human creativity;

R.3: Safeguarding measures proposed include documentation and research, promotion and awareness-raising campaigns as well as education programmes;

R.4: A series of meetings and seminars were organized with the participation of representatives of the four communities who gave their free, prior and informed consent;

R.5: The element is included upon initiative of the communities concerned in the General Catalogue of cultural heritage maintained by the Central Institute for Cataloguing and Documentation, under the Ministry of National Heritage and Culture.

3. Inscribes **Celebrations of big shoulder-borne processional structures** on the Representative List of the Intangible Cultural Heritage of Humanity.

## DECISION 8.COM 8.17

The Committee

1. Takes note that Japan has nominated **Washoku, traditional dietary cultures of the Japanese, notably for the celebration of New Year** (No. 00869) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Washoku is a social practice based on a set of skills, knowledge, practice and traditions related to the production, processing, preparation and consumption of food. It is associated with an essential spirit of respect for nature that is closely related to the sustainable use of natural resources. The basic knowledge and the social and cultural characteristics associated with Washoku are typically seen during New Year celebrations. The Japanese

make various preparations to welcome the deities of the incoming year, pounding rice cakes and preparing special meals and beautifully decorated dishes using fresh ingredients, each of which has a symbolic meaning. These dishes are served on special tableware and shared by family members or collectively among communities. The practice favours the consumption of various natural, locally sourced ingredients such as rice, fish, vegetables and edible wild plants. The basic knowledge and skills related to Washoku, such as the proper seasoning of home cooking, are passed down in the home at shared mealtimes. Grassroots groups, schoolteachers and cooking instructors also play a role in transmitting the knowledge and skills by means of formal and non-formal education or through practice.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: Transmitted from generation to generation, Washoku plays an important role in strengthening social cohesion among the Japanese people while providing them a sense of identity and belonging;
  - R.2: Inscription of Washoku could raise awareness of the significance of the intangible cultural heritage in general, while encouraging dialogue and respect for human creativity and for the environment, and promoting healthy eating;
  - R.3: Safeguarding measures to protect and promote Washoku in different regions of Japan, including research, recording and awareness raising through education and cultural exchanges, will be implemented by civil society associations and the Government;
  - R.4: Communities, individuals, research institutions and local authorities participated in the nomination process in large numbers and the communities provided free, prior and informed consent;
  - R.5: Washoku, traditional dietary cultures of the Japanese was identified as intangible cultural heritage with the participation of communities, groups and individuals and included in 2012 in the Inventory of Intangible Cultural Heritage in Japan.
3. Inscribes **Washoku, traditional dietary cultures of the Japanese, notably for the celebration of New Year** on the Representative List of the Intangible Cultural Heritage of Humanity.

## DECISION 8.COM 8.19

The Committee

1. Takes note that Kyrgyzstan has nominated **Kyrgyz epic trilogy: Manas, Semetey, Seytek** (No. 00876) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Kyrgyz epic trilogy of Manas, Semetey and Seytek describes the unification of scattered tribes into one nation. The trilogy expresses the historical memory of the Kyrgyz people and survives thanks to a community of epic tellers, both women and men, of all ages. Narrators accept their calling after experiencing a prophetic dream, understood to be a sign from the heroes of the epic. During recitals they enter into a near-trance state and use special forms of narration, rhythm, tone and gestures to recreate the epic's historical atmosphere. Continuous narration of the trilogy may last up to thirteen hours. Performances are held on various public occasions, from village events to national celebrations and holidays. Epic storytellers also provide moral and spiritual support to local communities and individuals during social events, conflicts or disasters. They consider the trilogy a cultural heritage for which they take personal responsibility. The trilogy helps young people to understand their own history and culture, the natural environment and the peoples of the world; it also provides them with a sense of identity. As a component of formal education, it promotes ideas of tolerance and multiculturalism. Transmission occurs orally from master to apprentice through non-formal education.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: Passed down from generation to generation, providing a sense of identity and transmitting values of mutual respect, the epic trilogy embodies the social memory of the Kyrgyz people;
  - R.2: Its inscription on the Representative List could contribute to raising awareness of the significance of the intangible cultural heritage through promoting dialogue among practitioners of oral heritage, in particular epic storytellers worldwide;
  - R.3: Current efforts to safeguard and promote the epic trilogy will be complemented by measures that include documentation, research, formal education at all levels and support from the government to research institutions, as well as adoption of legal measures;
  - R.4: Together with researchers and other actors, the community participated actively in the preparation of the nomination at all stages, and provided its free, prior and informed consent to the nomination;
  - R.5: With the active participation of the community of epic tellers, researchers, non-governmental organizations and officials, the epic trilogy was included in 2008 in the Intangible Cultural Heritage National Inventory maintained and updated by the Ministry of Culture and Tourism.
3. Inscribes **Kyrgyz epic trilogy: Manas, Semetey, Seytek** on the Representative List of the Intangible Cultural Heritage of Humanity.

## DECISION 8.COM 8.20

The Committee

1. Takes note that Mongolia has nominated **Traditional craftsmanship of the Mongol Ger and its associated customs** (No. 00872) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Craftsmanship of the Mongol Ger is a traditional enterprise involving the labour of a household or group, with men carving the wood and both women and men engaged in painting, sewing and stitching, and felt-making. The Ger is a round structure of walls, poles and a peaked roof covered with canvas and felt, and tightened with ropes. It is light enough for nomads to carry; flexible enough to fold and pack; and sturdy enough to be dismantled and reassembled. The Ger can withstand Mongolia's fierce spring winds. The structure is the same across the country: a wooden frame painted and decorated with traditional ornamentation, covers made of white felt and canvas, ropes of animal hair, flooring and carpets of hand-sewn felt, and furniture. Traditional craftsmanship is taught to the younger generations, principally through mentoring by a senior craftsperson. Dismantling and reassembling the Ger are always family operations, with children learning by watching their elders. Cutting and preparing sheep's wool, making felt, stitching canvas and preparing woodwork are usually communal endeavours. As a traditional dwelling, the Mongol Ger plays an important social and cultural role for nomadic families and its makers are highly respected.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: The knowledge and skills associated with the Mongol Ger are transmitted through generations; anchored deeply in the nomadic lifestyle, they provide a sense of identity and continuity for their community;
  - R.2: Its inscription on the Representative List could contribute to the visibility of intangible cultural heritage by promoting cohesion across society; the bearers' ability to adapt the technique to changing environmental conditions is testimony to human creativity;

- R.3: Proposed safeguarding measures are oriented towards raising awareness, transmission through formal education, capacity building of bearers and the revision of legal frameworks and marked by cooperation between the State and the communities concerned;
- R.4: The nomination was prepared following wide and active involvement of the communities, associations, researchers and individuals concerned, and the communities' free, prior and informed consent is demonstrated;
- R.5: The Mongolian Ger has been included since 2011 in the National Representative List of Intangible Cultural Heritage that is maintained and updated by the Ministry of Culture, Sport and Tourism.

3. Inscribes **Traditional craftsmanship of the Mongol Ger and its associated customs** on the Representative List of the Intangible Cultural Heritage of Humanity.

