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

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

**Seventeenth session**

**Rabat, Kingdom of Morocco**

**28 November to 3 December 2022**

**Item 6.a of the Provisional Agenda:**

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

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| **Summary**The present document contains twenty-four reports submitted by States Parties on the status of elements of intangible cultural heritage that have been inscribed on the Urgent Safeguarding List, in accordance with paragraphs 160 to 164 of the Operational Directives.**Decisions required:** paragraphs 20, 27, 34, 41, 48, 55, 62, 69, 77, 85, 91, 97, 103, 111, 119, 127, 136, 144, 152, 160, 168, 176, 184, 192 |

1. **Background**
2. In accordance with paragraphs 160 to 164 of the Operational Directives, each State Party with an element inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding (hereafter, ‘the Urgent Safeguarding List’) shall submit to the Committee regular reports on the status of the element in question. These reports are normally submitted by 15 December of the fourth year following the year in which the element was inscribed, and every fourth year thereafter. Upon submission, they are received and processed by the Secretariat, as described in paragraphs 165 and 166 of the Operational Directives.
3. One of the Committee’s duties, as identified in Article 7(f) of the Convention, is to ‘examine, in accordance with Article 29, the reports submitted by States Parties, and to summarize them for the General Assembly’. Furthermore, in accordance with Article 29, ‘the States Parties shall submit to the Committee […] reports on the legislative, regulatory and other measures taken for the implementation of this Convention’. In conformity with Article 30, the Committee then submits its own report, based in part on these reports, to the General Assembly.
4. The present document concerns the ninth cycle of periodic reporting (2022 cycle)[[1]](#footnote-1) for elements inscribed on the Urgent Safeguarding List with their reports submitted in December 2021[[2]](#footnote-2). This cycle covers: first reports on elements inscribed in 2017; second reports on elements inscribed in 2013; third reports on elements inscribed in 2009; and a fourth report on an element inscribed in 2009. Twenty-six reports were originally expected to be examined by the Committee at its present session, and twenty-four were submitted, with two being overdue. The final reports are available at: <https://ich.unesco.org/en/17com-01286>.
5. The present document includes an overview of the reports received and a set of draft decisions for each report for the Committee’s consideration.
6. **First reports**. Of the nine first reports expected, Botswana, Colombia, Mongolia, Morocco, Türkiye, United Arab Emirates and Venezuela submitted their reports on elements inscribed in 2017 on time, including the multinational element ‘Colombian-Venezuelan llano work songs’. One first biennial report on an element inscribed in 2019 was also submitted by Mauritius. One first report by Colombia is overdue for an element inscribed in 2015, and submission of this report is expected in December 2022, for examination by the eighteenth session of the Committee in 2023. This means eight first reports were received, which are hereby presented to this session of the Committee in the table below:

| Draft decision | **Submitting****State** | **Element** | **Year of inscription** | **Initially due for cycle** | **File No.** |
| --- | --- | --- | --- | --- | --- |
|  |  | **First reports** |  |  |  |
| [17.COM 6.a.1](#_DRAFT_DECISION_17.COM) | Botswana | Dikopelo folk music of Bakgatla ba Kgafela in Kgatleng District | 2017 | 2022 | [01290](https://ich.unesco.org/en/USL/dikopelo-folk-music-of-bakgatla-ba-kgafela-in-kgatleng-district-01290) |
| [17.COM 6.a.2](#_DRAFT_DECISION_17.COM_1) | Colombia | Colombian-Venezuelan llano work songs | 2017 | 2022 | [01285](https://ich.unesco.org/en/USL/colombian-venezuelan-llano-work-songs-01285) |
| Venezuela (Bolivarian Republic of) | [01285](https://ich.unesco.org/en/USL/colombian-venezuelan-llano-work-songs-01285) |
| [17.COM 6.a.3](#_DRAFT_DECISION_17.COM_2) | Mauritius | Sega tambour Chagos | 2019 | 2022 | [01490](https://ich.unesco.org/en/USL/sega-tambour-chagos-01490?USL=01490) |
| [17.COM 6.a.4](#_DRAFT_DECISION_17.COM_3) | Mongolia | Mongolian traditional practices of worshipping the sacred sites | 2017 | 2022 | [00871](https://ich.unesco.org/en/USL/mongolian-traditional-practices-of-worshipping-the-sacred-sites-00871) |
| [17.COM 6.a.5](#_DRAFT_DECISION_17.COM_4) | Morocco | Taskiwin, martial dance of the western High Atlas | 2017 | 2022 | [01256](https://ich.unesco.org/en/USL/taskiwin-martial-dance-of-the-western-high-atlas-01256) |
| [17.COM 6.a.6](#_DRAFT_DECISION_17.COM_5) | Türkiye | Whistled language | 2017 | 2022 | [00658](https://ich.unesco.org/en/USL/whistled-language-00658) |
| [17.COM 6.a.7](#_DRAFT_DECISION_17.COM_6) | United Arab Emirates | Al Azi, art of performing praise, pride and fortitude poetry | 2017 | 2022 | [01268](https://ich.unesco.org/en/USL/al-azi-art-of-performing-praise-pride-and-fortitude-poetry-01268) |
|  |  | **Overdue first report (not submitted)** |  |  |  |
| N/A | Colombia | Traditional Vallenato music of the Greater Magdalena region | 2015 | 2020 | [01095](https://ich.unesco.org/en/USL/traditional-vallenato-music-of-the-greater-magdalena-region-01095#:~:text=Traditional%20Vallenato%20music%20fuses%20cultural,Sierra%20Nevada%20de%20Santa%20Marta.) |

1. **Second reports**. Of the three second reports expected, Azerbaijan and Mongolia submitted their reports on elements inscribed in 2013 on time. One second report by Kyrgyzstan is overdue for an element inscribed in 2012, and submission of this report is expected in December 2022, for examination by the Committee during its eighteenth session in 2023. This means two second reports were received, which are hereby presented to this session of the Committee in the table below:

| Draft decision | **Submitting****State** | **Element** | **Year of inscription** | **Initially due for cycle** | **File No.** |
| --- | --- | --- | --- | --- | --- |
|  |  | **Second reports** |  |  |  |
| [17.COM 6.a.8](#_DRAFT_DECISION_17.COM_7) | Azerbaijan | Chovqan, a traditional Karabakh horse-riding game in the Republic of Azerbaijan | 2013 | 2022 | [00905](https://ich.unesco.org/en/USL/chovqan-a-traditional-karabakh-horse-riding-game-in-the-republic-of-azerbaijan-00905) |
| [17.COM 6.a.9](#_DRAFT_DECISION_17.COM_8) | Mongolia | Mongolian calligraphy | 2013 | 2022 | [00873](https://ich.unesco.org/en/USL/mongolian-calligraphy-00873) |
|  |  | **Overdue second report (not submitted)** |  |  |  |
| N/A | Kyrgyzstan | Ala-kiyiz and Shyrdak, art of Kyrgyz traditional felt carpets | 2012 | 2021 | [00693](https://ich.unesco.org/en/USL/ala-kiyiz-and-shyrdak-art-of-kyrgyz-traditional-felt-carpets-00693) |

1. **Third reports**. Of the thirteen third reports expected, China, France, Kenya, Latvia, Mali, Mongolia and Viet Nam submitted their reports on elements inscribed in 2009 on time. In the case of Guatemala and Uganda, they also submitted their third reports on elements inscribed in 2013, as the Committee had initially requested a biennial report upon inscription of these elements. This means that thirteen third reports were received, which are hereby presented to this session of the Committee in the table below:

| Draft decision | **Submitting****State** | **Element** | **Year of inscription** | **Initially due for cycle** | **File No.** |
| --- | --- | --- | --- | --- | --- |
|  |  | **Third reports** |  |  |  |
| [17.COM 6.a.10](#_DRAFT_DECISION_17.COM_9) | China | Qiang New Year festival | 2009 | 2022 | [00305](https://ich.unesco.org/en/USL/qiang-new-year-festival-00305) |
| [17.COM 6.a.11](#_DRAFT_DECISION_17.COM_10) | China | Traditional design and practices for building Chinese wooden arch bridges | 2009 | 2022 | [00303](https://ich.unesco.org/en/USL/traditional-design-and-practices-for-building-chinese-wooden-arch-bridges-00303) |
| [17.COM 6.a.12](#_DRAFT_DECISION_17.COM_11) | China | Traditional Li textile techniques: spinning, dyeing, weaving and embroidering | 2009 | 2022 | [00302](https://ich.unesco.org/en/USL/traditional-li-textile-techniques-spinning-dyeing-weaving-and-embroidering-00302) |
| [17.COM 6.a.13](#_DRAFT_DECISION_17.COM_12) | France | Cantu in paghjella, a secular and liturgical oral tradition of Corsica | 2009 | 2022 | [00315](https://ich.unesco.org/en/USL/cantu-in-paghjella-a-secular-and-liturgical-oral-tradition-of-corsica-00315?USL=00315) |
| [17.COM 6.a.14](#_DRAFT_DECISION_17.COM_13) | Guatemala | Nan Pa’ch ceremony | 2013 | 2022 | [00863](https://ich.unesco.org/en/USL/nan-pach-ceremony-00863) |
| [17.COM 6.a.15](#_DRAFT_DECISION_17.COM_14) | Kenya | Traditions and practices associated with the Kayas in the sacred forests of the Mijikenda | 2009 | 2022 | [00313](https://ich.unesco.org/en/USL/traditions-and-practices-associated-with-the-kayas-in-the-sacred-forests-of-the-mijikenda-00313) |
| [17.COM 6.a.16](#_DRAFT_DECISION_17.COM_23) | Latvia | Suiti cultural space | 2009 | 2022 | [00314](https://ich.unesco.org/en/USL/suiti-cultural-space-00314) |
| [17.COM 6.a.17](#_DRAFT_DECISION_17.COM_16) | Mali | Sanké mon, collective fishing rite of the Sanké | 2009 | 2022 | [00289](https://ich.unesco.org/en/USL/sank-mon-collective-fishing-rite-of-the-sank-00289?USL=00289) |
| [17.COM 6.a.18](#_DRAFT_DECISION_17.COM_17) | Mongolia | Mongol Biyelgee, Mongolian traditional folk dance | 2009 | 2022 | [00311](https://ich.unesco.org/en/USL/mongol-biyelgee-mongolian-traditional-folk-dance-00311) |
| [17.COM 6.a.19](#_DRAFT_DECISION_17.COM_18) | Mongolia | Mongol Tuuli, Mongolian epic | 2009 | 2022 | [00310](https://ich.unesco.org/en/USL/mongol-tuuli-mongolian-epic-00310) |
| [17.COM 6.a.20](#_DRAFT_DECISION_17.COM_19) | Mongolia | Traditional music of the Tsuur | 2009 | 2022  | [00312](https://ich.unesco.org/en/USL/traditional-music-of-the-tsuur-00312) |
| [17.COM 6.a.21](#_DRAFT_DECISION_17.COM_20) | Uganda | Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda | 2013 | 2022 | [00904](https://ich.unesco.org/en/USL/empaako-tradition-of-the-batooro-banyoro-batuku-batagwenda-and-banyabindi-of-western-uganda-00904?USL=00904) |
| [17.COM 6.a.22](#_DRAFT_DECISION_17.COM_21) | Viet Nam | Ca trù singing | 2009 | 2022 | [00309](https://ich.unesco.org/en/USL/ca-tr-singing-00309) |

1. **Fourth report**. One fourth report on an element inscribed in 2009 was expected and submitted by Belarus, and is hereby presented to this session of the Committee in the table below:

| Draft decision | **Submitting****State**  | **Element** | **Year of inscription**  | **Initially due for cycle** | **File No.** |
| --- | --- | --- | --- | --- | --- |
|  |  | **Fourth report**  |  |  |  |
| [17.COM 6.a.23](#_DRAFT_DECISION_17.COM_22) | Belarus | Kalyady Tsars (Christmas Tsars)[[3]](#footnote-3) | 2009 | 2022 | [00308](https://ich.unesco.org/en/USL/rite-of-the-kalyady-tsars-christmas-tsars-00308) |