### DECISION 8.COM 8.21

The Committee

1. Takes note that Nigeria has nominated **Eyo masquerade festival** (No. 00679) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Eyo masquerade festival of Lagos is celebrated in honour of the deity Adamu Orisha, regarded as the conduit through which departed souls may enter the spirit world. The festival is considered an important rite of passage and is usually held to mark the burial rites of a prominent chief. It is opened by a notable public figure carrying a white pigeon in the hand. Eyo costumed dancers then parade through the city, attired in flowing white gowns that symbolize purity and represent the spirits of the dead. All the dancers carry a staff for magic prayers and wear a large, decorated, fully veiled straw hat whose colour and design indicate the extended family compound to which they belong. The festival brings the community together, integrates all strata of society and pays obeisance to the ruling Oba (king) of Lagos. All adults belonging to Eyo households can be bearers of the masquerade and each compound or group is duty-bound to transfer and improve the intricate designs of staff, straw hat and clothing. The poetry recited during the festival is also particular to each compound or group and is handed down through the generations (both orally and in written form), with modifications and improvisations.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:

R.1: Rooted in the social and cultural fabric of Lagos and passed on from generation to generation, 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 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 participated in the nomination process, represented by the traditional Prime Minister of Lagos, Head of the Adamu Orisha in Council, as well as the Lagos State Council for Arts and Culture and the Oba (king) of Lagos, who gave their free, prior and informed consent;

R.5: Eyo masquerade festival is included in the National Inventory of Oral and Intangible Cultural Heritage, maintained and regularly updated 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 for inscription on the Representative List is satisfied:

- R.3: The nomination describes no concrete safeguarding measures at the community or State level to ensure the viability of the element, particularly in the wake of inscription.
4. Decides to refer the nomination of **Eyo masquerade festival** to the submitting State Party and invites it to resubmit the nomination to the Committee for examination during a following cycle;
  5. Commends the submitting State for putting forward this nomination, which may contribute to intercultural dialogue, and invites it, should it wish to resubmit the nomination, to include well-drafted descriptions with better argumentation, taking full advantage of the word allowances, while avoiding misplaced information and unnecessary repetition, and to provide a high-quality video recording;
  6. Further invites the submitting State to consider elaborating measures aimed at mitigating the risks of possible over-commercialization.

## DECISION 8.COM 8.22

### The Committee

1. Takes note that Peru has nominated **Knowledge, skills and rituals related to the annual renewal of the Q'eswachaka bridge** (No. 00594) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Q'eswachaka bridge is a rope suspension bridge over a gorge of the Apurimac River in the southern Andes. It is renewed every year, using traditional Inca techniques and raw materials. The Quechua-speaking peasant communities of Huinchiri, Chaupibanda, Chocayhua and Ccollana Quehue see it as a means of strengthening their social links and not simply as a transport route. The bridge is considered a sacred expression of the communities' bond with nature, tradition and history, and the annual renewal is accompanied by ritual ceremonies. Although the renewal lasts only three days, it structures the life of the participating communities all year round, establishing communication, strengthening centuries-old bonds and reaffirming their cultural identity. The process begins with families cutting and twisting straw to form thin ropes about 70 m long. Two bridge-builders then guide the process of twisting them together to form medium-sized ropes, which are then braided to form six great ropes. When these are ready, men from the community tie the ropes tightly to ancient stone bases. The craftspeople then lead the weaving of the bridge, each starting from opposite ends. Once finished, the communities hold a celebratory festival. The techniques of bridge weaving are taught and learned within the family circle.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: Transmitted from generation to generation within rural Quechua families of Quehue and recognized by them as part of their cultural heritage that privileges harmonious relationships between humans and nature, the practices surrounding the renewal of the Q'eswachaka bridge permit them to maintain social ties and renew their connection to nature and history;
  - R.2: Inscription of the element on the Representative List could illustrate community-based cooperation and contribute to raising awareness of its significance and its contribution to dialogue between communities; the dexterous use of natural resources testifies to human creativity;
  - R.3: Aimed at preserving both traditional knowledge and skills and their required natural resources and associated spaces, safeguarding measures were elaborated with the active involvement of the Quechua rural families and demonstrate the support and commitment of relevant government institutions;
  - R.4: The nomination results from extensive consultations with local communities, the District Municipality of Quehue and the Ministry of Culture, following which communities provided their free, prior and informed consent in writing and audiovisual form;

R.5: The ritual of the annual renewal of the Q'eswachaka bridge and associated knowledge and skills were declared Cultural Heritage of the Nation by the Vice-Ministry of Cultural Heritage and Cultural Industries in 2009, in response to a dossier prepared by the communities concerned.

3. Inscribes **Knowledge, skills and rituals related to the annual renewal of the Q'eswachaka bridge** on the Representative List of the Intangible Cultural Heritage of Humanity.

### DECISION 8.COM 8.23

#### The Committee

1. Takes note that the Republic of Korea has nominated **Kimjang, making and sharing kimchi in the Republic of Korea** (No. 00881) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Kimchi is the Korean name for preserved vegetables seasoned with spices and fermented seafood. It forms an essential part of Korean meals, transcending class and regional differences. The collective practice of Kimjang reaffirms Korean identity and is an excellent opportunity for strengthening family cooperation. Kimjang is also an important reminder for many Koreans that human communities need to live in harmony with nature. Preparation follows a yearly cycle. In spring, households procure shrimp, anchovy and other seafood for salting and fermenting. In summer, they buy sea salt for the brine. In late summer, red chilli peppers are dried and ground into powder. Late autumn is Kimjang season, when communities collectively make and share large quantities of kimchi to ensure that every household has enough to sustain it through the long, harsh winter. Housewives monitor weather forecasts to determine the most favourable date and temperature for preparing kimchi. Innovative skills and creative ideas are shared and accumulated during the custom of exchanging kimchi among households. There are regional differences, and the specific methods and ingredients used in Kimjang are considered an important family heritage, typically transmitted from a mother-in-law to her newly married daughter-in-law.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:

R.1: Transmitted through generations in everyday family life, Kimjang allows Koreans to practise the spirit of sharing among neighbours, while promoting solidarity and providing them a sense of identity and belonging;

R.2: Inscription of Kimjang could contribute to the visibility of intangible cultural heritage by enhancing dialogue among different communities nationally and internationally that practise foodways that similarly make creative use of natural resources;

R.3: Although Kimjang is spontaneously transmitted within Korean families, measures are proposed to strengthen its safeguarding including formal education in school curricula and adoption of legislative provisions on measures for its promotion, as well as measures to mitigate industrialization of kimchi-making;

R.4: Korean communities at three different levels – general public, local governments and academia – have participated through surveys in the elaboration of the nomination and have provided their free, prior and informed consent;

R.5: After a multi-year process of consultation with communities concerned and civil society organizations, Kimjang was included in 2011 in the State Inventory of Intangible Cultural Heritage maintained by the Cultural Heritage Administration.

3. Inscribes **Kimjang, making and sharing kimchi in the Republic of Korea** on the Representative List of the Intangible Cultural Heritage of Humanity.

## DECISION 8.COM 8.24

The Committee

1. Takes note that Romania and the Republic of Moldova have nominated **Men's group Colindat, Christmas-time ritual** (No. 00865) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Each year before Christmas, groups of young men gather in villages throughout Romania and the Republic of Moldova to prepare for the ritual of Colindat. On Christmas Eve, they go from house to house performing festive songs. Afterwards, the hosts offer the singers ritual gifts and money. The songs have an epic content, which is adapted to each host's individual circumstances. Ritual performers also sing special, auspicious songs for unmarried girls and dance with them – a practice said to help them find a husband within the next year. Colindat is sometimes performed in costume, with instrumental accompaniment and choreography. Groups of young men (traditionally unmarried) are the main bearers and practitioners of the element; experienced men, often former group leaders, are responsible for the group's training. The ritual songs are learned at daily rehearsals from the time the group is formed until Christmas Eve. In some areas, children are allowed to attend these rehearsals in order to learn the repertoire. As well as conveying the season's greetings, this cultural heritage plays an important role in preserving social identity and ensuring cohesion.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: Colindat is handed down from generation to generation in a non-formal manner, providing its practitioners in villages of Romania and the Republic of Moldova with a sense of identity and prestige;
  - R.2: Inscription of Colindat on the Representative List could promote visibility of intangible cultural heritage and encourage dialogue among communities in both countries;
  - R.3: Safeguarding measures are elaborated for both States, ranging from regulatory measures to strengthening institutions, characterized by active participation of the practitioners' communities;
  - R.4: The nomination was prepared in cooperation between experts, civil society associations and communities; the latter provided their free, prior and informed consent;
  - R.5: Colindat is included in Romania in the National Inventory of Living Elements of Intangible Cultural Heritage, managed by the National Centre for Preservation and Promotion of Traditional Culture, and in the Republic of Moldova in the National Register of Intangible Cultural Heritage, managed by the Ministry of Culture.
3. Inscribes **Men's group Colindat, Christmas-time ritual** on the Representative List of the Intangible Cultural Heritage of Humanity.

## DECISION 8.COM 8.25

The Committee

1. Takes note that Senegal has nominated **Xooy, a divination ceremony among the Serer of Senegal** (No. 00878) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Xooy divination ceremony is organized in village squares among the Serer community in west-central Senegal prior to the rainy season. During this long nocturnal gathering, master seers known as Saltigues each in turn step into a designated circle, where they deliver predictions before a rapturous audience accompanied by the rhythm of drums. The Xooy ceremony provides answers to key issues for the community such as the rains, plagues or illnesses, and remedies. The combination of the Saltigues' vibrant clothing, songs and dances, proverbs and riddles creates a colourful ceremony, high on drama, as these

officiating priests – masters of the art of communication – hold the audience in suspense until daybreak. The Xooy is a major event in the national cultural calendar and constitutes a privileged forum for the expression and presentation of Serer cultural heritage. The Saltigues are the living mediums of the Xooy and preserve and transmit the esoteric knowledge that is vital to the ceremony. They are also in charge of interceding between people, the Supreme Being, nature and genies, regulating society, and ensuring harmony between men, women and their environment. With their knowledge of plants, they also provide traditional therapies to alleviate suffering.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: The Xooy divination ceremony among the Serer serves as a forum of their cultural expressions including genealogies, proverbs, riddles, drum language, dances and songs; the diviners regulate society and establish a harmonious balance between humans and their environment;
  - R.2: Inscription of Xooy could enhance dialogue among communities, in particular among those that share similar practices, while demonstrating the relationship between humans and nature and the importance of this relationship to the continuity of the human species;
  - R.3: Safeguarding efforts of the communities and the State aim to preserve and revitalize Xooy and to disseminate, promote and raise awareness of its practice;
  - R.4: The association responsible for practicing the divination participated in the preparation of the nomination and provided its free, prior and informed consent;
  - R.5: Xooy was included in an inventory established on the basis of a survey conducted from 1970 to 1984, in another prepared in connection with a nomination to the programme of Masterpieces of the Oral and Intangible Heritage of Humanity and in an inventory of listed historical sites and monuments from 2006, updated in 2013.
3. Inscribes **Xooy, a divination ceremony among the Serer of Senegal** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Recalls the importance of using appropriate vocabulary in line with the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage.

## DECISION 8.COM 8.26

### The Committee

1. Takes note that Slovakia has nominated **Music of Terchová** (No. 00877) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:
 

The village of Terchová in north-west Slovakia is renowned for its collective vocal and instrumental music, performed by three-, four- or five-member string ensembles with a small two-string bass or diatonic button accordion. It is often accompanied by polyphonic singing and combined with folk dances. The musical tradition of Terchová also includes solo instrumental performances on shepherds' fifes. Performances take place at a variety of cyclical and occasional events, both religious and secular, including anniversaries, festivals, exhibition openings, symposia and, most importantly, the Jánošík's Days International Festival. The traditional musical culture, which is transmitted orally, is a matter of pride and a marker of identity among the inhabitants of the village of Terchová and the surrounding areas. It encompasses instrumental and vocal music, dance, and a knowledge of the musical tradition of Terchová and the skills related to making musical instruments. There are over twenty professional musical ensembles in Terchová, while amateur ensembles perform at family, traditional and other events.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:

- R.1: Handed down orally from generation to generation, the music of Terchová has adapted over the years to changing social circumstances; it serves as a marker of identity and continuity for the residents of Terchová;
  - R.2: Inscription of the music of Terchová on the Representative List could contribute to appreciation for cultural diversity and creativity particularly through attention to traditional music;
  - R.3: Past and on-going efforts as well as proposed measures to safeguard and promote music of Terchová include inventorying, acquisition of equipment and promotion; the community and national authorities are committed to ensure the viability of the tradition;
  - R.4: The nomination was elaborated with the participation of communities, cultural associations and local authorities and the communities provided their free, prior and informed consent;
  - R.5: Music of Terchová was included in 2011 on the Representative List of the Intangible Cultural Heritage of Slovakia, maintained by the Ministry of Culture, following the involvement of the community and its free, prior and informed consent.
- 3. Inscribes **Music of Terchová** on the Representative List of the Intangible Cultural Heritage of Humanity;
  - 4. Recalls the importance of using appropriate vocabulary and avoiding expressions such as 'authentic' and 'purity'.