1. **General observations on the reports submitted for examination in 2022**
2. This year marks the ninth ordinary cycle of reports. It is important that the concerns and recommendations raised by the Committee on reports on the same element submitted in previous cycles are taken into account in subsequent cycles. As noted in the previous report of the Committee at its sixteenth session (document [LHE/21/16.COM/7.a](https://ich.unesco.org/doc/src/LHE-21-16.COM-7.a--EN.docx)), three elements in the previous cycle were reported on with a considerable delay. In this cycle, these three elements were reported on again by the deadline of 15 December 2021, but without the State concerned having the possibility to take into account the recommendations made by the Committee on its previous reports.
3. Timely submission of full and up-to-date reports remains essential to allow the Committee to assess the current status of inscribed elements and any possible changes in their social and cultural functions and level of viability, and to observe the impact of global risks to the safeguarding of intangible cultural heritage, such as the COVID-19 pandemic. It also allows the Committee to offer States recommendations and, in turn, provides an opportunity for States to self-assess and re-orient their safeguarding efforts with the participation of the respective communities, groups, individuals and other stakeholders.
4. **Effectiveness of the safeguarding plan**. In this cycle, policy and legal frameworks were enhanced in several States at various levels for heritage safeguarding, and communities, groups and individuals were involved in decision-making processes. Increased possibilities were provided to pass down elements of intangible cultural heritage through all levels of education. Curricula and educational materials were developed, heritage bearers engaged, and teachers trained. Some States made efforts to maintain, renovate and build venues for training and heritage transmission. The role of museums, libraries and archives was mentioned in several reports, especially for the purposes of transmission, awareness-raising, and ensuring the long-term digital preservation of documented materials. The contribution of research to the transmission of elements was also recognized, for example to revitalize ancient repertoires of performing arts. Alongside this, radio, television and social media played an important role in raising public awareness. Celebrations and competitions promoted the practice of elements, and new festivals were established. The tenth anniversary since inscription was also commemorated for some elements.
5. Furthermore, the importance of biological diversity and raw materials was acknowledged for some elements, and the sustainable management of natural resources was sought as part of their safeguarding. Addressing environmental challenges, including the impact of climate change on local livelihoods, was reported as an issue that concerns several elements. Two reports addressed the management of a World Heritage site. In both cases, these are sacred natural sites. According to the reports, the status of World Heritage has contributed to enhancing the administration of sites and strengthening the viability of elements. In a number of cases, cultural tourism has stimulated the development of heritage-based products and services. It has brought revenues to communities, yet with the risk of deteriorating local contexts and traditional settings of elements and reducing the quality and diversity of cultural expressions. Overall, securing livelihoods based on heritage is seen as a crucial task that concerns diverse elements, especially crafts, and increasingly performing arts as well. Entrepreneurship capacities were enhanced, and economic activities were fostered. Moreover, increasing the knowledge of practitioners on intellectual property protection and raising awareness among consumers on the meaning and traditional use of products were identified as tasks for future safeguarding.
6. According to the reports, safeguarding efforts in this cycle mostly relied on national and local governmental budgets, and on input from communities and their organizations. For some elements, community-based fundraising was reported to be part of the traditional management of their heritage. The importance of providing social security and other financial support to practitioners was recognized by several States, although they were confronted with limited resources or a lack of sustained funding. International Assistance from the Intangible Cultural Heritage Fund helped support the safeguarding of several elements, including for engaging communities in documenting their heritage and raising their capacities. In other cases, International Assistance was envisaged as a future source of funding for updated safeguarding plans.
7. COVID-19. In this cycle, the impact of the pandemic was considered in nearly all the reports. Only four reports, received from two States, did not address it. A similar impact of the pandemic was reported compared with the previous cycle. States introduced adjustments to safeguarding plans, activities had to be reduced in terms of their scale or frequency, modified, canceled, or postponed, and some States prioritized unimplemented activities in their updated safeguarding plans. Some activities were carried out in a new virtual format, such as training sessions, workshops, performances and festivals. Online teaching will be continued as part of some updated safeguarding plans; it is deemed to be cost-efficient and is achieving good results. Some States reported reduced audiences for certain elements, while in other cases online modalities broadened audiences, including international ones. During thetime of the pandemic, performances were prepared, special prayers and rituals held, and the theme of the pandemic became integrated into some performances. At the same time, heritage-based incomes were reduced, donations to safeguarding were diminished, and and austerity measures due to financial crisis were experienced. In turn, some States reported that economic support was provided to heritage bearers to cope with the impact of the pandemic.
8. **Community participation**. In this cycle, States mostly reported an increase in the number of practitioners and a broadened scope of community members engaged, including youth. Heritage management commissions were founded after the inscription of the element and working groups for monitoring were set up with the community’s participation. Some States paid particular attention to the social inclusion of vulnerable groups and persons with special needs when carrying out safeguarding activities. Changes in gender roles were also reported. Women became engaged in practices traditionally performed by men, for instance, playing some musical instruments, and men increasingly got involved in the practice of elements traditionally exercised by women, such as textile production. In addition, more women took on leadership responsibilities for some activities. The involvement of both men and women in monitoring was also emphasized. In some reports, gender roles were not particularly addressed. For most of the elements, non-governmental organizations and local associations played a crucial role in safeguarding, assisting individual bearers and practitioners and favoring their recognition, and new partnerships with the public sector were established. Increased support for such organizations was provided to reinforce their activities. However, traditional and customary modes of local management were reported to be weakening for some elements, in response to an increasing role of national and local administrative structures. Moreover, the practice of some elements was largely disseminated beyond bearer communities. This raises concerns of an eventual decontextualization and a feeling of dispossession that may arise among communities with regard to their heritage, and a need to seek a balance and sustain the cultural identities of ethnic groups, or other communities.
9. **Viability and current risks**. Although States mostly reported an enhanced viability of elements, and limited funding was sometimes seen as the only current risk for safeguarding, intergenerational transmission continues to be a challenge. As reported, bearers are often of an advanced age and there is a lack of interest among younger generations. Heritage transmission is shifting from kinship and families to educational institutions. This issue also concerns the learning of local languages, dialects and vocabularies, especially for transmitting knowledge, wisdom and oral traditions. The International Year of Indigenous Languages 2019 and the International Decade of Indigenous Languages 2022–2032 were mentioned as opportunities to revitalize indigenous languages. In this cycle, the revitalization of a national script was also reported, and the importance of language education was recognized. As observed, there is a worrying trend relating to a decreased diversity of expressions, caused by difficulties with apprenticeships and the impact of tourism, festivals and competitions, leading to shortening repertoires or the repetition of certain forms of performance. Additional efforts to sustain diversity were sometimes reported. States also reported the importance of practices associated with relevant elements, such as making traditional costumes and producing musical instruments for performances. This aspect was only reflected in a few updated safeguarding plans, however.
10. In many cases States identified the same risks as in previous periodic reports, and new risks were scarcely addressed in updated safeguarding plans. On the one hand, a gap could occasionally be observed between identified threats and planned safeguarding measures, resulting in a missed opportunity to adjust safeguarding efforts. On the other hand, the scale of threats often covers fundamental social changes, such as industrialization, urbanization, migration and technological development, as well as global environmental changes. They affect traditional settings and modes of transmission and may result in a diminished diversity of expressions of elements, or in a reduced sustainability of practices in their traditional localities. Some States have succeeded in using these processes for safeguarding purposes, for instance by applying technologies for the transmission of traditional knowledge. Regarding repeated reports, less ambitious updated safeguarding plans are developed compared with new nominations and previous reports; this is presumably due to past difficulties encountered in implementing planned measures and existing financial constraints.
11. **Transfer requests**: The future desire to transfer an element from the Urgent Safeguarding List to the Representative List is mentioned in six reports, the majority of which were submitted by the same State Party and mainly concern elements inscribed in 2009. For two of the elements, the objective of the transfer had been set out in a previous safeguarding plan and remains relevant. In its Decision [12.COM 14](https://ich.unesco.org/en/Decisions/12.COM/14) from submitting requests for the transfer of an element from one List to the other or for the removal of an element from a List until clear and specific procedures and criteria had been created. Procedures were discussed as part of the global reflection on the listing mechanisms of the 2003 Convention, and at its ninth session the General Assembly adopted a procedure for transferring an inscribed element from one List to another (Resolution [9.GA 9](https://ich.unesco.org/en/Decisions/9.GA/9)); which resulted in the amendments to the Operational Directives (see paragraphs 20.2, 38.1, 38.2 and 39.2).
12. The new procedure requires that a request to transfer an element from the Urgent Safeguarding List to the Representative List shall be submitted using Form ICH-02 USL to RL, which is attached to the periodic reporting Form ICH-11 (paragraph 20.2 of the Operational Directives). This is one of the new forms that the Secretariat is currently preparing as a follow-up to the completion of the global reflection on the listing mechanisms, to be made available latest by the end of 2022. The idea behind is to ensure that a transfer request is based on a sound reporting to demonstrate the effectiveness of safeguarding actions undertaken to redress viability of elements in question. The timing of the completion of the global reflection means that a transitional plan is needed to facilitate those States Parties who submitted reports on elements inscribed on the Urgent Safeguarding List for examination by the present session of the Committee (2022 cycle) as well as those States Parties who will submit reports for examination, by the deadline of 15 December 2022, by the eighteenth session of the Committee (2023 cycle). The Committee may wish to allow those two categories of States Parties, if they so wish and on an exceptional basis, to submit transfer requests by the deadline of 31 March 2023 for examination by the nineteenth session of the Committee in 2024. States Parties whose reports are due by 15 December 2023 will be able to submit transfer requests normally, using Form ICH-02 USL to RL which is normally linked to the periodic reporting exercise.
13. The Committee may wish to adopt the following overall decision:

DRAFT DECISION 17.COM 6.a

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Articles 7, 29 and 30 of the Convention concerning reports by States Parties and Chapter V of the Operational Directives,
3. Underlining the importance of periodic reporting on the status of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, which serves as a key monitoring tool for the States Parties concerned and for the Committee to assess the viability of elements at risk,
4. Thanks the States Parties that submitted their reports on time, and appreciates the efforts of the States Parties that have submitted their overdue reports;
5. Encourages the States Parties to provide full and up-to-date content in their future reports on elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, and to avoid repeating the content of previous reports, and invites the States Parties to pay particular attention to the clarity of the language used, to ensure that their safeguarding efforts are adequately considered in the respective analysis;
6. Recalls the distinctiveness of sections C.4 and D of reporting Form ICH-11 and further encourages the States Parties to describe, in the relevant section of their future reports, the involvement of the communities, groups and individuals concerned, as well as relevant non-governmental organizations in updating the safeguarding plan;
7. Observes that the recommendations of the Committee provided in its previous decisions on the reports on the inscribed elements were taken into account by some States and reflected in updated safeguarding plans, while they had a limited impact on the safeguarding of elements in other cases, and also encourages the States Parties to consider the recommendations of the Committee, which are generally aimed at ensuring carefully considered activities to safeguard in the inscribed elements concerned;
8. Takes note that six reports mention the explicit wish of the relevant reporting State Party, based on their assessment of the improved viability of the element concerned, to seek a transfer of said element from the Urgent Safeguarding List to the Representative List;
9. Decides, as a transitional measure, that transfer requests, may be submitted by 31 March 2023 using Form ICH-02 USL to RL from:
* States Parties who submitted reports on elements inscribed on the Urgent Safeguarding List for examination by the present session of the Committee (2022 cycle) as well as;
* States Parties who will submit reports on elements inscribed on the Urgent Safeguarding List, for the deadline for 15 December 2022, for examination by the eighteenth session of the Committee (2023 cycle);
1. Recalls that the designations employed in the reports presented by the States Parties do not imply the expression of any opinion whatsoever on the part of the Committee nor UNESCO concerning a) the legal status of any country, territory, city or area, b) the legal status of its authorities or c) the delimitation of its frontiers or boundaries;
2. Decides to submit to the General Assembly at its tenth session a summary of the reports of States Parties on the current status of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding examined during the current session.
3. **1) Assessments of the first reports and draft decisions**

Botswana: ‘Dikopelo folk music of Bakgatla ba Kgafela in Kgatleng District’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64473)*)*

1. Dikopelo folk music involves singing and dancing, conveys messages on cultural practices, social cohesion, beliefs, and other, and is performed by dikopelo groups or choirs, both men and women. Practitioners have particular roles in performance, such as leading songs and choreographic formations. Dikopelo folk music is traditionally performed at the end of the year and beginning of the year, commonly known as the festive season, also as entertainment at communal, governmental and private events, including wedding ceremonies. Dikopelo folk music has been traditionally practiced in Kgatleng District and transmitted from one generation to another through apprenticeship and observation, and it is regarded by Bakgatla ba Kgafela community as part of their way of life and as a unifying factor.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2017, and this is the first report submitted by the State Party on the status of this element.
3. **Effectiveness of the safeguarding plan**. Safeguarding efforts were focused on increasing visibility and raising public awareness on the element through introducing a new mid-year festival, encouraging dikopelo groups to participate in national events, engaging public and private media. This proved to be effective, and as consequence, many tourists from other districts visited Kgatleng District and attended traditional festivals. During the reporting period, trainings were organized for the representatives of dikopelo groups, raising their awareness on the UNESCO 2003 Convention and building capacities on leadership, entrepreneurship and management, as participation in dikopelo groups has become an income generating activity for many practitioners. These trainings were considered, however, of weak effectiveness due to financial limitations that allowed for a relatively small number of admitted participants. Land ownership, identified as a concern in the nomination, was addressed by land authorities, and dikopelo groups are now eligible to apply for and own land. This is reported to be a favorable condition, allowing to enact the element, to develop performance programmes, as well as to generate income through tourism related activities. Safeguarding activities were funded by government, and private sponsorship also contributed to the practice of the element.
4. COVID-19.The pandemic and restricted movement of people across the country affected traditional festivals, and as a result many other safeguarding activities planned for the element could not be fully implemented and were postponed. Despite the challenges, several activities were still able to be carried out, including a number of competitions and workshops. The community continues to attach great importance and meaning to the practice, and the activities which were not able to be implemented due to the pandemic were prioritized in the updated safeguarding plan.
5. **Community participation**. According to the report, the element continues to be transmitted through traditional modes, with elderly practitioners engaging young people, both women and men, including students and out of school youth. Elders and young people are showing great interest in the element, and young people have begun to assume positions of responsibility in their respective groups. Establishment of youth groups was particularly encouraged through competitions aimed at young participants. The scope of practitioners has also increased, engaging adults from diverse professions. Representatives of the Baikopanyi Choirs Association, consisting of sixty groups based in Kgatleng District, as well as the Kgatleng District Intangible Cultural Heritage Committee, community owned Phuthadikobo Museum, government and the Master Practitioner were involved in implementing safeguarding activities. Together with practitioners, businesspersons, educational institutions, traditional leadership and local authorities, they all contributed to updating the safeguarding plan and preparing the periodic report.
6. **Viability and current risks**. As reported, the inscription of the element had a crucial role in improving its viability, raising awareness and drawing attention from media and businesspersons, which has increased the visibility of the element. During the reporting period, the element has attracted new audiences and practitioners, including beyond Kgatleng District and in urban areas, gaining a larger geographical spread. Commercialization was noted as a particular threat that emerged since the inscription, with the private sector providing financial sponsorships and hiring dikopelo groups to perform on monthly or weekly basis. Some practitioners warn that this might have an impact on the environment and cause overpricing, making the performance inaccessible to community members. Therefore, further capacity building on the social and cultural functions of the element was identified as a need. The updated safeguarding plan puts emphasis on capacity building, awareness raising and research. Trainings will be provided to a broadened group of practitioners, including on copyright. Identification of new master practitioners, research and development of educational materials are also planned. Part of activities are intended to be funded by International Assistance from the Intangible Cultural Heritage Fund.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.1

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decision [12.COM 11.a.1](https://ich.unesco.org/en/decisions/12.COM/11.A.1),
3. Expresses its appreciation to Botswana for submitting, on time, its first report on the status of the element ‘Dikopelo folk music of Bakgatla ba Kgafela in Kgatleng District’, inscribed in 2017 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through engaging youth in the practice of the element, building capacities of practitioners, raising the visibility of the element and awareness of the general public within and beyond Kgatleng District, and addressing land ownership concerns to ensure space for the practice of the element;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by carrying out a number of competitions and workshops for its practitioners and prioritizing postponed activities in the updated safeguarding plan;
6. Encourages the State Party to pursue its efforts to build the capacities of the practitioners of the element, to broaden the scope of those benefiting from capacity building, to implement research activities and disseminate results, including through education;
7. Invites the State Party to involve bearers and practitioners of the element, as well as teachers, in developing educational materials, and to address eventual needs of teachers for building their capacity to use the materials to be developed;
8. Further invites the State Party to address the identified risks related to commercialization of the practice, while acknowledging the income generating role of the element for its practitioners, and to consider sustainability aspects when developing tourism;
9. Further encourages the State Party to continue its fundraising efforts and developing synergies among various funding sources;
10. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Colombia and the Bolivarian Republic of Venezuela: ‘Colombian-Venezuelan llano work songs’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=67787) *of Colombia and the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64520) *of* *the Bolivarian Republic of Venezuela)*

1. Colombian-Venezuelan llano work songs emerged from the close human-animal relationship established between local communities or llaneros and their cattle and horses in the region known as Los Llanos, or The Plains, in Colombia and Venezuela. They include milking songs, herding songs, candle songs and domestication songs. These songs have been part of traditional animal husbandry, transmitted through experiential teaching in traditional contexts, such as cattle ranches. The llano work songs value respectful treatment of environment and strengthen local and regional identity and a sense of belonging to the community.
2. The multinational element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2017, and these are the first reports submitted by the States Parties on the status of this element. International Assistance was granted from the Intangible Cultural Heritage Fund to strengthen capacities in the safeguarding of the intangible cultural heritage in Casanare and Arauca departments, Colombia, which also benefited the bearers of the elements in that country. The International Assistance was granted by the Bureau of the thirteenth session of the Committee in October 2018 (Decision [13.COM 3.BUR 4.2](https://ich.unesco.org/en/decisions/13.COM%25203.BUR/4.2)), and the project was implemented between 2019 and 2020.
3. **Effectiveness of the safeguarding plans**. The transmission of the element was enhanced in both countries through meetings of bearers, establishing spaces and routes within ranches for the practice of traditional animal husbandry and of work songs, and strengthening the role of educational institutions. Both countries reported about the importance of awareness-raising, including through festivals and by digital communication. In Colombia, awareness has also been raised through cultural tourism and artistic projects. In Venezuela, exhibitions were organized, participation of bearers in community museums increased, and a special radio show was created, promoting llano work songs nationally. According to both reports, safeguarding activities brought optimal results with favorable impact, and were mostly based on governmental sources and community input. Safeguarding capacities were additionally strengthened in Casanare and Arauca, Colombia, with the support of the International Assistance. Regarding joint actions, in person and virtual encounters between bearers from both Colombia and Venezuela were organized; other joint actions proposed in the safeguarding plans remain to be carried out.
4. COVID-19.Due to the strong impact of the pandemic, safeguarding measures had to be adapted. Virtual teaching was developed, and economic support provided to vulnerable bearers of the element in Colombia. Documentation and research activities had to be diminished, the census of tradition bearers was interrupted, and teaching of llano work songs in elementary schools was paused in Venezuela, however, a Llano Work Songs Virtual Fest was organized in Venezuela in 2020.
5. **Community participation**. In Colombia, children, young people and adults are involved in safeguarding activities led by bearers, local non-governmental organizations, educational institutions, local and national governments. Both men and women contribute to the practice and the monitoring of the element. Community-based organizations and networks have been legally formalized, and a Regional Management Group, comprised of bearers and the representatives of local non-governmental organizations, as well as local and national governments, was established to oversee the implementation of the safeguarding plan; however, as reported, older and more diversified bearers could have been further involved and included in the safeguarding activities. In Venezuela, transmission continues to take place also within families, and different generations, men and women, have participated. Alliances between tradition bearers – llano singers and teachers from community schools and governmental institutions were a vital tool to safeguard the element through giving talks to children and teaching young people to handle the cattle and to incorporate work songs. In both countries, special attention was paid to the inclusion of vulnerable groups in safeguarding processes – such as victims of armed conflict in Colombia, and people with visual and hearing impairment in Venezuela. Both reports, including updated safeguarding plans, were prepared with active participation of communities.
6. **Viability and current risks**. Intergenerational transmission is considered to be at risk in both countries, and a lack of safeguarding capacities was reported. Eventual decontextualization has been reported in Colombia due to the belittled understanding of the social functions and cultural meanings of the elements for its bearers in the context of festivals. Bearers have proposed developing a regional accreditation of practitioners to address the issue. The risks include also economic transformation of the region, industrialization of cattle ranching, expansion of commercial agriculture as well as oil industry, and the impact of climate change, notably in cattle ranching. According to the report of Colombia, shortage of livestock and land available for traditional llano practices affect the safeguarding of the element. In addition to previously defined priorities, the updated safeguarding plan in Colombia includes a strategy for sustainable entrepreneurship and a collaboration among different sectors of the government including culture, education, agriculture, tourism and communication, to be funded mainly by governmental and private resources coming from social responsibility projects of large extractive companies operating in the region. In Venezuela, lack of communication between bearers and institutions has been identified. Mechanization of work and inequality of land distribution have been reported as threats to the viability of the element. The updated safeguarding plan brings additional attention to education, including training of teachers, and to developing a code of ethics for llano work songs. Lack of support from private sector and non-governmental organizations was identified, and eventual funding of International Assistance for implementing future activities is envisaged. Some of the risks and concerns identified at the time of nomination, such as a decline in numbers of primary bearers and the updating of inventories, have not been reported about in either of the reports.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.2