#### **DECISION 8.COM 8.27**

##### The Committee

- 1. Takes note that The former Yugoslav Republic of Macedonia has nominated **Feast of the Holy Forty Martyrs in Štip** (No. 00734) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The Feast of the Holy Forty Martyrs takes place every year on 22 March, honouring the fourth-century martyrs of Sebaste and marking the first day of spring. Participants gather on the streets and in the squares of Štip, and then hike up the Isar hill, stopping en route at the church to pay tribute to the Holy Forty Martyrs. During the climb – according to tradition – the participants must greet forty acquaintances and gather forty pebbles as well as forty flowers or twigs from the almond trees that grow nearby. On reaching the top, the participants make wishes and throw thirty-nine pebbles into the Bregalnica River below. The remaining pebble is kept and placed under the pillow before going to sleep. Musical bands play on the hill throughout the day. The feast is transmitted through parents hiking with their children, or older relatives and friends handing down the tradition to the younger generation. This spring event requires the selfless cooperation of many people from all age groups, social classes and backgrounds, thus promoting and encouraging teamwork and solidarity. The feast is also a way of bringing together the different religious and ethnic groups that live in Štip, thus perpetuating a sense of belonging to the city and its traditions.
- 2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: The Feast of the Holy Forty Martyrs provides the different religious and ethnic groups in Štip with a sense of identity and continuity, while reinforcing mutual respect, social cohesion and integration;
  - R.2: Inscription of the Feast of the Holy Forty Martyrs on the Representative List could contribute to the visibility of the intangible cultural heritage by encouraging dialogue among different social, religious and ethnic groups and promoting respect for cultural diversity;

- R.3: Safeguarding measures including research, documentation and publication will involve different communities as well as public bodies;
- R.4: The nomination was initiated by the communities of Štip who were broadly informed of the process and whose representative, the Mayor of Štip, provided free, prior and informed consent on their behalf;
- R.5: The Feast was included in 2011 as an Important Cultural Heritage in the National Registry of Cultural Heritage maintained by the Ministry of Culture.
3. Inscribes **Feast of the Holy Forty Martyrs in Štip** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Recalls the importance of using appropriate vocabulary and avoiding expressions such as 'authenticity'.

## DECISION 8.COM 8.28

### The Committee

1. Takes note that Turkey has nominated **Turkish coffee culture and tradition** (No. 00645) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:
- Turkish coffee combines special preparation and brewing techniques with a rich communal traditional culture. The freshly roasted beans are ground to a fine powder; then the ground coffee, cold water and sugar are added to a coffee pot and brewed slowly on a stove to produce the desired foam. The beverage is served in small cups, accompanied by a glass of water, and is mainly drunk in coffee-houses where people meet to converse, share news and read books. The tradition itself is a symbol of hospitality, friendship, refinement and entertainment that permeates all walks of life. An invitation for coffee among friends provides an opportunity for intimate talk and the sharing of daily concerns. Turkish coffee also plays an important role on social occasions such as engagement ceremonies and holidays; its knowledge and rituals are transmitted informally by family members through observation and participation. The grounds left in the empty cup are often used to tell a person's fortune. Turkish coffee is regarded as part of Turkish cultural heritage: it is celebrated in literature and songs, and is an indispensable part of ceremonial occasions.
2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
- R.1: Passed on from generation to generation within Turkish families, the knowledge and skills related to the tradition of Turkish coffee provide a sense of identity and continuity, reinforcing social cohesion and openness through hospitality and entertainment;
- R.2: Inscription of Turkish coffee culture and tradition on the Representative List could promote greater visibility of the intangible cultural heritage and provide an example of a social institution favouring dialogue;
- R.3: On-going and proposed safeguarding measures demonstrate the commitment of the local and national authorities as well as of coffee aficionados and associations to promote Turkish coffee culture;
- R.4: Several community members, experts, associations and authorities participated in meetings to prepare the nomination, and community members gave their free, prior, and informed consent;
- R.5: Turkish coffee culture was included in 2010 in the Intangible Cultural Heritage National Inventory of Turkey carried out under the authority of the Ministry of Culture and Tourism.
3. Inscribes **Turkish coffee culture and tradition** on the Representative List of the Intangible Cultural Heritage of Humanity.

## DECISION 8.COM 8.29

The Committee

1. Takes note that Ukraine has nominated **Petrykivka decorative painting as a phenomenon of the Ukrainian ornamental folk art** (No. 00893) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

The people of the village of Petyrivka decorate their living quarters, household belongings and musical instruments with a style of ornamental painting that is characterized by fantastic flowers and other natural elements, based on careful observation of the local flora and fauna. This art is rich in symbolism: the rooster stands for fire and spiritual awakening, while birds represent light, harmony and happiness. In folk belief, the paintings protect people from sorrow and evil. Local people, and in particular women of all ages, are involved in this folk art tradition. Every family has at least one practitioner, making decorative painting an integral part of daily existence in the community. The painting traditions, including the symbolism of the ornamental elements, are transferred, renewed and enhanced from one generation to another. Local schools at all levels, from pre-school to college, teach the fundamentals of Petyrivka decorative painting, with all children given the opportunity to study it. The community willingly teaches its skills and know-how to anyone who shows an interest. The tradition of decorative and applied arts contributes to the renewal of historical and spiritual memory and defines the identity of the entire community.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:

R.1: Petyrivka decorative painting is transmitted from generation to generation through non-formal and formal education and provides its practitioners with a sense of identity and belonging;

R.2: Inscription of Petyrivka decorative painting on the Representative List could promote greater visibility of the intangible cultural heritage by encouraging dialogue between traditional craft practitioners at the national and international levels;

R.3: Past, current and future efforts to safeguard Petyrivka painting have been or will be carried out by the bearers, schools, research and administrative organizations in the region;

R.4: The wide participation of practitioners of Petyrivka decorative painting in the nomination process is reflected in the safeguarding measures proposed, and the nomination includes evidence of their free, prior and informed consent;

R.5: Petyrivka decorative painting is included in the List of Elements of Intangible Cultural Heritage of Ukraine maintained by the Department of Culture Heritage and Cultural Values of the Ministry of Culture.

3. Inscribes **Petrykivka decorative painting as a phenomenon of the Ukrainian ornamental folk art** on the Representative List of the Intangible Cultural Heritage of Humanity;
4. Recalls the importance of using appropriate vocabulary and avoiding expressions such as 'protect authenticity'.

## DECISION 8.COM 8.30

The Committee

1. Takes note that the Bolivarian Republic of Venezuela has nominated **La Parranda de San Pedro de Guarenas y Guatire** (No. 00907) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

Every year in the small towns of Guarenas and Guatire, devotees of San Pedro the Apostle celebrate his saint's day with a series of popular festivities and rituals. An image of San Pedro is stored in all the town's churches while the saint is celebrated with popular songs.

Then, at midnight, a mass is held and the images are taken out and paraded through the streets. Central to the celebration is a re-enactment of the story of the slave María Ignacia, whose daughter was healed by the saint. *Parranderos* play key roles in the drama, wearing colourful, carefully prepared costumes representing the different characters, while other participants bear flags and banners, dance, play instruments, sing and improvise popular tunes. Women participate by preparing and training younger generations through workshops and by decorating the churches, dressing images of the saint and cooking traditional dishes. During the festival, the dancers, together with their families, neighbours and other community adults and children, gather to share moments of joy and togetherness. Every gathering serves to celebrate the spirit of the community, the energy and happiness of the dancers, and the vitality of a tradition that symbolizes and reasserts the struggle against injustice and inequality.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: La Parranda de San Pedro de Guarenas y Guatire mobilizes community members of all ages and genders who pass down its music, dance and craftsmanship to young generations within families, local schools and cultural centres, thus nourishing a sense of belonging, continuity and mutual respect;
  - R.2: Inscription of La Parranda de San Pedro on the Representative List could contribute to raising awareness of the importance of such heritage for social cohesion and dialogue and promoting respect for human creativity;
  - R.3: Proposed safeguarding measures aim at raising awareness of the importance of such heritage, documenting it, ensuring its transmission to younger generations and countering potential adverse impacts of the inscription;
  - R.4: The nomination results from the initiative and active participation of the communities of Guarenas and Guatire; they provided their free, prior and informed consent;
  - R.5: La Parranda de San Pedro de Guarenas y Guatire is included in the Inventory of Intangible Cultural Heritage compiled by the Institute of Cultural Heritage which promotes community involvement in heritage management; it is also included in the Census and Catalogue of Venezuelan Cultural Heritage.
3. Inscribes **La Parranda de San Pedro de Guarenas y Guatire** on the Representative List of the Intangible Cultural Heritage of Humanity.

## DECISION 8.COM 8.31

The Committee

1. Takes note that Viet Nam has nominated **Art of Đờn ca tài tử music and song in southern Viet Nam** (No. 00733) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

A musical art with both scholarly and folk roots, Đờn ca tài tử is an indispensable part of the spiritual activity and cultural heritage of the people of southern Viet Nam. The music and songs evoke the people's life and work on the land and rivers of the Mekong Delta region. Performed at numerous events such as festivals, death anniversary rituals and celebrations, Đờn ca tài tử is thus intimately connected with other cultural practices and customs, oral traditions and handicrafts. The performers express their feelings by improvising, ornamenting and varying the 'skeletal melody' and main rhythmic patterns of these pieces. Đờn ca tài tử is played on a variety of different instruments, including the moon-shaped lute, two-stringed fiddle, sixteen-stringed zither, pear-shaped lute, percussion, monochord and bamboo flute. Its repertoire is based on twenty principal songs and seventy-two classical songs. The musical art is passed on through oral transmission, based on imitation, from master instrumentalists and singers to students. Musicians need to study for at least three years to learn the basic instrumental techniques and master the musical modes to express different

moods and emotions. Vocal students study the traditional songs and learn to improvise subtly, using different ornamentation techniques.

2. Decides that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List:
  - R.1: Transmitted formally and informally from generation to generation throughout 21 southern provinces, *Đờn ca tài tử* music and song are constantly recreated through cultural exchanges with diverse ethnic groups with whom it expresses mutual respect and harmony;
  - R.2: Inscription of the element on the Representative List could promote exchange among communities, musicians and researchers and raise awareness of the importance of the intangible cultural heritage locally and internationally;
  - R.3: Safeguarding measures aim at supporting transmission and teaching in communities by oral methods and in formal educational programmes; they were prepared and will be implemented with active participation of practitioners, experts and specialized institutions and with the government's strong support;
  - R.4: The nomination was elaborated with the participation of community members, local authorities, specialized institutions and experts, and community members provided their free, prior and informed consent;
  - R.5: The element was inventoried since 2010 by the Vietnam Institute of Musicology, with participation and contribution of relevant communities, and was subsequently included in 2012 in the National List of Intangible Cultural Heritage maintained by the Ministry of Culture, Sports and Tourism.
3. Inscribes **Art of *Đờn ca tài tử* music and song in southern Viet Nam** on the Representative List of the Intangible Cultural Heritage of Humanity.

#### **DECISION 8.COM 9.a**

The Committee,

1. Having examined Document ITH/13/8.COM/9.a,
2. Recalling paragraph 26 of the Operational Directives and Decision 7.COM 12.a,
3. Establishes a consultative body for the evaluation in 2014 of nominations to the Urgent Safeguarding List, proposals for the Register of Best Safeguarding Practices and requests for international assistance greater than US\$25,000, and adopts its terms of reference as presented in Annex 1 to this Decision, in accordance with Rule 20 of its Rules of Procedure;
4. Appoints the following accredited NGOs and individual experts as members of the Consultative Body for 2014:

#### **Accredited NGOs**

1. EG I: Heritage Foundation of Newfoundland and Labrador – HFNL (NGO-90202), Canada
2. EG II: International Council for Traditional Music (NGO-90009), Slovenia
3. EG III: Centro de Trabalho Indigenista – CTI (NGO-90174), Brazil
4. EG IV: Trung tâm Nghiên cứu, Hỗ trợ và Phát triển Văn hóa/Centre for Research, Support and Development of Culture (A&C) (NGO-90131), Viet Nam
5. EG V (a): The Cross-cultural Foundation of Uganda – CCFU (NGO-90274), Uganda
6. EG V (b): جمعية لقاءات للتربية والثقافات/Association Cont'Act pour l'éducation et les cultures (NGO-90074), Morocco

**Independent experts**

7. EG I: Mr Egil Sigmund Bakka, Norway
8. EG II: Ms Kristiina Porila, Estonia
9. EG III: Ms Kris Rampersad, Trinidad and Tobago
10. EG IV: Mr Anthony Parak Krond, Papua New Guinea
11. EG V (a): Ms Claudine-Augée Angoué, Gabon
12. EG V (b): Ms Annie Tohme-Tabet, Lebanon

**ANNEX 1**

<b>Terms of Reference of the Consultative Body</b>	
The Consultative Body	
1.	shall be composed of six accredited NGOs and six independent experts selected by 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 to the Urgent Safeguarding List, proposals for the Register of Best Safeguarding Practices and requests for international assistance greater than US\$25,000, in conformity with the relevant paragraphs of 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 Urgent Safeguarding List with its 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 its disappearing, as provided in Paragraph 27 of the Operational Directives;
	b. an assessment of the conformity of proposals for the Register of Best Safeguarding Practices with its selection criteria as provided in Chapter I.3 of the Operational Directives;
	c. an assessment of the conformity of requests for international assistance with the selection criteria as provided in Chapter I.4 of the Operational Directives;
	d. a recommendation to the Committee to inscribe or not to inscribe the nominated element on the Urgent Safeguarding List; to select or not to select the proposal for the Register of Best Safeguarding Practices; or to approve or not to approve the international assistance request;
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 ninth session of the Committee of the report on its evaluation.

**DECISION 8.COM 9.b**

The Committee,

1. Having examined Document ITH/13/8.COM/9.b,
2. Recalling chapters I.2, I.7, I.9 and I.15 of the Operational Directives related to the inscription of intangible cultural heritage elements on the Representative List of the Intangible Cultural Heritage of Humanity,
3. Establishes a subsidiary body for the evaluation of nominations for possible inscription on the Representative List in 2014 and adopts the terms of reference as presented in the Annex to this decision, in accordance with Rule 21 of its Rules of Procedure;
4. Decides that the Subsidiary Body shall consist of Greece (Group I), Latvia (Group II), Peru (Group III), Kyrgyzstan (Group IV), Nigeria (Group V(a)) and Tunisia (Group V(b)).