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decision [12.COM 11.a.2](https://ich.unesco.org/en/decisions/12.COM/11.A.2),
3. Expresses its appreciation to Colombia and the Bolivarian Republic of Venezuela for submitting their first reports on the status of the element ‘Colombian-Venezuelan llano work songs’, inscribed in 2017 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the States Parties to safeguard the element, in particular through engaging bearers and educational institutions, and developing awareness-raising incentives, paying attention to inclusivity of safeguarding measures;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by developing virtual solutions for transmission of the element through education and for continuous awareness-raising;
6. Encourages the States Parties to pursue their efforts to support the transmission of the element in its traditional settings and through education, as well as to enhance cooperation between bearers, institutions, and other stakeholders and strengthen their capacities to safeguard the element.
7. Further encourages the States Parties to contextualize the element in the context of awareness-raising activities, and to develop cross-sectorial approaches for addressing the changing environment, the issues of land use and the economic development of communities;
8. Invites Colombia to consider, in dialogue with bearers, potential benefits and risks of establishing the proposed regional accreditation of bearers, and to evaluate the suitable modalities and potential long-term impact of developing sustainable cultural tourism;
9. Also invites the Bolivarian Republic of Venezuela to continue research activities and to advance a participatory and inclusive process for the proposed development of a code of ethics for llano work songs;
10. Invites furthermore the Bolivarian Republic of Venezuela and Colombia to continue the exchange of information and experience among the bearers in both States Parties in order to strengthen the shared identity of communities;
11. Notes also the International Assistance granted in 2018 and its reported contribution to the safeguarding of the element in Colombia, and calls on the States Parties to continue their fundraising efforts including by developing synergies among various funding sources;
12. Requests that the Secretariat inform the States Parties at least nine months prior to the deadline of 15 December 2025 about the required submission of their next reports on the status of this element.

Mauritius: ‘Sega tambour Chagos’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64500)*)*

1. Sega tambour Chagos is a melodious and rhythmic form of music and dance, composed and performed by the community who used to inhabit Chagos Islands but experienced forced displacement. Today it is mostly practiced within mainland Mauritius by both elderly and youth, men and women, transmitted from one generation to another and performed during social and festive occasions, such as wedding ceremonies, family gatherings, festivals. Sega tambour Chagos is sung in Chagossian Creole and has been inspired by the landscape of Chagos Islands. It emanates from hardships of slavery, reflects social relations in the community, and serves as a means for social cohesion and solidarity, providing the Chagossian community a sense of belonging, identity and pride.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2019. As requested by the Committee, this is the first biennial report submitted by the State Party on the status of this element.
3. **Effectiveness of the safeguarding plan**. Safeguarding efforts were focused on transmitting the element to younger generations. Sensitizing youth on the importance of this heritage was carried out, and informal training was given by elderly bearers and practitioners on playing and dancing techniques. Two Tambour Chagos schools were launched for engaging children and youth in practicing the element, and musical instruments have been provided for young practitioners. Governmental funding has been invested in the promotion of Chagossian heritage, national cultural events and festivals served as platforms to raise visibility of Chagossian artists, and some artists have received national awards for their talent and efforts. New positive developments have been observed in gaining awareness, raising interest among youth and continuing transmission. The recognition of the Sega tambour Chagos in the media, both national and private, has been observed, and in particular social media played an important role in building awareness and providing a forum for discussion. According to the report, safeguarding activities are deemed to be effective.
4. COVID-19.The sanitary restrictions during the pandemic have prevented the implementation of several planned safeguarding activities, such as festivals, concerts and workshops. International cooperation and exchange programmes were also put on hold. Nonetheless, educational, research and awareness-raising activities were able to be carried out, and financial support from the Post COVID-19 Action Plan was provided for the safeguarding of the element. Furthermore, the pandemic impacted the preparation of the report and the draft was discussed at an online meeting.
5. **Community participation**. Until recently, there was only one group continuously creating and performing Sega tambour Chagos – ‘Tambour Chagos Group’ composed mostly of elderly, male and female artists. Following awareness and sensitization campaigns, a new group has emerged – ‘Zenerasion Chagossian Group’, consisting of youth, male and female. Elders engaged in training the new generation, and an increasing number of young artists have benefitted from opportunities to perform the element. A dedicated safeguarding Committee was established at the National Heritage Fund to monitor the safeguarding of the element, involving the Nelson Mandela Centre for African Culture Trust Fund, Chagossian Welfare Fund and community members. The Chagos Refugee Group brought together bearers and practitioners. Regular consultative meetings and workshops with the community were organized, involving elders and youth. Women were on the forefront in raising awareness about the element among youth in their home. Community engagement in safeguarding has been ensured, and community representatives have actively participated in planning measures and preparing the report, through consultations and workshops held in their language.
6. **Viability and current risks**. Following the inscription of the element many persons of Chagossian descent have started to show interest in practicing the element, which has gained visibility and become more popular among the Mauritian audience. Government and cultural institutions have also become more involved in its safeguarding, which has provided increased opportunities for practitioners. However, the number of practitioners remains limited, as youth have favored other types of music, and as the report notes that more schools on the element should be opened to attract youth. The possibilities to earn a sustainable livelihood from the element remain an important factor for the engagement of youth in the practice, and for their economic empowerment. The report identifies the unfair use, appropriation of lyrics, distortion, and misuse outside the respective cultural context by artists beyond the Chagossian community as risks for the due recognition of the bearer community and the future transmission of the element. The element lacks copyright protection, and intellectual property rights was identified as a need in the report. This is addressed in the updated safeguarding plan, which envisages working sessions with the Mauritius Society of Authors, along with other safeguarding activities, such as supporting local artists and groups, promoting the element, organizing a yearly Sega Tambour Chagos Competition and advancing training programmes, in particular for youth and children, including around the production of musical instruments.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.3

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decision [14.COM 10.a.3](https://ich.unesco.org/en/decisions/14.COM/10.A.3),
3. Expresses its appreciation to Mauritius for submitting, on time, its first biennial report on the status of the element ‘Sega tambour Chagos’, inscribed in 2019 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through ensuring the participation of the community in the planning and the implementation of safeguarding measures, acknowledging the contribution of bearers, focusing on the transmission of the element to youth and children, and establishing schools and a new Sega tambour Chagos group for that purpose, raising visibility of the element and strengthening its viability;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by adjusting safeguarding activities, providing financial support through the Post COVID-19 Action Plan to safeguard the element, and using online modalities for ensuring community participation in reporting;
6. Encourages the State Party to pursue its efforts to develop formal and informal training, in particular for youth and children, involving elderly bearers in the transmission of the element, to advance research and raise the visibility of the element, including through the media, and to address the identified threats to the viability of the element;
7. Invites the State Party to continue paying particular attention to the significance of the use of Chagossian Creole language to safeguard the element, to ensure its viability and to plan further safeguarding measures;
8. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2023 about the required submission of its second biennial report on the status of this element.

Mongolia: ‘Mongolian traditional practices of worshipping the sacred sites’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64506)*)*

1. Mongolian traditional practices of worshipping the sacred sites have evolved over centuries and feature cultural and religious rituals with roots in shamanism, later enriched by Buddhism. These traditional practices are widespread in all provinces of Mongolia and create a respectful and compassionate relationship between humans, nature, and its spirits to whom sacrifices are brought. During worshipping, local people teach children and youth how to worship sacred sites, and these traditional practices cultivate the idea of protecting nature and wildlife. The frequency of practices of worshipping varies according to tradition, and people of all ages, gender or religion can participate in these rituals.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2017, and this is the first report submitted by the State Party on the status of this element. International Assistance was granted from the Intangible Cultural Heritage Fund to revive forgotten worshipping practices of sacred sites in rural areas in Mongolia. It was granted by the Bureau of the thirteenth session of the Committee in October 2018 (Decision [13.COM 3.BUR 4.4](https://ich.unesco.org/en/decisions/13.COM%25203.BUR/4.4)), and the project was implemented between February 2019 and December 2021. The report also addresses the management of a World Heritage site in Mongolia – ‘Great Burkhan Khaldun Mountain and its surrounding sacred landscape’ inscribed on the World Heritage List by the World Heritage Committee in 2015 (Decision [39 COM 8B.15](https://whc.unesco.org/en/decisions/6365)).
3. **Effectiveness of the safeguarding plan**. A national action plan was developed with a set of measures and activities to revive and safeguard the element at local and national levels. Safeguarding measures implemented included a revision of the legal environment – classifying sacred places as heritage, stipulating a need for governmental permission to undertake archaeological exploration and research on intangible cultural heritage in Mongolia, and bringing Noyon-Uul mountain as well as 12 other sacred sites under state or provincial protection, and to remove existing or new mining licenses in respective areas. Traditional names of sacred places are being restored, A special administration office was established to manage the ‘Great Burkhan Khaldun Mountain and its surrounding sacred landscape’ as a World Heritage site; and a governmental decision was taken to establish Cultural Departments in provinces to improve the implementation of state cultural policy at the local level. Both governmental and non-governmental, as well as private funding was invested in safeguarding. With the support of International Assistance and with the involvement of governmental and non-governmental organizations and communities, a survey of sacred sites, practices and practitioners was conducted, a national information database of sacred sites in Mongolia was created, and guidebooks were published. In addition, public awareness on sacred sites and environmental protection was raised, including among youth, heritage sites were promoted and voluntary participation in rituals increased.
4. COVID-19.Due to the nationwide quarantine, it was difficult to perform state and local performances, and the number of participants in worshiping performances had to be limited.
5. **Community participation**. Local people and practitioners, including monks, as well as activists, experts, researchers, representatives of cultural and educational institutions, non-governmental organizations and local and national governmental authorities in the fields of culture and environmental protection, participated in implementing safeguarding measures, such as documentation, research, training, and promotion. During the reporting period, a shortage of senior practitioners was identified, and a national network of more than 400 trained local cultural workers from cultural centers was established to revive and disseminate the element. According to the report, a national competition on revival and promotion of the element proved to be the most effective way to involve a wide range of local communities, and selected heritage practitioners were awarded. Meetings with practitioners and cultural organizations were held to collect data and information for reporting, to analyze it and to elaborate the updated safeguarding plan; several representatives of non-governmental organizations were involved in preparing the report.
6. **Viability and current risks**. After being threatened with extinction, this tradition has been revived, and as reported, has ability to survive in the future. Urbanization and rural-urban migration, mining operations in large areas of Mongolia, and the negative impact on the environment caused by too many participants in worshipping rituals, are the main current risks identified in the report. These are planned to be addressed by detailed assessment, surveillance, and a dedicated policy. Overgrazing due to overpopulation of domestic animals and climate change are also mentioned as risks. Furthermore, a newly identified risk to standardize the ritual was identified through research, linked to an eventual negative impact of local governmental administration deciding upon conducting worshipping rituals. The updated safeguarding plan envisages continuous exemption from mining licenses in registered sacred sites, as well as further documentation, training and research, including studying historical documents, scriptures and other sources in archives and libraries. These measures are to be funded by state and local budgets and other funding. Furthermore, the safeguarding plan was updated in line with national policy documents. The State Party plans to draft a new law on the safeguarding of intangible cultural heritage, and its long-term development policy addresses the safeguarding of intangible cultural heritage. As reported, a possible transfer of the element to the Representative List of the Intangible Cultural Heritage of Humanity is being prepared for.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.4

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decision [12.COM 11.a.3](https://ich.unesco.org/en/decisions/12.COM/11.A.3),
3. Expresses its appreciation to Mongolia for submitting, on time, its first report on the status of the element ‘Mongolian traditional practices of worshipping the sacred sites’, inscribed in 2017 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through developing legislative and policy measures and administrative structures for safeguarding, addressing both the cultural and environmental aspects of the element, providing training and networking opportunities for practitioners, involving communities in developing and implementing safeguarding measures and reviving the element;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by adjusting the practice of the element to the limited number of participants in worshiping performances;
6. Encourages the State Party to pursue its efforts to document and research the element, train and support practitioners, improve legislative and policy frameworks, including with regard to limiting mining in sacred areas, and ensure participatory safeguarding;
7. Invites the State Party to continue sustaining the transmission of the element and raising awareness about the knowledge and practices associated with it, such as folk beliefs, poetry, song, dance, handicrafts, and others;
8. Further invites the State Party to address newly identified risks for safeguarding, including eventual standardization of conducting worshipping rituals, and to ensure community representation in decisions on the transmission of their respective knowledge and skills;
9. Further encourages the State Party to continue its fundraising efforts and developing synergies among various funding sources;
10. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Morocco: ‘Taskiwin, martial dance of the western High Atlas’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64497)*)*