**ANNEX**

<b>Terms of Reference of the Subsidiary Body</b>	
The Subsidiary Body	
1.	shall be composed of a State Member of each electoral group;
2.	shall elect its Chairperson and, if necessary, its Vice-Chairperson(s) and its 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 Representative List in 2014 in conformity with the related paragraphs of the Operational Directives for the Implementation of the Convention. It shall, in particular, include in its evaluation:
	(a) an assessment of any nomination’s conformity with the inscription criteria as provided in paragraph 2 of the Operational Directives;
	(b) a recommendation to inscribe or not to inscribe the element submitted to the Committee, or a referral of the nomination to the submitting State for additional information;
5.	shall provide the Committee with a report on its evaluation and its recommendations;
6.	shall cease to exist following submission to the ninth session of the Committee of the report on its evaluation.

**DECISION 8.COM 10**

The Committee,

1. Having examined Document ITH/13/8.COM/10,
2. Recalling paragraphs 33 and 34 of the Operational Directives, and its Decision 7.COM 12.d,
3. Taking note that the number of files being treated for the 2014 cycle is 63, entailing serious delays, and bearing in mind that the number to be treated for the 2015 cycle was previously determined to be 60,
4. Considering that its capacities to examine files during a session are limited, as are the capacities of its advisory bodies and the human resources of the Secretariat,
5. Decides that in the course of the 2015 cycle, 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;

6. Further decides that in the course of the 2016 cycle, 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;
7. Requests to ensure that at least one file per submitting State should be processed during the two year period, 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 2015 and 2016 cycle;
10. Further requests the Secretariat to report to it on the number of files submitted for the 2015 cycle and its experience applying the Operational Directives and the present decision at its ninth session.

#### **DECISION 8.COM 11**

The Committee,

1. Having examined Document ITH/13/8.COM/11,
2. Recalling Article 7(c) of the Convention and Resolution 4.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 2014 to 31 December 2015 and 1 January to 30 June 2016 on the total unrestricted operating reserves available as of 31 December 2013, 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 the Annex to the present decision, and proposes to the General Assembly to provisionally allocate to the first semester of 2016 one fourth of the amount established for the two-year period from 1 January 2014 to 31 December 2015;
5. 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;
6. 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 of US\$25,000, informing the Members of the Bureau in writing, at the session following such action, of the details and reasons for these transfers;
7. Takes note of the Organization's cost recovery policy (Administrative Manual, [item 5.9](#)); and requests the Secretariat to apply the policy consistently when using the resources of the Fund;
8. Takes further note of the Intergovernmental Body Allocation Contracts detailed in Annex III of Document ITH/13/8.COM/11.

## ANNEX

<b>Draft plan for the use of the resources of the Fund</b>		
For the period 1 January 2014 to 31 December 2015, as well as for the period 1 January to 30 June 2016, 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, the preparation of inventories, and the support for other safeguarding programmes, projects and activities;	54%
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 and in the Operational Directives, including the publication of the Lists and the Register of Best Practices, capacity-building and awareness-raising programmes, as well as the development and implementation of activities and measures to promote and disseminate best practices and the work of the Committee;	20%
4.	The 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;	2.75%
5.	The participation in the sessions of the Committee of experts in intangible cultural heritage representing developing States that are Parties to the Convention but not Members of the Committee;	2.75%
6.	The participation in the sessions of the Committee, its Bureau, and its subsidiary bodies of public or private bodies, private persons, notably members of communities and groups, that have been invited by the Committee to consult them on specific matters as well as of 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;	5.50%
8.	To build up the Reserve Fund referred to in Article 6 of the Fund's Financial Regulations.	5%
	Total	100%
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 8.COM 12**

The Committee,

1. Having examined Document ITH/13/8.COM/12,
2. Recalling Article 25.5 of the Convention and Chapter II of the Operational Directives,

3. Commends Brazil for its generous offer of a voluntary supplementary contribution to the Intangible Cultural Heritage Fund to support a capacity-building programme benefitting Paraguay;
4. Accepts with gratitude the generous contribution of Brazil, approves the specific capacity-building programme proposed in that document and requests the Secretariat to move forward with its implementation;
5. Recognizes the significant and diverse needs in many countries to strengthen their capacities for implementation of the Convention at both the national and international levels;
6. Further commends Viet Nam for its generous offer of a voluntary supplementary contribution to the Intangible Cultural Heritage Fund to support an expert meeting on intangible cultural heritage and climate change;
7. Accepts with gratitude the generous contribution of Viet Nam, approves the expert meeting proposed in that document and requests the Secretariat to move forward with its implementation;
8. Takes note that States have made use of different forms of support, financial or in-kind, such as earmarked or unrestricted supplementary voluntary contributions to the Intangible Cultural Heritage Fund or the sub-fund for enhancing the human capacities of the Secretariat, Funds-in-Trust, appropriations to the Regular Programme or loaned personnel;
9. Thanks all the contributors that have supported the Convention and its Secretariat, since its last session, namely Azerbaijan, China, Italy, Japan, Monaco, the Netherlands, Norway, Spain, Turkey and the United Arab Emirates;
10. Encourages other States to consider the possibility of supporting the Convention through the modality of their choice.

#### **DECISION 8.COM 13.a**

The Committee,

1. Having examined Documents ITH/13/8.COM/13.a, ITH/13/8.COM/4 and ITH/13/8.COM/5.c,
2. Recalling Decision 7.COM 7 and paragraphs 102, 116 and 117 of the Operational Directives,
3. Further recalling that the relations among safeguarding, commercialization and sustainable development have figured into the reports of recent Subsidiary Bodies and Consultative Bodies and into the debates of the Committee,
4. Recommends to the General Assembly that a new chapter of the Operational Directives on safeguarding intangible cultural heritage and sustainable development at the national level be drawn up for examination by the Assembly at its sixth session;
5. Decides to include this topic on the agenda of its ninth session, with a view to examining further revisions of the Operational Directives on this question at its tenth session;
6. Requests the Director-General to convene a category VI expert meeting during the course of 2014 to draw up preliminary recommendations of possible directives, subject to the condition that voluntary supplementary contributions to the Intangible Cultural Heritage Fund are received in due course in order to cover all of the costs of organizing such meeting;
7. Acknowledges with gratitude the generous invitation of Turkey to host such a meeting and requests the Secretariat to move forward with its implementation;
8. Invites the Secretariat to take adequate measures to strengthen UNESCO's cooperation with WIPO over traditional knowledge and culture to ensure an ongoing exchange and learning between the two organizations on this question.

### **DECISION 8.COM 13.b**

The Committee,

1. Having examined Document ITH/13/8.COM/13.b,
2. Recalling paragraphs 35 to 37 of the Operational Directives,
3. Further recalling Resolution 4.GA 5 and Decision 7.COM 13.a,
4. Noting the experience gained since 2010 in implementing the referral option for nominations to the Representative List of the Intangible Cultural Heritage of Humanity,
5. Decides to continue its reflection on the experience gained in implementing the referral option at its ninth session and invites the Subsidiary Body to address this issue in its 2014 report to the Committee.