1. Taskiwin is a martial dance expression practiced by communities in the western High Atlas mountain range in Central Morocco. The dance includes the art of shaking one’s shoulder to the ancient rhythms of tambourines and flutes. With the disappearance of its martial functions, the dance now aims to reinforces cultural, social and identity ties within communities of its practice, and provides sociability for young people. Intrinsically linked to the communities’ way of life – cultural and social, it also connects to language and creates a feeling of belonging to the community and the region, while constituting an essential factor for local and regional development. The dance is traditionally practiced at family or community celebrations, weddings, annual gatherings, festivals, and other social gatherings. Taskiwin is also related to wearing traditional costumes and to the know-how on the traditional crafts for producing objects and tools associated to the dance, such as Tiskt – a richly decorated horn carried on the left shoulder of each dancer.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2017, and this is the first report submitted by the State Party covering the status of the element from 2017 to 2021.
3. **Effectiveness of the safeguarding plan**. Documentation and research were continued, and efforts were made to revitalize the element. Taskiwin groups have performed at diverse dance competitions, celebrations and festivals. As foreseen in the safeguarding plan, several by Taskiwin associations were mobilized to establish the National Taskiwin Federation. This is reported to be a success for further dialogue with communities and implementation of safeguarding measures, as well as for drawing up a legal framework to warrant the viability of the element. The transmission of the element is also being ensured through education, notably through the integration of Taskiwin into curriculums and extracurricular activities. As part of the planned safeguarding activities, the First National Taskiwin Festival was held in 2021. Efforts were made to disseminate the element widely, including through social media. According to the report, safeguarding was carried out with responsibility and was effective, despite limited available funding. While community organizations invested their resources in safeguarding, government funding was mostly aimed at supporting practitioners, community organizations benefitting from assistance, although, as reported, modestly.
4. COVID-19. The restrictions put in place due to the pandemic led to cancellation or non-execution of numerous safeguarding activities. Community gatherings were canceled and exchanges between villages were made limited. Nevertheless, Taskiwin dances were held whenever restrictions were softened and also within families, among neighbors and in local communities. The lack of celebrations, performances, tourists and festivals also let to limited economic benefits for practitioners from the element. Furthermore, the budget for safeguarding was reduced significantly due to the financial crisis caused by the pandemic. The possibilities for safeguarding were thus affected, despite these challenges, the number of practitioners increased during the reporting period.
5. **Community participation**. Taskiwin bearers and youth have participated in safeguarding activities, and new Taskiwin groups were established. These groups have participated in several activities organized in cultural centers and public spaces, amongst others. Training provided to youth through schools also proved to instill interest, in particular amongst young girls. The report highlighted a broad sense of shared responsibility amongst communities to safeguard the element via intergenerational transmission as well as encouraging youth to participate in its practice. The return of inhabitants to villages has also positively influenced and strengthened the state of safeguarding. National government, ministries of culture and education, regional administration and researchers have also been involved in safeguarding activities. Communities and other relevant stakeholders have participated through online modalities to elaborate this report and the updated safeguarding plan. Comprehensive participation of communities in these meetings and consultations were ensured through the use of mother tongue of practitioners.
6. **Viability and current risks**. The inscription of the element has provided a new dynamic for its safeguarding, engaging communities and civil society. International recognition, according to the report, was a starting point for local and regional recognition, a feeling of pride and an enhanced interest from local authorities and other stakeholders. As reported, there is a strong wish to revalorize the dance. The transmission is only partially taking place within families, and hence a strong emphasis is being laid on the role of education and information technologies. According to the report, governmental funding for safeguarding continues to be insufficient. The updated safeguarding plan includes activities that could not be implemented during the reporting period, and the budget for the plan has been prepared based on the limited available resources. The updated safeguarding plan envisages yearly organization of the National Taskiwin Festival by national government, further establishment of clubs of pupils at schools, training of youth to learn the element, a book publication, and continuous inventorying of the practice, including on the emerging Taskiwin groups and on the traditional craft knowledge and skills related to the element.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.5

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decision [12.COM 11.a.4](https://ich.unesco.org/en/decisions/12.COM/11.A.4),
3. Expresses its appreciation to Morocco for submitting, on time, its first report on the status of the element ‘Taskiwin, martial dance of the western High Atlas’, inscribed in 2017 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through supporting the establishment of the National Taskiwin Federation, organizing the first National Taskiwin Festival, engaging educational institutions for raising awareness and interest amongst youth, and supporting practitioners of the element, thereby increasing the number of practitioners;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by continuing to practice the element to the extent possible, prioritizing postponed activities in the updated safeguarding plan, and using online modalities for ensuring community participation in the elaboration of the report and the updated safeguarding plan;
6. Encourages the State Party to pursue its efforts to transmit the element through educational institutions and training activities aimed at youth, to organize the yearly National Festival of Taskiwin, and to document the practice of the element, including the craft knowledge and the associated skills;
7. Invites the State Party to continue paying particular attention to the significance of the use of mother tongue of communities in the safeguarding of the element and in the planning of further safeguarding measures;
8. Further encourages the State Party to continue its fundraising efforts and developing synergies among various funding sources;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Türkiye: ‘Whistled language’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64499)*)*

1. Whistled language, also named Bird Language, has been developing in Türkiye, in the Eastern Black Sea Region, characterized by mountainous terrain and steep slopes. Whistled language is used to communicate across long distances between dispersed settlements, creating a sound with the help of fingers, tongue, teeth, lips and cheeks. It is practiced by persons of all ages and gender in agricultural communities, mostly in Kuşköy village (Bird Village). Whistled language reinforces social cohesion and solidarity among the people living in the region. It is transmitted from generation to generation in the context of parent-child relations through both formal and informal methods and is part of the cultural identity of respective communities.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2017, and this is the first report submitted by the State Party on the status of this element.
3. **Effectiveness of the safeguarding plan**. Safeguarding measures were focused on two major objectives – awareness raising and transmission of the element. State and private media, as well as social media were effective means to provide wide coverage and raise public awareness about the element. Publications, documentary films and a movie were made and disseminated. Increased public attention was brought to the whistled language and the region. The Annual “Whistled Language Festival” attracted a growing number of participants, has become an international event, with increased financial support for its organization. A regional development project related to local traditional architecture and tourism was implemented, contributing to the preservation of spaces for the practice and the promotion of the element. Inventorying of the element was continued, inventory being available online, and a bearer and practitioner of the element was recognized as a Living Human Treasure in the respective national inventory. As reported, safeguarding was efficiently funded, mostly by the government, its support being provided by ministries in the fields of culture, tourism, industry, education and youth, together with local administrations.
4. COVID-19.Due to the pandemic, trainings of whistled language at the Public Education Centre and the ‘Whistled Language Festival’ had to be cancelled, along with other events. Many activities were held online and announced at the national level, which became an occasion to broaden participation beyond the Eastern Black Sea Region.
5. **Community participation**. Transmission of the element through trainings has increased, with broad participation of the younger generation. Public Education Centre trained 99 children in 2018, and every semester approximately 30 children attended whistle language courses in Kuşköy village. It is estimated that most of the local children and youth population have learned whistled language. Women bearers and practitioners have taken an active role in ensuring the viability of the element and use whistled language in some public speeches. Training in whistled language became integrated as a course at the university level, while a lack of trainers is reported as a challenge. Communities, bearers, practitioners, non-governmental organizations, local administrations, intangible cultural heritage boards, representatives of ministries, universities and other bodies have participated in implementing and updating safeguarding measures. As reported, stakeholders were also involved in reporting.
6. **Viability and current risks**. Developments in modern technology and communication, and the increased use of mass media by younger generations continue to threaten the viability of the element. A new threat has also been identified, namely the lack of master trainers, and therefore training master trainers is planned as part of the updated safeguarding measures. According to the report, climate change also constitutes a threat to the element, as heavy rainfalls may cause floods, landslides and damage local settlements. The updated safeguarding plan maintains the two primary objectives of awareness raising and transmission. Media will continue to be actively used, including by addressing media influencers; festivals, competitions and workshops will be organized; dialogue with practitioners of whistled languages in other countries will be enhanced to further support the practicing and transmission. An application is planned to be developed for mobile devices for learning whistled language. Mostly governmental funding is planned for implementing the updated safeguarding measures.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.6

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decision [12.COM 11.a.5](https://ich.unesco.org/en/decisions/12.COM/11.A.5),
3. Expresses its appreciation to Türkiye for submitting, on time, its first report on the status of the element ‘Whistled language’, inscribed in 2017 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through training children and youth, engaging bearers and practitioners in transmitting the element, continuing its inventorying, promoting the element through media, publications and documentaries, raising public awareness, sustaining regional development, and involving diverse sectors and stakeholders in the safeguarding;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by holding online activities and attracting enlarged audiences to the safeguarding of the element;
6. Encourages the State Party to pursue its efforts to transmit the element to younger generations through education, training of trainers for teaching whistled language, supporting practitioners, raising awareness about the element in the general public, and using new technologies for the benefit of intergenerational transmission;
7. Invites the State Party to ensure community participation in envisaging and preparing safeguarding measures intended to transmit the element beyond bearer communities, in order to prevent eventual decontextualization and misappropriation;
8. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

United Arab Emirates: ‘Al Azi, the art of performing praise, pride and fortitude poetry’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64489)*)*

1. Al Azi is an ancient art of reciting poetry, which consists of rhymed verses with quotations from proverbs and addresses pride, praise, victory, courage, generosity, and fortitude. The recital takes place without the support of any musical instruments. It is performed by a group of men, led by the poet, who has a strong resonant voice, and considered as one of the major participants in the performance. Traditionally, band members carried swords, which are now symbolized by bamboo sticks, reflecting unity, solidarity, and closeness. Al Azi is mostly performed at festive occasions and ceremonial events and is considered to strengthen the spirit of harmony and unity among the members of society.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2017, and this is the first report submitted by the State Party on the status of this element.
3. **Effectiveness of the safeguarding plan**. Documentation of the element was continued, publications issued, and exhibitions organized. Media played an important role in promoting the element and attracting wide and varied audiences for performances. It was also disseminated online, on a music streaming platform, thus increasing the demand for Al Azi. Policy of licensing performing arts troupes was adopted, with the intention to regulate the dissemination of these arts and to increase the number of practitioners. Training courses, workshops and seminars were organized in schools, and interpretation tools were developed for teachers and educators to further disseminate and integrate the practice of Al Azi into institutional programmes. This has induced a growing interest of educational institutions in enrolling students in these courses. Intangible cultural heritage curriculum is being developed, and a specialized academy for teaching folk performance arts has been established. Creative young poets have been supported, and financial rewards to folk arts associations were allocated, thus motivating them to attract more young people. As reported, governmental and municipal authorities together with civic organizations have financed safeguarding activities, and positive results have been achieved.
4. COVID-19.Due to the pandemic, performing arts were severely affected, leading to many activities and celebrations of Al Azi troupes being postponed or replaced with online performances. Authorities undertook adaptive measures, and virtual workshops were organized. As reported, there have been evolving themes being addressed by Al Azi, including topics such as the COVID-19 pandemic.
5. **Community participation**. According to the report, many non-governmental organizations, groups and individuals have participated in the safeguarding of the element. An overall increase in the number of practitioners has been observed post inscription. As reported, most of the traditional art troupes are now performing Al Azi alongside other performance arts, with different participating age groups. Specialized artistic troupes have also participated in educational workshops for school students. As reported, young people have become interested in this poetry, and have initiated recitals among themselves in various meetings. Cultural authorities have assumed responsibility for transmitting the element to younger generations. While educational institutions are being coordinated for teaching the element, folklore associations are providing necessary support to performing troupes. A stakeholder workshop was organized to receive recommendations for updating the safeguarding plan. Furthermore, for the report, community participation was ensured through workshops, meetings and a questionnaire to non-governmental organizations.
6. **Viability and current risks**. The inscription of the element became, as reported, a qualitative leap contributing to its dissemination among local communities. Performing Al Azi is part of annual events, heritage festivals and competitions. According to the report, there is a high level of documentation, awareness and practice of the element, including among youth, and no particular current risks were reported. According to the updated safeguarding plan, research and publication will continue, seminars and workshops be held, , dissemination and promotion activities enhanced, and training courses organized in educational institutions and for folk arts troupe members. Abu Dhabi Folklore Society has an ambition to increase the number of Al Azi practitioners to 1000 in the coming period. Governmental and civic organizations’ funding is planned for safeguarding, with the most substantial part of it envisaged for supporting folk arts troupes. As reported, with the strengthened viability of the element, a possibility of the transfer of the element to the Representative List of the Intangible Cultural Heritage of Humanity is foreseen in the future.
7. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.7

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decision [12.COM 11.a.6](https://ich.unesco.org/en/decisions/12.COM/11.A.6),
3. Expresses its appreciation to United Arab Emirates for submitting, on time, its first report on the status of the element ‘Al Azi, the art of performing praise, pride and fortitude poetry’, inscribed in 2017 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through its dissemination and promotion, support for folk art troupes for performing the element, including at annual festivals and other relevant events, providing training possibilities to youth in educational institutions, ensuring participatory safeguarding, and succeeding to increase the number of practitioners;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by using online modalities for performances and workshops, engaging communities remotely in reporting, as well as reflecting the pandemic experiences in the practice of the element;
6. Encourages the State Party to pursue its efforts to sustain the practice of the element by supporting its bearers, providing training opportunities for developing skills of poets and other practitioners, continuing to train youth in educational institutions in cooperation with practitioners, ensuring educational materials for awareness-raising, and continuing research, publication, dissemination and promotion of the element;
7. Invites the State Party to continue taking particular heed so as to avoid the possible negative consequences of safeguarding efforts, such as over-commercialization of the element;
8. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.
9. **2) Assessments of the second reports and draft decisions**

Azerbaijan: ‘Chovqan, a traditional Karabakh horse-riding game in the Republic of Azerbaijan’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=67786)*)*

1. Chovqan is a traditional horse-riding game, played on a flat grassy field by two teams of players, each composed of five or six horsemen. During the game, players seek to drive a ball into the opponent’s goal, with the help of the mallets. Traditional costumes are worn by players and traditional festive music, janghi, reinforces the spirit of the game. The game strengthens the feeling of identity, community spirit, cultural belonging and sense of nomadic culture for its communities, which consist of players, referees, trainers, musicians, horse-breeders and audience. The breed of Karabakh horses is perceived as a crucial component of the game. Knowledge about the game continues to be transmitted within families in rural regions as well as urban areas.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2013. The [first report](https://ich.unesco.org/doc/download.php?versionID=47052) was examined by the Committee in 2018, and this is the second report submitted by the State Party on the status of this element, covering the period between January 2018 and November 2021.
3. **Effectiveness of the safeguarding plan**. As reported, safeguarding measures for reinforcing Chovqan practice and transmission were effective. The number of practitioners has increased, young horse-riders trained, accessibility of spaces and facilities for the game and training secured and the organization of Chovqan competitions reinforced, providing opportunities also for janghi musicians to play. Distribution of seasonal traditional clothes and procuring security equipment for Chovqan players was continued, together with ensuring necessary protection for horses. Better access to horses of Karabakh breeds was provided through contracts with local farmers; however, it being a short-term solution. During the reporting period, Chovqan teams were reinforced and new ones were created. Also, inventory data were enriched, and awareness of people about the element was raised, enhancing the understanding of traditional sports as intangible cultural heritage. National and local authorities were involved in supporting safeguarding measures. Policy consultations were carried out, with the participation of community organizations and other stakeholders. Safeguarding activities were funded mostly by governmental and local allocations, with contributions from community organizations and in-kind community input.
4. Regarding the previous Decision [13.COM 7.b.1](https://ich.unesco.org/en/Decisions/13.COM/7.b.1) of the Committee, in which it invited the State Party to continue participatory monitoring and assessment of safeguarding measures in cooperation with communities concerned, it is reported that the assessment of effectiveness of past safeguarding measures was based on meetings with all the stakeholders involved in the implementation of the safeguarding plan.
5. COVID-19.Due to the sanitary crisis caused by the pandemic, the organization of public events at local and national levels became restricted. Restrictions for collective gatherings limited the number of trainings that were held during the reporting period.According to the report, Chovqan audience decreased considerably, and this heavily impacted the practice of the game. Also, the additional inventorying of Chovqan was severely impacted by the pandemic and was possible only in four regions, instead of eight as initially planned. As reported, integrating Chovqan into extra-curriculum activities of local schools was tested with the involvement of Chovqan trainers; however, it could not kick off as schools were largely closed during the pandemic.
6. **Community participation**. Community organizations were crucial for reaching out to all practitioners, including in distant rural areas. Karabakh Horses’ Amateurs Association and Azerbaijan Equestrian Federation are named in the report as focal points for safeguarding the element, and as two major non-governmental organizations of practitioners, that represent communities and support the viability of the element, including through involving practitioners in training programs. Members of both organizations have actively participated in consultation meetings on safeguarding Chovqan. The safeguarding plan was updated with the participation of communities and their organizations, and the report results from wide consultations and meetings involving all stakeholders.
7. **Viability and current risks**. According to the report, the inscription of Chovqan has impacted positively the practice and the transmission of the game. It is perceived as a symbol of cultural reconnection contributing to the revival of the element. Visibility of the element has been raised, and the younger generation has become more interested in the practice. The number of players, trainers and referees of the game has increased, showing a steadily growing dynamic across different regions of the country. Nevertheless, as reported, the lack of Karabakh horses continues to represent a challenge to safeguard the element. The updated safeguarding plan is grounded on the experiences of implementing former safeguarding measures. Support for transmission and awareness-raising is planned, with an emphasis on youth. Compared with the previous safeguarding plan, where introducing janghi music teaching programs in local music schools was envisaged, less attention is paid in the updated plan to ensure long-term availability of janghi musicians. Governmental funding and support from local authorities and municipalities are envisaged for implementing safeguarding measures.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.8