### **DECISION 8.COM 13.c**

The Committee,

1. Having examined Document ITH/13/8.COM/13.c,
2. Recalling Resolution 4.GA 5 and Decision 7.COM 13.c,
3. Recommends to the General Assembly to approve revised Section I.5 of the Operational Directives for the implementation of the Convention, as annexed to this decision.

## ANNEX

<u>Operational directives</u>	<u>Proposed amendments</u>
I.5 Multi-national files	I.5 No change.
13. States Parties are encouraged to jointly submit multi-national nominations to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and the Representative List of the Intangible Cultural Heritage of Humanity when an element is found on the territory of more than one State Party.	13. No change.
14. One or more States Parties may, with the agreement of each State Party concerned, propose inscription on an extended basis of an element already inscribed. The States Parties concerned submit together a nomination showing that the element, as extended, satisfies all of the criteria set out in paragraph 1 for the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and paragraph 2 for the Representative List of the Intangible Cultural Heritage of Humanity. Such a request shall be submitted according to the established procedures and deadlines for nominations. In the event that the Committee decides to inscribe the element on the basis of the new nomination file, the new inscription shall replace the original inscription. In the event that the Committee, on the basis of the new nomination file, decides not to inscribe the element, the original inscription shall remain intact.	<del>14. One or more States Parties may, with the agreement of each State Party concerned, propose inscription on an extended basis of an element already inscribed. The States Parties concerned submit together a nomination showing that the element, as extended, satisfies all of the criteria set out in paragraph 1 for the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and paragraph 2 for the Representative List of the Intangible Cultural Heritage of Humanity. Such a request shall be submitted according to the established procedures and deadlines for nominations. In the event that the Committee decides to inscribe the element on the basis of the new nomination file, the new inscription shall replace the original inscription. In the event that the Committee, on the basis of the new nomination file, decides not to inscribe the element, the original inscription shall remain intact.</del>
15. The Committee encourages the submission of subregional or regional programmes, projects and activities as well as those undertaken jointly by States Parties in geographically discontinuous areas. States Parties may submit these proposals individually or jointly.	<del>15. No change except paragraph number.</del> 14.

16. States Parties may submit to the Committee requests for international assistance jointly submitted by two or more States Parties.

~~16.~~ No change except paragraph number.

15.

**I.5 bis**    **Inscription on an extended or reduced basis**

**16 (a).**    **The inscription of an element on the Urgent Safeguarding List or on the Representative List can be extended to other communities, groups and, if applicable, individuals at the national and/or international level upon the request of the State(s) Party(ies) in whose territory(ies) the element is present, with the consent of the concerned communities, groups and, if applicable, individuals.**

**16 (b).**    **The inscription of an element on the Urgent Safeguarding List or on the Representative List can be reduced if the State(s) Party(ies) in whose territory(ies) the element is present so request, with the consent of the concerned communities, groups and, if applicable, individuals.**

**16 (c).**    **The State(s) Party(ies) concerned submit(s) a new nomination showing that the element, as extended or reduced, satisfies all of the required criteria for inscription. Such a nomination shall be submitted according to the established procedures and deadlines for nominations.**

**16 (d).**    **In the event that the Committee decides to inscribe the element on the basis of the new nomination file, the new inscription shall replace the original inscription. In the event that the Committee, on the basis of the new nomination file, decides not to inscribe the element, the original inscription shall remain intact.**

**DECISION 8.COM 13.d**

The Committee,

1. Having examined Documents ITH/13/8.COM/13.d and ITH/13/8.COM/5.c,
2. Recalling its Decision 6.COM 15 and Resolution 4.GA 5,
3. Recommends to the General Assembly that it approve the amendments to the Operational Directives as annexed to the present Decision in order for nominations to the Representative List to be evaluated by the Evaluation Body.

## ANNEX

<b><i>Operational Directives</i></b>	<b><i>Proposed amendments</i></b>
<b>I.7 Evaluation of files</b>	I.7 No change.
25. Evaluation includes assessment of the conformity of the nomination, proposal or international assistance request with the required criteria.	25. No change.
26. Evaluation of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, 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 shall be accomplished by a consultative body of the Committee established in accordance with Article 8.3 of the Convention. The Consultative Body will make recommendations to the Committee for its decision. The Consultative Body shall be composed of six accredited NGOs and six independent experts appointed by the Committee, taking into consideration equitable geographical representation and various domains of intangible cultural heritage. The duration of office of a member of the Consultative Body shall not exceed four years. Every year, the Committee shall renew one quarter of the members of the Consultative Body.	26. <b><u>On an experimental basis the</u></b> evaluation of nominations for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding <b><u>and on the Representative List of the Intangible Cultural Heritage of Humanity</u></b> , 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 shall be accomplished by a consultative body of the Committee established in accordance with Article 8.3 of the Convention, <b><u>to be known as the 'Evaluation Body'</u></b> . The <b><u>Evaluation</u></b> Body will make recommendations to the Committee for its decision. The <b><u>Evaluation Body shall be composed of twelve members appointed by the Committee: six experts qualified in the various fields of the intangible cultural heritage representatives of States Parties non-Members of the Committee and six accredited NGOs</u></b> , taking into consideration equitable geographical representation and various domains of intangible cultural heritage.

- 26 bis. The duration of office of a member of the **Evaluation** Body shall not exceed four years. Every year, the Committee shall renew one quarter of the members of the **Evaluation** Body. **At least three months prior to the opening of the session of the Committee, the Secretariat shall inform the States Parties within each Electoral Group with a vacant seat to be filled. Up to three candidatures shall be sent to the Secretariat by the Chairperson of the Electoral Group concerned at least six weeks prior to the opening of the session. Once appointed by the Committee, the members of the Evaluation Body shall act impartially in the interests of all the States Parties and the Convention.**
27. For the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, each evaluation shall include assessment of the viability of the element and of the feasibility and sufficiency of the safeguarding plan. It shall also include assessment of the risk of its disappearing, due, *inter alia*, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation.
27. No change.
28. The Consultative 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;
  - to select or not to select the proposed programme, project or activity; or
  - to approve or not to approve the international assistance request.
28. 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;
  - **to inscribe or not to inscribe the nominated element on the Representative List, 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; or
  - to approve or not to approve the international assistance request.

29. Evaluation of nominations for inscription on the Representative List of the Intangible Cultural Heritage of Humanity shall be accomplished by a subsidiary body of the Committee established in accordance with its Rules of Procedure. The Committee, through its Subsidiary Body, shall examine every year nominations for inscription on the Representative List of the Intangible Cultural Heritage of Humanity in accordance with the resources available and their capacity to examine these nominations. States Parties are encouraged to keep in mind the above factors when submitting nominations for inscription on the Representative List.
30. The Subsidiary Body submits to the Committee an evaluation report that includes a recommendation to inscribe or not to inscribe the nominated element on the Representative List, or to refer the nomination to the submitting State(s) for additional information.
31. The Secretariat will transmit to the Committee an overview of all nominations, proposals of programmes, projects and activities and international assistance requests including summaries and evaluation reports. The files and evaluation reports will also be made available to States Parties for their consultation.