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [8.COM 7.a.1](https://ich.unesco.org/en/decisions/8.COM/7.A.1) and [13.COM 7.b.1](https://ich.unesco.org/en/Decisions/13.COM/7.b.1);
3. Expresses its appreciation to Azerbaijan for submitting, on time, its second report on the status of the element ‘Chovqan, a traditional Karabakh horse-riding game in the Republic of Azerbaijan’, inscribed in 2013 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through developing opportunities and facilities for practice and transmission of the element, including training programs and competitions, sustaining janghi music playing, favoring participatory monitoring of safeguarding, and succeeding to increase the number of practitioners and to raise awareness, including among youth, about the element and traditional games as intangible cultural heritage;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by implementing safeguarding measures to the extent possible, and further inventorying the element in four regions;
6. Encourages the State Party to pursue its efforts to support the practice and transmission of the element, through developing policy and legal frameworks, sustaining training, holding competitions, raising awareness, in particular among youth, and developing long-term breeding of Karabakh horses as planned in the previous safeguarding plan;
7. Invites the State Party to consider possibilities for engaging broader communities of the element in monitoring its safeguarding, including audience, teachers and craftspeople of crafts associated to the element;
8. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Mongolia: ‘Mongolian calligraphy’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64505)*)*

1. Mongolian calligraphy is a technique of handwriting that demands meticulous learning. It is based on Mongolian script, which is recognized as a national script and taught in educational institutions in Mongolia. The Mongolian calligraphy has been passed down from generation to generation through learning and apprenticeship. Its use has risen over the years for diverse purposes, including in art works, design, publications, urban culture and art therapy. Those actively learning calligraphy are pupils, students, artists, and elders. The Mongolian calligraphy cultivates a sense of pride and national consciousness.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2013. The [first report](https://ich.unesco.org/doc/download.php?versionID=49226) was examined by the Committee in 2018, and this is the second report submitted by the State Party on the status of this element, covering the period between 2018 and 2021.
3. **Effectiveness of the safeguarding plan**. According to the report, the legal environment and policy implementation associated with the element and its practitioners have been improved, and dissemination and promotion activities were organized. Annual calligraphy events were held at the occasion of the Mongolian National Day for Script, and each year Mother Tongue Day serves for promoting the element at educational institutions, from preschool to universities. Formal and non-formal trainings in the capital city and in provinces were held, with particular focus on teachers and pupils. Ninety teachers in Ulaanbaatar were taught Mongolian calligraphy, improving conditions for its further transmission. Furthermore, annual competitions were organized for children and youth, and exhibitions served as a source of inspiration to undertake learning. Research conferences were organized, recognition titles and prizes to calligraphers were given and calligraphy artworks promoted in public spaces and media. Furthermore, tourism products and services related to Mongolian calligraphy have been created. State and international funding was used for safeguarding the element; however, the report lacks clearly identified funding sources for safeguarding activities.
4. Regarding the previous Decision [13.COM 7.b.14](https://ich.unesco.org/en/Decisions/13.COM/7.b.14) of the Committee, in which it invited the State Party to continue developing policies to improve the planning and financing of safeguarding activities, it is reported that in 2020 the Government of Mongolia started a National Program for Mongolian Script III and decided to conduct public affairs in Cyrillic and Mongolian scripts starting from 2025. A wide range of activities and campaigns have been organized throughout the country by national and local government administrations of the provinces to promote learning national script. Moreover, a provision on allocating the state budget annually to strengthen the viability of elements inscribed on the Urgent Safeguarding List was included in the Law on Cultural Heritage Protection in 2021. The law also stipulates the right of intangible cultural heritage bearers to receive financial support, and their respective duties. The adoption of a separate law on intangible cultural heritage safeguarding is also planned.
5. COVID-19.Due to the pandemic, trainings for teachers had to be adjusted, and online and in-person classes to smaller groups were provided. Moreover, online classes were conducted at schools and universities, and teaching Mongolian script on television and through social media was started, aiming to support its usage among pupils and adults.
6. **Community participation**. As reported, the number of practitioners and apprentices has risen. Twenty-two practitioners are registered in a national database, and a total number of 200 active apprentices is estimated. A survey was carried out among civil servants, which showed that 51 percent can correspond on state affairs in both Cyrillic and Mongolian script, and thus can learn Mongolian calligraphy in the future. The involvement of various organizations in the safeguarding of the element has also increased. For instance, local museums have taken active part in dissemination and promotion of the element through their education and training centers. Furthermore, special trainings for disabled people were organized as a form of art therapy. A working group of representatives of governmental institutions, researchers and scholars was created to prepare the report, and meetings with practitioners and representatives of cultural organizations were held to gather data and to elaborate the updated safeguarding plan.
7. **Viability and current risks**. According to the report, after inscription the viability of the element has been enhanced, and public awareness raised. However, as reported, there is still a lack of financial support for research and weak cooperation among stakeholders. Monetary rewards to bearers for their significant contributions have been approved; however, financial support to practitioners is deemed inadequate. The safeguarding plan was updated in line with national policy documents and with an emphasis on preserving and renewing the usage of Mongolian language and script. The plan aims at intensifying research, increasing the transmission of Mongolian calligraphy through training, updating the record of practitioners, and raising public awareness about the element through its promotion. State and local budgets and other funding sources are planned, including for supporting public voluntary events related to the element, and continuous monitoring is envisaged. The State Party is considering a future transfer of the element from the Urgent Safeguarding List to the Representative List, depending on the results of implementing safeguarding activities.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.9

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [8.COM 7.a.9](https://ich.unesco.org/en/decisions/8.COM/7.A.9) and [13.COM 7.b.14](https://ich.unesco.org/en/Decisions/13.COM/7.b.14);
3. Expresses its appreciation to Mongolia for submitting, on time, its second report on the status of the element ‘Mongolian calligraphy’, inscribed in 2013 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts described in the report submitted by Mongolia to safeguard the element, particularly through education and training, advancing research, developing a legal and policy framework for the transmission of the element to enhance the use of Mongolian script, and promoting the element through exhibitions, competitions, in public spaces and through the media;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by adjusting training activities and developing new possibilities for online learning;
6. Encourages the State Party to pursue its efforts to raise awareness and to transmit the element to the general public, with a focus on the education of younger generations and training, to advance documentation and research, and to support initiatives of bearers, practitioners and non-governmental organizations to safeguard the element;
7. Invites the State Party to address the identified risks for safeguarding the element, and to secure sustained public funding for safeguarding activities, and further invites the State Party to ensure broader community representation in the transmission of their respective knowledge and skills;
8. Further encourages the State Party to continue its fundraising efforts and developing synergies among various funding sources, and also invites the State Party to include, in its next report on the status of this element, information on the funding sources for safeguarding activities;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.
10. **3) Assessments of the third reports and draft decisions**

China: ‘Qiang New Year festival’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64507)*)*

1. Qiang New Year festival is a traditional annual event of the Qiang ethnic group. It takes place each year on the first day of the tenth lunar month, and usually lasts three to five days. The festival is called *rrmea jea* in the Qiang language, meaning an auspicious and joyous festival. During the festival the Qiang people reunite with families, hold sacrificial rituals to worship ancestors and gods of heaven, and celebrate the harvest. *Shbi*, a priest who is proficient in scripture chanting, directs the sacrifice to the holy mountain. The festival features folk beliefs, oral traditions, performing arts, traditional handicrafts, social practices and ethical norms of Qiang people. It embodies their notion of time and world view, and the festival is transmitted through a wide participation of communities and apprenticeship.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The [first report](https://ich.unesco.org/doc/download.php?versionID=43929) was examined by the Committee in 2017, and the [second report](https://ich.unesco.org/doc/download.php?versionID=63362) was examined in 2021. This is the third report submitted by the State Party on the status of this element, covering the period between January 2018 and June 2021. This report was submitted without the possibility of taking into account the recommendations made by the Committee in its Decision [16.COM 7.a.10](https://ich.unesco.org/en/Decisions/16.COM/7.a.10) regarding the second report on the element.
3. **Effectiveness of the safeguarding plan**. According to the report, an effective implementation of safeguarding measures led to a gradually restored viability of the element. Inter-generational transmission has been enhanced through apprenticeship and by offering education courses of Qiang culture at primary and secondary schools. *Shbi* training and Qiang language workshops were held, benefiting a total of 1,200 participants. A holistic approach was applied to safeguard intangible and tangible heritage and natural environment of Qiang people through constructing experimental zones, or national cultural and ecological reserves. Traditional villages have been restored and local infrastructure improved, particularly for transmission and practice centers where training programs on the festival and its associated practices are carried out all year round. Entrepreneurship related to performing traditional skills was promoted in connection to tourism development and festival economy, generating income for local communities. Holidays for celebrating the festival were introduced and promoted social inclusion. Documentation and research were advanced, information on the festival was provided online, and publications were issued. As reported, funds to support the safeguarding of the festival were increased, consisting of central and local government funding, along with inputs from communities and associations.
4. **Community participation**. As reported, around 200,000 Qiang people participate at the festival, which is twice as much as estimated in the nomination of the element, and other ethnic groups also take part. *Shbis* hold particular responsibilities for the festival and play a key role in sustaining social relations in the community. During the reporting period, they took apprentices, imparted their skills, and extended the possibilities of apprenticeship beyond respective clans, where the customary rule had restricted transmission to be carried out inside the clan only. Communities were involved in training and promotional activities, and more children and youth learned about the festival. Women were responsible for making traditional Qiang costumes worn for the celebrations and sacrificial objects, and for brewing the wine (*zajiu*) used for the festivities. As reported, cooperation among diverse stakeholders, including governments at all levels, academic institutions, media and non-governmental organizations, has been consolidated, and common celebrations of the festival across the counties inhabited by Qiang people were held. According to the report, a specially established working group coordinated updating the safeguarding plan and preparing the report, with the involvement of community representatives and other stakeholders.
5. **Viability and current risks**. According to the report, the festival has drawn wide attention from community members, resulting in its sustained viability. Its safeguarding continued through localized actions taken to respond to challenges still faced after the 2008 Wenchuan earthquake. Two more villages relocated after the earthquake have taken up the practice of the festival, and altogether 19 villages hold all traditional activities of the festival, which is a slight decrease compared with the nomination of the element. Moreover, as reported, urbanization, migration and changing lifestyles caused by globalization and modernization influence the viability of the element. Transmission of the element to younger generations remain threatened, especially regarding a classical epic chanted in Qiang language. The updated safeguarding plan focuses on inter-generational transmission of the festival, including its associated practices and Qiang language, construction of national Qiang cultural and ecological reserves and strengthening a community-centered cooperative network. Central and local government funds and community resources are planned for implementing safeguarding activities.
6. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.10

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.02](https://ich.unesco.org/en/decisions/4.COM/14.02), [12.COM 8.c.2](https://ich.unesco.org/en/Decisions/12.COM/8.c.2) and [16.COM 7.a.10](https://ich.unesco.org/en/Decisions/16.COM/7.a.10);
3. Expresses its appreciation to China for submitting, on time, its third report on the status of the element ‘Qiang New Year festival’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts described in the report submitted by China to safeguard the element, in particular through supporting its intergenerational transmission, broadening possibilities for apprenticeship and education, raising awareness among younger generations about the element, renewing its viability in a post-disaster situation, restoring traditional villages and securing the functioning of transmission and practice centers, and advancing documentation and research;
5. Invites the State Party to pursue its efforts to enhance the transmission of the element through supporting experienced bearers, practitioners and apprentices to ensure the continuity of transmission, to safeguard traditions associated with the element and sustain Qiang language learning, to maintain local spaces important for the practice of the element, to strengthen cooperation among diverse stakeholders, and to consult with local communities on monitoring, evaluating and adjusting safeguarding activities;
6. Encourages the State Party to support income generating activities in local communities through developing entrepreneurship and sustainable tourism, while respecting cultural and social functions of the element for its communities, and recalls the importance of ensuring that the communities concerned are the primary beneficiaries of such activities and of taking heed of the impact of over-commercialization and potential decontextualization of the element;
7. Notes also of the initiative of the State Party to continue constructing cultural and ecological reserves to safeguard the element, and further encourages the State Party to regularly consult with the Qiang people on the planning and implementation of the initiative;
8. Acknowledges that the element was reported without the possibility of taking into account the recommendations made by the Committee on the previous report on the element, further recalls the importance of regular periodic reporting, and further invites the State Party to follow the four-year reporting cycle for its future reports on the element;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

China: ‘Traditional design and practices for building Chinese wooden arch bridges’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64509)*)*

1. Traditional design and practices for building Chinese wooden arch bridges are mainly characteristic to northeastern Fujian Province and southwestern Zhejiang Province. They feature understanding of structural mechanics, combined with the use of wood, traditional architectural tools, craftsmanship and the core technologies of ‘beam-weaving’ and mortise and tenon joints. Master carpenters lead the practice and work in close cooperation with other craftsmen. Wooden arch bridges are adapted to local topography and function as a means of local transportation and a cultural space for community gatherings, ritual ceremonies, and praying activities. The respective knowledge, skills and customs are regarded as an integral part of local culture and identity, transmitted mainly within families or through apprenticeship.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The [first report](https://ich.unesco.org/doc/download.php?versionID=43955) was examined by the Committee in 2017, and the [second report](https://ich.unesco.org/doc/download.php?versionID=63358) was examined in 2021. This is the third report submitted by the State Party on the status of this element, covering the period between October 2017 and June 2021. This report was submitted without the possibility of taking into account the recommendations made by the Committee in its Decision [16.COM 7.a.8](https://ich.unesco.org/en/Decisions/16.COM/7.a.8) regarding the second report on the element.
3. **Effectiveness of the safeguarding plan**. According to the report, safeguarding efforts were successful and the knowledge and skills of building Chinese wooden arch bridges have been transmitted to a growing number of bearers and practitioners. Thirty-two wooden arch bridges were built and seven repaired during this reporting period, accumulating experiences and generating stable income out of the practice. Furthermore, four new transmission and practice centers have been established. Conservation of the natural environment was carried out, ensuring the sustainable supply of raw wood material. Awareness about the element was raised among local people through online and offline activities, such as exhibitions, lectures, experiential programs held at museums and primary and secondary schools, and publications in media. Documentation and research have been continued, publications issued, and a multimedia database of covered bridges created. A new museum and an exhibition center on covered bridges have also been built, and more than 30 wooden arch bridge models were made for teaching activities. As reported, traditional village protection programs were implemented, legal protection of traditional design and practices was carried out, and preservation plans for 18 protected bridges were drafted. Governments at all levels provided annual funds for safeguarding, along with capital and in-kind inputs from community members. According to the report, the use of funds has become more efficient.
4. **Community participation**. As reported, local communities have become more active, in their efforts to safeguard the element. They continue to maintain boards – voluntary organizations that manage the construction, use and renovation of wooden arch bridges, raise funding, purchase raw material and employ craftsmen. Representative bearers have trained apprentices at training centers. Altogether, the number of master carpenters, carpenters and other craftsmen has risen, and so did the number of construction teams. Women are the main participants in ritual ceremonies and praying activities held on the bridges, and they also actively engage in fund-raising, financial management and wood carving for the construction of bridges. Local associations served as coordinators for collaboration among diverse stakeholders. Community members were involved in updating the safeguarding plan and in preparing the report through providing information, opinions and suggestions to a specially designated working group established by local authorities.
5. **Viability and current risks**. According to the report, the frequency of building Chinese wooden arch bridges has increased, and the capacity to transmit the element has been enhanced. However, risks for transmission remain, such as a relatively small number of young practitioners which threatens the sustainability of inter-generational transmission. The need to conserve natural resources for securing a sustainable supply of timber was also reported as a risk to the element. The updated safeguarding plan is aimed at enhancing transmission and practice of the element, engaging younger generations, conserving natural resources and ensuring supply of raw materials, as well as favoring community-centered cooperation among diverse stakeholders and raising public awareness about the element. It is planned to utilize traditional knowledge and skills to meet modern traffic facilities requirements and also to build wooden arch bridges in a larger geographical range. Implementation of the plan will be based on inputs from community members, complemented by governmental resources.
6. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.11

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.03](https://ich.unesco.org/en/decisions/4.COM/14.03), [12.COM 8.c.3](https://ich.unesco.org/en/Decisions/12.COM/8.c.3) and [16.COM 7.a.8](https://ich.unesco.org/en/Decisions/16.COM/7.a.8);
3. Expresses its appreciation to China for submitting, on time, its third report on the status of the element ‘Traditional design and practices for building Chinese wooden arch bridges’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts described in the report submitted by China to safeguard the element, in particular through enhancing the practice and transmission of the element, strengthening community engagement, supporting an increasing number of bearers, and carrying out documentation, research, and educational and promotional activities, and further takes note of the efforts to safeguard both intangible and tangible aspects of the element, preserve the natural environment and sustain the supply of timber for building wooden arch bridges;
5. Invites the State Party to continue strengthening the transmission of the element in its local context, engaging younger generations and sustaining education and training on the element, supporting experienced bearers, as well as practitioners and apprentices to ensure the continuity of transmission, securing a sustainable supply of timber, preserving built wooden arch bridges and maintaining their functions, and consulting with local communities on monitoring, evaluating and adjusting safeguarding activities;
6. Encourages the State Party, communities and their organizations to continue their local fundraising efforts and developing synergies among various funding sources to ensure long-term sustainability of the element in its local context;
7. Notes also the planned building of wooden arch bridges in a larger geographical range, and further encourages the State Party to safeguard the social and cultural functions of the element and address the potential risk of decontextualization;
8. Acknowledges that the element was reported without the possibility of taking into account the recommendations made by the Committee on the previous report on the element, further recalls the importance of regular periodic reporting, and further invites the State Party to follow the four-year reporting cycle for its future reports on the element;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

China: ‘Traditional Li textile techniques: spinning, dyeing, weaving and embroidering’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64511)*)*

1. The traditional Li textile techniques of spinning, dyeing, weaving and embroidering are characteristic to the Li ethnic group of Hainan Province. Cotton, hemp and other natural fibers are made into clothing, indispensable on major rituals of life and ceremonial occasions, and daily necessities, such as bed sheets and tapestry. These techniques and the rules for using the produced fabric contain traditional knowledge on life, folk beliefs, customs, aesthetic values and ethics, and bear historical and cultural memories of the Li ethnic group. Distinctive features of these techniques are maintained across five major dialect areas of the Li people. Women are the major bearers of these techniques, transmitted through generations and symbolizing the cultural identity and continuity of the Li ethnic group.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The [first report](https://ich.unesco.org/doc/download.php?versionID=41430) was examined by the Committee in 2017, and the [second report](https://ich.unesco.org/doc/download.php?versionID=63360) was examined in 2021. This is the third report submitted by the State Party on the status of this element, covering the period between October 2017 and June 2021. This report was submitted without the possibility of taking into account the recommendations made by the Committee in its Decision [16.COM 7.a.9](https://ich.unesco.org/en/d%C3%A9cisions/16.COM/7.A.9?dec=decisions&ref_decision=16.COM) regarding the second report on the element.
3. **Effectiveness of the safeguarding plan**. During the reporting period, traditional Li textile techniques have been transmitted through training workshops held by communities, at primary and secondary schools, and by online modalities. Facilities for transmission and practice of the element were maintained and further built. Apprenticeship was intensified, and employment generated for local communities, especially women. This has favored stable frequency of the practice and improved the economic and social status of bearers. Documentation and research on Li textile were pursued and publications issued. The element was promoted at festivals and celebrations of the Li ethnic group, at events such as 2020 Hainan World Cultural Week of Li Textile and 2021 Chinese Intangible Cultural Heritage Fashion Show, and through social media, reaching large audiences. Altogether, the visibility of the element has increased, and public awareness has been enhanced. The cultivation and supply of raw material needed for the making of the Li textile was reported to be efficient. As reported, governments at all levels allocated annual funds to transmission activities, complemented by community inputs both capital and in-kind, in particular through cooperatives, and by other investments.
4. **Community participation**. According to the report, the estimated number of bearers is nearly 20,000, or close to double as much as estimated in the previous report, and over a half of them master the use of ancient waist loom. 113 representative bearers have been newly recognized at different levels and became engaged in transmission activities, young and middle-aged bearers have enhanced their capacities, and many young men have joined practitioners. Furthermore, over 10,000 students have acquired knowledge and skills related to traditional Li textile techniques through formal education, and more than 6,000 people have participated in special training workshops. Eleven community-based transmission and practice centers are operating, tertiary and vocational education institutions also provided training opportunities, and apprenticeship in families was also reported to continue. Research institutes, museums and non-governmental organizations played an active role in safeguarding. As reported, communities and other stakeholders were closely involved in updating the safeguarding plan and elaborating the report and cooperated with a working group set up by local authorities.
5. **Viability and current risks**. As reported, the viability of the element has been improved, based on active involvement of bearer communities and collaboration among diverse stakeholders. Furthermore, there is an increasing number of production and sales cooperatives, studios and enterprises established by bearers, thus securing their livelihoods. New Li textile products are being designed, produced and promoted, in response to the needs of contemporary society. However, as reported, lower cost industrial fabrics prevail in daily clothing. Moreover, an imbalance in the practice of traditional Li textile techniques is reported, as there are more bearers with weaving and embroidering skills than those with manual spinning and plant dyeing ones. About 1,000 bearers have full mastery of all the techniques. The transmission of knowledge implied in the traditional patterns and motifs has been threatened by an emphasis put on the decorative function of Li textile, caused by an increased production for sale. The objectives of the updated safeguarding plan are to expand the number of bearers of the element, to favor a balanced transmission of all techniques, in particular to younger generation, to encourage collaborations among diverse stakeholders, to sustain economic and social development of communities, construct cultural and ecological reserves, and to carry out research, publish findings, digitize archives and increase the visibility of the element. The implementation of the plan will be supported by central and local governments and communities concerned, including their cooperatives.
6. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.12

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.04](https://ich.unesco.org/en/decisions/4.COM/14.04), [12.COM 8.c.4](https://ich.unesco.org/en/Decisions/12.COM/8.c.4) and [16.COM 7.a.9](https://ich.unesco.org/en/d%C3%A9cisions/16.COM/7.A.9?dec=decisions&ref_decision=16.COM);
3. Expresses its appreciation to China for submitting, on time, its third report on the status of the element ‘Traditional Li textile techniques: spinning, dyeing, weaving and embroidering’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts described in the report submitted by China to safeguard the element, in particular through securing training and education facilities and workshops, promoting the element and raising its visibility, supporting research and documentation efforts, and favoring economic development of Li communities based on the element;
5. Invites the State Party to continue pursuing its efforts to safeguard the element through favoring a balanced transmission of all the traditional Li textile techniques, providing education and training possibilities and supporting experienced bearers, as well as practitioners and apprentices to ensure the continuity of transmission, sustaining access to raw material needed for the practice of the element, advancing research and documentation, securing long-term preservation and accessibility of produced digital archives, and consulting with local communities on monitoring, evaluating and adjusting safeguarding activities;
6. Encourages the State Party to tackle the tendency to emphasize the decorative function of the element at the expense of the knowledge implied in its patterns and motifs, to raise awareness on the cultural meanings and related customary practices of traditional Li textile products, and to ensure inclusive economic development of Li communities, while taking particular heed of the impact of over-commercialization and potential decontextualization on the safeguarding of the element;
7. Notes also the initiative of the State Party to construct cultural and ecological reserves for the safeguarding of the element, and further encourages the State Party to regularly consult with the Li communities on the planning and implementation of the initiative;
8. Acknowledges that the element was reported without the possibility of taking into account the recommendations made by the Committee on the previous report on the element, recalls the importance of regular periodic reporting, and further invites the State Party to follow the four-year reporting cycle for its future reports on the element;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

France: ‘Cantu in paghjella, a secular and liturgical oral tradition of Corsica’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64493)*)*

1. *Cantu in paghjella* is a male *a cappella* singing tradition, performed in three voices: the main voice *a segonda* that launches singing, a low supporting voice *u bassu* and a high embellishing voice *a terza*. The entirety of *cantu in paghjella* includes repertoire, languages used (Corsican, Sardinian, Latin and Greek), poetry and melodies. Its interpretations, named *versi*, have regional and individual variations. It is traditionally transmitted orally, without notation, through immersion and imitation, and customary contexts for its practice are both profane and liturgical. The community of *cantu in paghjella* consists of practitioners or *paghjellaghji*, managers of associations, experts, inhabitants of Corsica, and Corsicans in diaspora. *Cantu in paghjella* conveys the values of sharing, solidarity, complementarity and respect.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The [first report](https://ich.unesco.org/doc/download.php?versionID=40885) was examined by the Committee in 2016, and the [second report](https://ich.unesco.org/doc/download.php?versionID=47021) was examined in 2018. This is the third report submitted by the State Party on the status of this element, covering the period between 2018 and 2021.
3. **Effectiveness of the safeguarding plan**. The general objective of the safeguarding plan is, from the outset, to support the practice of secular and liturgical *cantu in paghella* of the various versi of paghjelle. The safeguarding plan has been divided into four areas: transmission, research, protection and promotion of the element. The transmission of *cantu in paghjella* was oriented towards adults and school pupils and took place in customary contexts and through training workshops. The number of trained practitioners remains though to be estimated. As reported, the established International Scientific Council could not be convened during this period, and it is planned to convene a new council in the upcoming period. The *Cantu in paghjella* association continued collecting recordings of *cantu in paghjella*. According to the report, a long-term approach to their archives, in accordance with existing legal regulations, remains to be elaborated. The accessibility of older recordings is to be ensured through a sound library, an initiative maintained from the previous safeguarding plan. Also, a new cultural policy has been initiated in 2019 in Corsica, with enhanced support for heritage safeguarding. However, it is noted that the timetable section of the report as well as a part of the section on budget expenditures reflect only the previous period of reporting. As for the present period, the main reported funding sources have been subsidies from the Ministry of Culture and the Corsica local authority.
4. Regarding the previous Decision [13.COM 7.b.4](https://ich.unesco.org/en/Decisions/13.COM/7.b.4) of the Committee, in which it invited the State Party to enhance a positive association between mastering *paghjella* and learning the Corsican language, it is reported that the *Cantu in paghjella* association continued to raise the interest of youth, in parallel with the standardization of Corsican language. Teachers of Corsican language took part in *cantu in paghjella* workshops at schools and appreciated the contribution of *cantu in paghjella* singers to fostering the appreciation of the cultural identity and thelearning of Corsican language. The Committee also invited the State Party to support the community’s interest in exchanging with practitioners of other forms of polyphonic singing in the region, and this remains planned.
5. COVID-19.The impact of the pandemic on the practice of the element has not been reported.
6. **Community participation**. The *Cantu in paghjella* association has been in charge of implementing the safeguarding plan. Since the previous period, it has enlarged its membership to all regions of the practice of *cantu in paghjella*. During the reporting period, some difficulties have been encountered in the internal work of the association which affected the implementation of the safeguarding plan; however, its activity for transmitting the element continued, mainly in the northern part of the island. Trainings in *cantu in paghjella* were held at schools and in cultural centers and churches, relying on the engagement of the community of practitioners and with assistance from other organizations. Nevertheless, as reported, further work is needed to develop a pedagogical approach for enhancing the effectiveness of learning *cantu in paghjella*. Further partnerships are envisaged to enhance the transmission of *cantu in paghjella*, for instance with associations of herders. The University of Corsica and the Museum of Corsica are also engaged in safeguarding. The report has been drafted by the Department of Cultural Affairs of Corsica, and information is missing in the report on how communities were involved in updating the safeguarding plan.
7. **Viability and current risks**. International recognition received after the inscription has raised the visibility of the element, and other advancements in safeguarding were observed. However, as reported also previously, mass tourism development, folklorization and decontextualization, and the use of *cantu in paghjella* for lucrative practices of world music continue to cause threats to the element. As it was stated also in the previous report, there is a lack of a large public event, such as a *cantu in paghjella* festival, that would gather practitioners and apprentices, and such an initiative is envisaged by the *Cantu in paghjella* association. Also, as previously, ensuring continuity of transmission workshops at schools requires permanent employees and spaces for practice, and further cooperation with municipalities is needed. In the updated safeguarding plan it is envisaged to enhance the transmission of *cantu in paghjella* to younger generations through traditional methods and institutional apprenticeship, including through bilingual schools and curricula on traditional music, to develop multi-disciplinary comparative research, to document the element, ensure long-term digital archiving and accessibility, and to promote it, also through a multi-media platform, with attention to the diversity of its repertoire, in order to avoid its impoverishment due to commercial and touristic use. The subsidies of the Ministry of Culture and the Corsica local authority will continue to be the major funding sources.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.13

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.05](https://ich.unesco.org/en/d%C3%A9cisions/4.COM/14.05), [11.COM 9.b.1](https://ich.unesco.org/en/D%C3%A9cisions/11.COM/9.b.1) and [13.COM 7.b.4](https://ich.unesco.org/en/Decisions/13.COM/7.b.4);
3. Expresses its appreciation to France for submitting, on time, its third report on the status of the element ‘Cantu in paghjella, a secular and liturgical oral tradition of Corsica’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the continued efforts undertaken by the State Party to safeguard the element, in particular through supporting the transmission of the element in traditional contexts and through training workshops, involving teachers of Corsican language in the transmission and enhancing synergies with language education, collecting recordings of the element and favoring heritage safeguarding in a renewed cultural policy in Corsica;
5. Encourages the State Party to pursue its efforts to transmit the element, especially to younger generations, to engage educational institutions and teachers of Corsican language in transmission of the element, to develop research, to promote the element, and to support gatherings and exchanges among its practitioners and apprentices and with practitioners of other forms of polyphonic singing in the region;
6. Further encourages the State Party to continue supporting the work of the *Cantu in paghjella* association to ensure the effective implementation of the safeguarding plan, with the active participation of the local communities;
7. Invites the State Party to carry out the initiatives of establishing and maintaining a sound library and a multi-media platform on the element, and to address identified legal aspects of long-term preservation and accessibility of archived material;
8. Recalls the importance of active and wide participation of the communities and groups concerned in updating the safeguarding plan, and further invites the State Party to ensure their full participation in the elaboration of future safeguarding plans and to provide, in its next report on the status of this element, fully up-to-date information on budget expenditures and timetable of implemented safeguarding activities;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Guatemala: ‘Nan Pa’ch ceremony’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64495)*)*