~~Evaluation of nominations for inscription on the Representative List of the Intangible Cultural Heritage of Humanity shall be accomplished by a subsidiary body of the Committee established in accordance with its Rules of Procedure. The Committee, through its Subsidiary Body, shall examine every year nominations for inscription on the Representative List of the Intangible Cultural Heritage of Humanity in accordance with the resources available and their capacity to examine these nominations. States Parties are encouraged to keep in mind the above factors when submitting nominations for inscription on the Representative List.~~

~~The Subsidiary Body submits to the Committee an evaluation report that includes a recommendation to inscribe or not to inscribe the nominated element on the Representative List, or to refer the nomination to the submitting State(s) for additional information.~~

~~31.~~ 29. No change.

**DECISION 8.COM 13.e**

The Committee,

1. Having examined Document ITH/13/8.COM/13.e,
2. Recalling Decision 5.COM 10.2,
3. Recommends to the General Assembly at its fifth session to approve the revision of the Operational Directives for the implementation of the Convention as annexed to this decision;
4. Considering the need to increase the alignment of terminology from one linguistic version of the Operational Directives to another version, and within each version from one paragraph to another paragraph,
5. Requests the Secretariat to propose minor terminological revisions to that effect for examination by the General Assembly at its fifth session.

ANNEX

**Operational Directives**

50. Emergency requests greater than US\$25,000 are examined and approved by the Bureau of the Committee.

**Proposed amendment**

50. Emergency requests greater than US\$25,000 are examined and approved by the Bureau of the Committee. **For the purpose of determining whether a request for International Assistance constitutes an emergency request eligible to receive priority consideration by the Bureau, an emergency shall be considered to exist when a State Party finds itself unable to overcome on its own any circumstance due to calamity, natural disaster, armed conflict, serious epidemic or any other natural or human event that has severe consequences for the intangible cultural heritage as well as communities, groups and, if applicable, individuals who are the bearers of that heritage.**

**DECISION 8.COM 14.a**

The Committee,

1. Having examined Document ITH/13/8.COM/14.a,
2. Recalling Article 9 of the Convention and Chapter III.2.2 of the Operational Directives,
3. Further recalling Resolutions 3.GA 7 and 4.GA 6,
4. Decides that the following organizations satisfy the criteria set out in the above-mentioned 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
Associazione per la conservation delle tradizioni popolari / Association for the conservation of folk traditions	Italy	<a href="#">NGO-90316</a>
Berättarnätet Kronoberg / The storytelling network of Kronoberg	Sweden	<a href="#">NGO-90306</a>
Centre for Heritage Development in Africa - CHDA	Kenya	<a href="#">NGO-90313</a>
Centrum voor Agrarische Geschiedenis Atrechtcollege / Centre for Agrarian History - CAG	Belgium	<a href="#">NGO-90300</a>
Doostdaran and Hafezane Kheshte Kham Association - DHKKA	Islamic Republic of Iran	<a href="#">NGO-90289</a>
Ensemble de l'Associacionisme cultural català / Organe de l'Associacionisme culturel catalan	Spain	<a href="#">NGO-90318</a>
Eric Sahlström Institutet / The Eric Sahlström Institute	Sweden	<a href="#">NGO-90317</a>
International Mask Arts & Culture Organization - IMACO	Republic of Korea	<a href="#">NGO-90295</a>
Memória Imaterial Cooperativa Cultural CRL / Intangible Memory - Cultural Cooperative CRL	Portugal	<a href="#">NGO-90307</a>
Norges Husflidslag / Norwegian Folk Art and Craft Association	Norway	<a href="#">NGO-90308</a>
UNESCO Etxea: Centro UNESCO Euskal Herria / UNESCO Etxea: UNESCO Centre of the Basque Country	Spain	<a href="#">NGO-90032</a>
Рэспубліканскае маладзёжнае грамадскае аб'яднанне "Студэнцкае этнаграфічнае таварыства" / National Youth Non-Governmental Organization 'Student Ethnographic Association'	Belarus	<a href="#">NGO-90304</a>

5. Encourages non-governmental organizations that meet the criteria established in Chapter III.2.2 of the Operational Directives to submit their requests for accreditation at the earliest opportunity.

**DECISION 8.COM 14.b**

The Committee,

1. Having examined Document ITH/13/8.COM/14.b,
2. Recalling Articles 9 and 11.b of the Convention and Chapter III.2 of the Operational Directives,

3. Further recalling Resolution 4.GA 6 and Decision 7.COM 16.b, as well as Document ITH/13/8.COM/INF.5.c.1,
4. Recognizes the diversity of experiences and competencies with which NGOs contribute to the implementation of the Convention at the local, national and international levels and the need to strengthen NGOs' participation in the implementation of the Convention at all levels;
5. Recalls that States Parties shall involve the relevant non-governmental organizations in the Implementation of the Convention, and encourages States Parties to promote increased NGOs and community involvement in the development of policy, legislation, and safeguarding and sustainable development plans;
6. Takes note of the report on the profile of the accredited NGOs and the nature of their work and of the draft form for the Report by a Non-Governmental Organization Accredited to Act in an Advisory Capacity to the Committee on its Contribution to the Implementation of the Convention;
7. Recommends to the General Assembly to revise the Operational Directives for the implementation of the Convention in order to revise the accreditation process and criteria for NGOs to ensure that all accredited NGOs have the required experience and capacity to act in an advisory capacity to the Committee; and requests the Secretariat to propose draft Operational Directives reflecting its debates during the present session, for examination by the General Assembly at its fifth session;
8. Encourages States Parties to complement the data gathered on the implementation of the Convention through Periodic Reports submitted by States Parties including information provided by relevant NGOs; and requests the Secretariat to propose draft Operational Directives to that effect, reflecting its debates during the present session, for examination by the Committee at its ninth session.

#### **DECISION 8.COM 15**

The Committee,

1. Decides to hold its ninth session at UNESCO Headquarters in Paris from 24 to 28 November 2014.

#### **DECISION 8.COM 16**

The Committee,

1. Elects H. E. Mr José Manuel Rodríguez Cuadros (Peru) as Chairperson of the Committee;
2. Elects Ms Anita Vaivade (Latvia) as Rapporteur of the Committee;
3. Elects Belgium, Latvia, Kyrgyzstan, Namibia and Egypt as Vice-Chairs of the Committee.

#### **DECISION 8.COM 17**

The Committee,

1. Having examined Document ITH/13/8.COM/7.a,
2. Recalling its debates during the present session,
3. Considering that the evaluation of nominations to the Urgent Safeguarding List includes assessment of the safeguarding plan, according to paragraph 27 of the Operational Directives and that criterion U.3 requires solely that 'Safeguarding measures are elaborated that may enable the community, groups and, if applicable, individuals concerned to continue the practice and transmission of the element',
4. Requests the Secretariat to propose revisions to the Operational Directives in order to reflect the need for presenting a safeguarding plan in the nomination to the Urgent Safeguarding List by the submitting State Party for examination by the General Assembly at its fifth session.