1. The Nan Pa’ch ceremonyis an ancestral tradition of Mayan people to thank Mother Earth for life, strength and harvest. The ceremony represents a syncretism between Mayan cosmogonic elements found in the Popol Vuh, a sacred Mayan-K’iche book according to which corn was important in the creation of the first human beings, and Catholic religion. Grandfathers called *parlamentaros* pronounce prayers in Maya-Mam language during the route of the crosses, and later a dance with *pachitas* or the corncobs of two or three heads dressed by grandmothers is performed. The ceremony is led by elders and accompanied by musicians playing rhythmical music. Traditionally it is transmitted from one generation to another through observation and participation, and it manifests a sustainable life of people in their environment.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2013. As requested by the Committee, the [first report](https://ich.unesco.org/doc/download.php?versionID=36329) was examined in 2015. Upon its examination, the Committee decided that the next report would follow the normal four-year cycle. The [second report](https://ich.unesco.org/doc/download.php?versionID=49231) was examined in 2018. This is the third report submitted by the State Party on the status of this element, covering the period between 2018 and 2021.
3. **Effectiveness of the safeguarding plan**. The transmission of knowledge on the ceremony and ensuring its continuity has been the major objective. The review and update of the inventory of the element initiated in 2021, including the inventory of spaces related to the ceremony, the geo-localisation of crosses from the ceremonial route, and the installation of new altars and crosses. Workshops on the transmission of the element were held, and awareness campaign in media and informative talks aimed at young people and children were carried out by the municipal government. Although the report mentions that safeguarding results are deemed to be satisfactory, there has been little follow-up on safeguarding activities, and no information on their timetable and budget expenditures is provided. The executing agency for safeguarding was the Municipality of San Pedro Sacatepéquez from the department of San Marcos with its own funds. Monthly financial contributions to a group in the community were provided, and there is a commitment to continuously provide funding for the realization of the ceremony. In 2021, the Department of Inventories and Studies of the Technical Directorate of Intangible Cultural Heritage became operational at the Ministry of Culture and Sports. However, change of personnel and fluctuations have made technical accompaniment of safeguarding difficult. A need in further accompaniment has been expressed in the report.
4. Regarding the previous Decision [13.COM 7.b.5](https://ich.unesco.org/en/Decisions/13.COM/7.b.5) of the Committee, in which it invited the State Party to enhance the transmission of the Maya-Mam language, it has been reported that racism and discrimination remains a reason for the weakened use of the Maya-Mam language, which threatens the transmission of knowledge and wisdom related to the Nan Pa’ch ceremony, notably the prayers pronounced by Grandfathers *parlamentaros*. Furthermore, little or no participation of the Ministry of Education in safeguarding the element was reported, affecting the possibilities to teach the language and the ceremony in educational institutions. However, an approval by the Ministry to integrate the Nan Pa’ch ceremony in national curriculum was reported to be underway. With regards to the development of a medium- and long-term safeguarding plan for the element and the establishment of a permanent fund for safeguarding activities, mentioned in the previous Decision [13.COM 7.b.5](https://ich.unesco.org/en/Decisions/13.COM/7.b.5) of the Committee, no information was included in report.
5. COVID-19.As reported,the pandemic has limited the practice of the ceremony for two consecutive years. Social distancing measures were of particular relevance and importance as many bearers are elderly. The pandemic made it difficult also to follow-up on activities that had been implemented in previous years.
6. **Community participation**. According to the report, inventorying Nan Pa’ch ceremony has led to identifying other groups who practice the element and belong to the Maya-Mam ethnic group. As reported, concerns of community groups are not necessarily homogenous, although they share a common interest in safeguarding the ceremony. Several groups introduced variations to the practice, such as a dance with *pachitas* for children, held a week before the usual ceremony. Recently, the Academy of Mayan Languages of Guatemala and the House of Culture of San Pedro Sacatepéquez have provided, among other organizations, support to safeguarding the element. The report has been based on visits to practicing communities, participant observation and interviews with bearers in several municipalities. The Municipality of San Pedro Sacatepéquez provided information on implemented safeguarding activities. There is no updated safeguarding plan included in the report.
7. **Viability and current risks**. As reported, the inscription of the element has served to recognize the culture of community and to value the contribution of its bearers, and the safeguarding actions that the community has undertaken begin to bear their fruits. Intergenerational transmission and participation of all generations has become a reality. The ceremony is carried out in several villages and in the urban area of San Pedro Sacatepéquez. Nevertheless, the age of bearers and lack of mastery of Maya-Mam language make it difficult to transmit the knowledge on the ceremony. Post-war transition is currently being experienced after the internal armed conflict of more than thirty-six years. This, as reported, has dynamized the migration abroad or to the capital city. In addition, difficulties to preserve the sites inherent to the ceremony and lack of funding for the reproduction of educational materials were observed. As reported, it has not been possible to prepare an updated safeguarding plan due to changes in government and technical personnel.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.14

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [8.COM 7.a.5](https://ich.unesco.org/en/decisions/8.COM/7.A.5), [10.COM 6.b.2](https://ich.unesco.org/en/decisions/10.COM/6.B.2) and [13.COM 7.b.5](https://ich.unesco.org/en/Decisions/13.COM/7.b.5);
3. Expresses its appreciation to Guatemala for submitting, on time, its third report on the status of the element ‘Nan Pa’ch ceremony’, inscribed in 2013 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through the support provided by the local municipality to the bearers of the element, raising awareness among children and youth about the element and encouraging their participation in its practice;
5. Further takes note ofthe efforts of community members, organizations and institutions during to the COVID-19 pandemic situation;
6. Reiterates to the State Party the need to pursue efforts to safeguard the element and to provide the needed accompaniment and support to local authorities, communities and groups, notably through sustainable funding for their safeguarding activities;
7. Invites the State Party to address the lack of mastery of Maya-Mam language as a threat for transmitting the knowledge and practice of the element, and to enhance cooperation with the Ministry of Education in view of strengthening language learning and intercultural bilingual education;
8. Recalls the importance of an active and wide participation of the communities and groups concerned in implementing the safeguarding activities and preparing the report, and requests the State Party to ensure their full participation in reporting, and to provide, in its next report on the status of this element, information on budget expenditures and the timetable of implemented safeguarding activities;
9. Further recalls that the updating of the safeguarding plan is critical for the viability of elements in need of urgent safeguarding and regrets that no information was provided in this regard;
10. Further requests the State Party to provide, in its next report on the status of this element, detailed information on the updating of the safeguarding plan, including information on budget estimates and timetable for the implementation of future activities, while also ensuring the active participation of the communities and groups concerned in the update of the plan;
11. Encourages the State Party to continue its fundraising efforts and developing synergies among various funding sources, and to consider the International Assistance by the Intangible Cultural Heritage Fund as a possible source of funding for the development and implementation of the safeguarding plan for the element;
12. Also requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Kenya: ‘Traditions and practices associated with the Kayas in the sacred forests of the Mijikenda’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64492)*)*

1. The Kayas are fortified settlements inhabited by nine distinct Mijikenda communities who speak closely related Bantu languages. The sacred forests are resting places of the ancestors. Cleansing and prayer ceremonies (*matambiko*) and rituals are held in the Kayas to invoke blessings and to give thanks for harvests. Myths and beliefs are related to the sacredness of these forests. The sacred forests are important resources for medicinal plants and biodiversity, and the associated traditional practices bond communities for a peaceful coexistence with nature and the ecosystem. Sacred groves have cultural, social, religious, environmental and economic values for communities, and the transmission of associated traditions and practices enhances their sense of identity and continuity.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The Committee examined the [first periodic report](https://ich.unesco.org/doc/download.php?versionID=33087) on the status of this element in 2014, and the [second periodic report](https://ich.unesco.org/doc/download.php?versionID=49215) was examined in 2018. This is the third report submitted by the State Party, covering the period between December 2017 and November 2021. The report also refers to the management of the Sacred Mijikenda Kaya Forests World Heritage site in Kenya, inscribed on the World Heritage List by the World Heritage Committee in 2008 (Decision [32 COM 8B.50](https://whc.unesco.org/en/decisions/4265)).
3. **Effectiveness of the safeguarding plan**. During the reporting period, transmission to younger generations has been embraced, with students participating in dedicated activities, and teachers trained on Kaya traditions to further educate youth. According to the report, a programme for biannually assessing and materially rewarding safeguarding efforts proved to be an effective measure. In collaboration with national authorities involved in the management of the Kaya forests, nearly all the Kayas have established tree nurseries and carried out tree-planting exercises to sustain the sacred forests. Local guards were also hired, involving youth, to oversee the Kaya forests and to protect them from illegal activities, such as charcoal burning, grazing of domestic animals and tree harvesting. Synergies were developed among diverse stakeholders and funding sources, including governmental institutions, international funders, and community, non-governmental and private organizations. However, as reported, limited human and funding resources hindered the implementation of safeguarding activities, and improved results could be achieved if communities were more involved in identifying funding activities. In particular, the report noted a need to build the project management capacities of the community, namely in relation to bookkeeping.
4. In the Committee’s previous Decision [13.COM 7.b.6](https://ich.unesco.org/en/Decisions/13.COM/7.b.6), the State Party was encouraged to enact relevant legislative measures and invited to continue community consultation mechanisms and to seek measures to respond to community’s financial needs. In this regard, the report notes that capacities were strengthened on the Protection of Traditional Knowledge and Traditional Cultural Expressions Act and income generating activities were carried out, namely related to herbal medicine, bee keeping, tree nurseries, animal and poultry rearing, butterfly rearing, bead making, pottery, brick making and fish farming, among others. These activities contributed to supporting the livelihoods of practitioners and the safeguarding of the element. A Council of Elders oversaw the implementation of the safeguarding plan.
5. COVID-19.Due to the pandemic, restrictions on gatherings affected the enactment of certain rituals and ceremonies related to the Kayas, reducing their frequency. However, rituals and gatherings were resumed once the restrictions were lifted. Notably, special prayers and rituals were conducted during the pandemic by the community, and awareness was raised on the use of traditional foods and medicines to treat certain COVID-19 related symptoms. A workshop on ‘safeguarding culture during times of pandemic’ was also organized, further heightening understanding of the roles of intangible cultural heritage in the context of COVID-19.
6. **Community participation**. As reported, community participation has been foregrounded in all safeguarding activities. The Kaya elders ensured the continued enactment of cleansing and prayer ceremonies and made sacred groves more accessible to all people, including men, women and youth. Weekly meetings of elders in various Kayas monitored safeguarding efforts, and inter-community visits and dialogues were held among elders. More women are taking up leadership responsibilities for some activities in the Kayas. This has resulted in an increase in the number of practitioners and enhanced the viability of the element. The Kaya elders strengthened public awareness of the element, including through the media and through workshops on peace building, which built awareness of the values and benefits of the traditions associated with the Kaya. Conflicts within communities on the management of the Kayas were mitigated and resolved through Mijikenda traditional conflict resolution systems. A series of consultative meetings with representatives of the nine major Mijikenda communities was organized to prepare the report; however, the report lacks more specific information on the involvement of communities in updating the safeguarding plan.
7. **Viability and current risks**. The inscription of the element on the Urgent Safeguarding List, as well as part of the Kayas on the World Heritage List, has contributed to strengthening the viability of the element. However, certain risks remain. While particularly sacred places are protected from unauthorized visitors, some sacred groves outside the main Kayas are being allocated for private development. Moreover, there is a lack of preparedness in the event of disasters, such as bushfires during the drought season. The authority of the Kaya elders is undermined by the increasing role of modern administrative structures at county and national level. The report notes that the effects of climate change has also adversely affected some income generating projects, such as bee keeping. The updated safeguarding plan corresponds to the safeguarding objectives and includes proposals to open up the Kayas for more visitors, while respecting customary access. Further fundraising is envisaged.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.15

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.06](https://ich.unesco.org/en/decisions/4.COM/14.06), [9.COM 5.b.2](https://ich.unesco.org/en/decisions/9.COM/5.B.2) and [13.COM 7.b.6](https://ich.unesco.org/en/Decisions/13.COM/7.b.6);
3. Expresses its appreciation to Kenya for submitting, on time, its third report on the status of the element ‘Traditions and practices associated with the Kayas in the sacred forests of the Mijikenda’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through strengthening the role of the Kaya elders, holding inter-community dialogues, engaging youth in safeguarding the element, carrying out educational and awareness-raising activities, sustaining the ecosystem of the sacred forests, supporting income-generating activities, and increasing the number of practitioners to enhance the viability of the element;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic, by adjusting the conduct of traditional rituals and ceremonies to a reduced frequency, and holding a workshop on safeguarding culture during times of pandemic;
6. Encourages the State Party to pursue its efforts to support the transmission of the element in collaboration with its bearers, to strengthen synergies among institutions and organizations involved in safeguarding, to engage educational institutions, and to secure environmental sustainability of the sacred forests of the Mijikenda and economic and social sustainability of Mijikenda communities;
7. Invites the State Party to monitor the planned increase in the number of visitors to the Kayas, while seeking to maintain a balance between awareness-raising efforts and ensuring respect for customary access to the Kayas, and to address potential associated risks for safeguarding, such as the need for greater preparedness in the event of disasters;
8. Further encourages the State Party to continue its fundraising efforts and develop synergies among various funding sources, to actively involve community representatives in decision making on funding objectives and activities, and to respond to the identified community needs to build their project implementation capacities;
9. Recalls the importance of ensuring the active and wide participation of the communities and groups concerned in updating the safeguarding plan, and also encourages the State Party to ensure their full participation in the elaboration of future safeguarding plans and to provide, in its next report on the status of this element, an up-to-date executive summary of the report;
10. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Latvia: ‘Suiti cultural space’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64652)*)*

1. The Suiti are a small Catholic community living in the areas of Alsunga, Gudenieki and Jūrkalne, in the Protestant (Lutheran) western part of Latvia that borders the Baltic Sea. Alongside its cultural identity function, the Suiti cultural space has a significant social function in promoting a link between different generations, a sense of responsibility, and respect towards the knowledge and experience of the older generation in inheriting cultural traditions. The Suiti cultural space is characterized by a number of distinct features, including traditional drone singing, festivals, folk songs and dances, traditional instruments and costumes, the Suiti dialect, wedding traditions and local cuisine. The links between different generations are strengthened by ethnographic ensembles and folklore groups.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The [first report](https://ich.unesco.org/doc/download.php?versionID=33108) was examined by the Committee in 2014. Upon its examination, the Committee decided that the next report would follow the normal four-year cycle. The [second report](https://ich.unesco.org/doc/download.php?versionID=47072) was therefore examined in 2018. This is the third report submitted by the State Party on the status of this element, covering the period from October 2017 to October 2021.
3. **Effectiveness of the safeguarding plan**. Throughout the reporting period, the most successful safeguarding measures were activities related to research and documentation, the practice and transmission of Suiti culture, tourism and entrepreneurship development and promoting recognizability of the community via digital platforms. Examples of the abovementioned activities include the establishment of the Alsunga Tourism Information and Historical Heritage Centre, the integration of Suiti cultural heritage in selected schools, the introduction of a weekly Suiti market promoting artisanal production and crafts; the implementation of the project ‘Suitu jauniesi var!’ [Suiti Youth Can!] by the association Suiti Cultural Heritage, investments in the cultural and natural heritage infrastructure, and the creation of a website for the Ethnic Culture Centre Suiti. Furthermore, the ensembles Suitu vīri (‘Suiti men’) and Suitu dūdenieki (‘Suiti bagpipers’) have been created and master classes have been organized to improve knowledge and skills in playing bagpipes. The community has actively sought opportunities to restore traditions that were discontinued and, in addition to playing bagpipes, the skills of playing kokle (traditional string instrument), weaving, making traditional costumes and wedding traditions are also being strengthened. Safeguarding activities were funded mostly by state and local governments, with contributions from European Union agencies and Suiti community organizations.
4. In its previous Decision [13.COM 7.b.8](https://ich.unesco.org/en/Decisions/13.COM/7.b.8), the Committee encouraged the State Party to give the community a central role in safeguarding initiatives, enhance research and documentation, develop entrepreneurship, and diversify fundraising channels. The State Party reports that it followed and supported most of these recommendations. Based on the plans of Suiti community organizations and discussions with them in October 2021, the State Party developed an Updated Plan for the Safeguarding of the Suiti Cultural Space for the period from 2021 to 2024. Research and documentation activities have been enhanced, and funding channels for safeguarding work diversified. Although dominated by state funds, they now include contributions from the European Commission, local governments and self-funding by the community. Nonetheless, the report acknowledges that more effort is required to support entrepreneurship in the community, and more broadly, to safeguard and develop the Suiti cultural space.
5. COVID-19.Due to the sanitary crisis caused by the pandemic, public events were either postponed, moved on-line or cancelled. Restrictions on collective gatherings limited the work of amateur art groups and collectives practicing folklore, music, and handicrafts. Despite this, the report notes that the number of participants in such collectives remained broadly stable, and in some cases, was increasing before the outbreak of the pandemic in 2020. The approval of the updated safeguarding plan was delayed and is currently under review by the government.
6. **Community participation**. The current safeguarding plan is based on a memorandum of cooperation signed in 2021 between fourteen parties, including the State Party and a wide range of Suiti community organizations. Community organizations are setting up initiatives aimed at preserving the Suiti dialect, organizing summer schools for youth and research expeditions to historical sites, among others. A cross-border cooperation project with the Suiti and Livonian communities in Latvia and the Seto and Kihnu Island communities in Estonia (2017-2020), which aimed at developing entrepreneurship for local tourism, was particularly successful in attracting large numbers of visitors to single-day cafes at local Suiti households.
7. A letter was received by the Secretariat in November 2021 from segments of the Suiti community on the impact of the administrative territorial reform implemented in 2021 (as reported to the sixteenth session of the Committee; see document [LHE/21/16.COM/11 Rev.](https://ich.unesco.org/doc/src/LHE-21-16.COM-11-Rev_EN.docx)). In response, the national authorities of Latvia provided in June 2022 information on the legal framework existing since 2016 to safeguard the living heritage in Latvia as well as the new Cultural Policy Guidelines covering the period 2022 to 2027 and a specific activity plan for safeguarding of Suiti cultural space (the latter based on the safeguarding plan developed by the Suiti community itself). The above-mentioned correspondence is reported to the present session of the Committee under Item 8 ‘Follow-up on elements inscribed on the Lists of the Convention’ of the provisional agenda (see document [LHE/22/17.COM/8](https://ich.unesco.org/doc/src/LHE-22-17.COM-8-EN.docx)).
8. **Viability and current risks**. Three broad challenges to the viability of Suiti cultural space have been raised in the report. First, as noted in previous reports, the decreasing Suiti population remains an issue, and representatives of the community have highlighted the need to promote a sense of belonging in the younger generation and safeguard the Suiti dialect. Second, financial support for short-term projects remains insufficient. Third, administrative territorial reforms implemented by the State in 2021 are of concern to segments of the Suiti population, and were previously brought to the attention of the Committee (see Decision [16.COM 11](https://ich.unesco.org/en/Decisions/16.COM/11)). The State Party’s report acknowledges these concerns, and notes that in addition to its updated safeguarding plan, municipalities with Suiti populations are planning specific local government support and budget allocations for Suiti community organizations, among other safeguarding measures.
9. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.16

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.07](https://ich.unesco.org/en/Decisions/4.COM/14.07), [9.COM 5.b.3](https://ich.unesco.org/en/Decisions/9.COM/5.b.3), [13.COM 7.b.8](https://ich.unesco.org/en/Decisions/13.COM/7.b.8);
3. Expresses its thanks to Latvia for submitting, on time, its third report on the status of the element ‘Suiti cultural space’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the continued efforts undertaken by Latvia to safeguard the element and, in particular, to support safeguarding efforts via digital platforms;
5. Invites the State Party to continue giving the Suiti community and its associations a central role in planning and implementing the safeguarding initiatives;
6. Encourages the State Party to continue developing entrepreneurship and creative industries, bearing in mind the possible negative impacts that over-commercialization could have on the social and cultural functions and meanings of the element;
7. Further takes note of the concerns raised by segments of the Suiti community on the impact of the administrative territorial reform implemented in 2021 and the response given by the national authorities;
8. Further invites the State Party to implement planned and additional safeguarding measures at the state and local levels to ensure the viability of the Suiti culture and its transmission, particularly with regards to education, financial support, and socio-economic development;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Mali: ‘Sanké mon, collective fishing rite of the Sanké’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64490)*)*

1. Sanké mon is a ritual of collective fishing in Sanké pond and a celebratory event with popular festivities that take place in the town of San, commemorating ifs foundation and history. Sanké mon is held annually on the second Thursday of the seventh lunar month. Based on community customs, sacrifices are made to the spirits of the water, asking for good fishing and for the safety and soundness of its participants, and a good rainy season is asked to the spirits in the Santoro sacred forest. Diverse communities, including diaspora, meet at the occasion of Sanké mon. It serves to strengthen social cohesion in San and is traditionally transmitted in families and communities by participation and observation.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The [first periodic report](https://ich.unesco.org/doc/download.php?versionID=33104) was examined by the Committee in 2014, and the [second periodic report](https://ich.unesco.org/doc/download.php?versionID=49217) was examined in 2018. This is the third report submitted by the State Party on the status of this element, covering the period between December 2017 and November 2021.
3. **Effectiveness of the safeguarding plan**. During the reporting period, Sanké mon was organized, awareness raising was carried out with a particular focus on youth, including through radio programmes in local languages, and the values and history of Sanké mon were presented at educational institutions. Local people documented the element, and communities validated the research results. Craftspeople, including women, also actively contributed to safeguarding the element. These activities were in continuity with the type of activities carried out during the previous reporting period and were deemed to have contributed to disseminating information about the element, strengthening knowledge about it, sensitizing youth towards its values, and favoring the engagement of communities in the practice of Sanké mon. As reported, the Ministry of Culture and its institutions financially and technically support Sanké mon in collaboration with local administrative and customary authorities, and the safeguarding of the element is part of municipal funding for development; however, the report lacks clear information on the specific funding sources for safeguarding activities.
4. Regarding the previous Decision [13.COM 7.b.9](https://ich.unesco.org/en/Decisions/13.COM/7.b.9) of the Committee, in which it invited the State Party to continue to address the threats caused by urbanization for the maintenance of the traditional spaces for the rite, the report explains that the spaces associated to the element are well preserved. The updated safeguarding plan also includes information on the intention to demarcate the Sanké pond. Concerning the Committee’s invitation to monitor the impact of tourism on the viability of the element, it is reported that cultural tourism continues to play a role in generating income for communities; however, further information on the potential unintended effects of tourism on the safeguarding of the element are not addressed.
5. COVID-19.The sanitary situation and social and security crisis caused by the COVID-19 pandemic had a negative impact on celebrating Sanké mon and implementing the safeguarding plan. In order to adapt to the pandemic situation, face masks were distributed and on-site hand washing facilities provided during organized activities. Nevertheless, many activities could not be carried out and have therefore been maintained in the updated safeguarding plan.
6. **Community participation**. As reported, founding families play an important role in the celebration of Sanké mon as they announce the date and order to the start of festive activities. Customary chiefs together with local heritage commissions and administrative authorities at various levels were involved in initiating, organizing and implementing safeguarding activities. Community associations have promoted the element, strengthened community engagement and attracted the attention of youth. Young people were involved in surveilling the pond against clandestine fishing as well as at other associated sites. Compared to the previous reporting, the modes of participation have remained the same. As reported, the effectiveness of safeguarding activities was evaluated and measures adjusted through a participatory monitoring process. Communities and their associations agreed on the safeguarding activities, and were involved in preparing the present report by providing information, while national and regional governmental administrations updated information on the risks and viability of the element.
7. **Viability and current risks**. According to the report, the viability of the element is ensured through communal and individual engagement in its safeguarding. The lack of water caused by climate change and by the lack of rain has been mitigated by having constructed a dam and by introducing a pumping system to fill up the pond. It is also stocked with fish prior to Sanké mon, with the support of the local municipality and in cooperation with other organizations and institutions. The updated safeguarding plans includes activities on awareness-raising, education, management of water resources and cultural tourism, among others. Government funding is mostly foreseen for safeguarding activities, with an important increase, while a part of the activities are intended to be funded through the International Assistance mechanism of the Intangible Cultural Heritage Fund.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.17

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.08](https://ich.unesco.org/en/decisions/4.COM/14.08), [9.COM 5.b.4](https://ich.unesco.org/en/Decisions/9.COM/5.b.4) and [13.COM 7.b.9](https://ich.unesco.org/en/Decisions/13.COM/7.b.9);
3. Expresses its appreciation to Mali for submitting, on time, its third report on the status of the element ‘Sanké mon, collective fishing rite of the Sanké’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through ensuring a participatory safeguarding process, favoring synergies among governmental and customary authorities and community associations, engaging youth in safeguarding the element, implementing educational and awareness-raising activities, including in local languages, and securing water resources for the practice of the element;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by introducing respective sanitary measures during organized activities, and maintaining cancelled activities as part of the updated safeguarding plan;
6. Encourages the State Party to pursue its efforts to safeguard the element by providing support to communities and ensuring their engagement with safeguarding measures;
7. Invites the State Party to monitor the effectiveness of the safeguarding measures for strengthening the viability of the element, and to include, in its next report on the status of this element, information on the progress made with their implementation and on the specific funding sources involved;
8. Further encourages the State Party to continue its fundraising efforts and develop synergies among various funding sources;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Mongolia: ‘Mongol Biyelgee, Mongolian traditional folk dance’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64502)*)*

1. Mongol Biyelgee, Mongolian traditional folk dance is a performance of movements improvised in association with playing musical instruments including *ikhel*, *tovshuur*, *tsuur*, and *yatga*. It is practiced among the people of Khovd, Uvs and Bayan-Ulgii provinces in western Mongolia at festive events of family and community and as part of rituals associated with nomadic lifestyle. It expresses the distinctiveness of ethnic groups through variations of the dance and traditional costumes and accessories worn. Transmitted through generations, Mongol Biyelgee features knowledge about the universe, customs and religion of communities concerned.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The [first report](https://ich.unesco.org/doc/download.php?versionID=33092) was examined by the Committee in 2014, and the [second report](https://ich.unesco.org/doc/download.php?versionID=47036) was examined in 2018. This is the third report submitted by the State Party on the status of this element, covering the period between 2018 and 2021. International Assistance was granted from the Intangible Cultural Heritage Fund at the sixteenth session of the Committee in December 2021 (Decision [16.COM 8.d](https://ich.unesco.org/en/Decisions/16.COM/8.d.)), to sustain and transmit Mongol Biyelgee, and the implementation of the project is forthcoming.
3. **Effectiveness of the safeguarding plan**. Research was carried out, assessing the present condition of the element and contributing to safeguarding plans, publications were issued, and documentaries and television programs produced and broadcasted on the dance and on playing *ikhel* musical instrument. For instance, the manner, style and form of the movements and musical melody (*tatlaga*) of the element among Bayad, Dorvod and Khoton ethnic groups in Uvs province were documented. Festivals and competitions were organized, also online, which contributed to enriched skills and repertoire of practitioners and apprentices, and as reported, raised public awareness. An allocation of the annual state budget to strengthen the viability of elements inscribed on the Urgent Safeguarding List was included in 2021 in the Law on Cultural Heritage Protection. The law also stipulates the right of intangible cultural heritage bearers to receive financial support, and their respective duties, and governmental authority to commission conducting research on intangible cultural heritage in the territory of Mongolia. The adoption of a separate law on intangible cultural heritage safeguarding is also planned. Although the provision of governmental and provincial support is reported, the report lacks clearly identified funding sources for safeguarding activities.
4. Regarding the previous Decision [13.COM 7.b.12](https://ich.unesco.org/en/Decisions/13.COM/7.b.12) of the Committee, in which it invited the State Party to support education on the element, it is reported that training activities were expanded in local areas and in the capital city Ulaanbaatar, as well as online. Mongolian traditional dance classes were taught at university level, and non-governmental organizations and local cultural organizations, schools and kindergartens held non-formal trainings. Practitioners taught dance, customs, rituals, games, and playing musical instruments, reaching wide audiences.
5. COVID-19.Due to the pandemic, research on the element in its local areas was interrupted, and assessment of its current state was affected. Furthermore, the scale of safeguarding activities had to be reduced and they did not reach large audiences as planned.
6. **Community participation**. As reported, researchers, scholars, practitioners, associations and non-governmental organizations, along with national and local governmental administrations played a vital role in safeguarding and promoting the element, and cooperation among them has been developed. The number of practitioners and apprentices has increased, their social status and reputation enhanced, and the most talented practitioner awarded. The national database on the element and its practitioners was regularly updated, and as of 2020, there were 396 practitioners registered, which is a slight increase compared with 2017 when 338 practitioners were registered. However, as reported, very few of them are practicing the traditional way of performing Mongol Biyelgee. According to the report, interest and initiative to learn the Mongolian traditional folk dance have increased among younger generations. The performances of the element attracted local audiences, domestic and foreign tourists, and public support was increasing. The updated safeguarding plan and report were developed by a working group consisting of government officials, practitioners, researchers and scholars, and were based on collecting information and holding preparatory meetings.
7. **Viability and current risks**. As observed in the report, the viability and significance of the element in the present society have been enhanced after inscription, and the element is no longer in danger of extinction. Nevertheless, risks to its safeguarding have remained largely the same as identified in the previous report. The element still faces aging of practitioners, disruption of traditional apprenticeship due to migration and attraction of younger generations to foreign cultures due to rapid globalization. The impact of commercialization is also reported. There is a tendency to practice the element as a form of entertainment to attract tourists, which leads to misinterpretation of its meaning and assimilation and standardization of its characteristics. As reported, it is demanding to strengthen the element in its traditional setting alongside on-stage promotion and innovation. Preparing for its transfer from the Urgent Safeguarding List to the Representative List was among the objectives during this reporting period, and it remains part of the updated safeguarding plan. The plan is reported to be in line with national policy documents, and it aims at improving the legal environment, determining supporting mechanisms for practitioners, introducing their classification based on quality, pursuing documentation and inventorying, developing research-based safeguarding measures, transmitting the element through training and reaching an increased number of apprentices, especially among younger generations, promoting the element to raise public awareness, and conducting regular monitoring. State and local budgets and other funding sources are planned.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.18

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.09](https://ich.unesco.org/en/decisions/4.COM/14.09), [9.COM 5.b.5](https://ich.unesco.org/en/decisions/9.COM/5.B.5) and [13.COM 7.b.12](https://ich.unesco.org/en/Decisions/13.COM/7.b.12);
3. Expresses its appreciation to Mongolia for submitting, on time, its third report on the status of the element ‘Mongol Biyelgee, Mongolian traditional folk dance’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts described in the report submitted by Mongolia to safeguard the element, in particular through advancing research and documentation on the element, developing a legal framework for its safeguarding, enhancing its practice through festivals and competitions, broadening trainings with participation of practitioners and raising public awareness about the element, also among younger generations;
5. Notes also the efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by adjusting the implementation of safeguarding activities and developing online modalities for trainings and competitions on the element;
6. Encourages the State Party to pursue its efforts to raise interest in the element among younger generations and to provide formal and non-formal training opportunities, to transmit all aspects of the element, including dance movements and their meanings, traditional music and playing musical instruments, and associated traditional knowledge, and to sustain the importance and skills of improvisation of the element;
7. Invites the State Party to consider enlarging the scope of practitioners receiving support for their practice and transmission of the element and improve their social security and welfare as intended in the updated safeguarding plan of the previous report, to enhance the role of non-governmental organizations and associations in safeguarding the element, and further invites the State Party to ensure community representation in decisions on the transmission of their respective knowledge and skills;
8. Further takes note of the practice of the element in tourism, and also encourages the State Party to pay due attention to safeguard social and cultural functions of the element for its communities and to sustain the diversity of its performances;
9. Further notes that International Assistance was approved in December 2021 for sustaining and transmitting Mongol Biyelgee and that its implementation is forthcoming, further encourages the State Party to continue its fundraising efforts and develop synergies among various funding sources, and also invites the State Party to include, in its next report on the status of this element, information on the funding sources for safeguarding activities;
10. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Mongolia: ‘Mongol Tuuli, Mongolian epic’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64504)*)*

1. Mongol Tuuli, Mongolian epic is a poem that features ancient mythology, worldview, customs, history, morality and beauty. It is a source of wisdom and spirituality passed down orally from generation to generation. It can exceed 50,000 lines and is performed by singing and playing musical instruments such as the *tovshuur* (lute) and *morin khuur* (horse-head fiddle). Reciting Mongolian epic has a special purpose, and a ceremonial and ritual character, that is still followed in rural areas, and traditionally performers of Mongol Tuuli have innate talent, knowledge and adherence to traditions, moral example and mastery of native language.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The [first report](https://ich.unesco.org/doc/download.php?versionID=33099) was examined by the Committee in 2014, and the [second report](https://ich.unesco.org/doc/download.php?versionID=47034) was examined in 2018. This is the third report submitted by the State Party on the status of this element, covering the period between 2018 and 2021.
3. **Effectiveness of the safeguarding plan**. The documentation of Mongol Tuuli has improved, the repertoire of epic performers registered, new recordings archived, and highly skilled and active performers awarded. Furthermore, research was advanced, conferences organized, and publications issued. Mongolian epics are now performed annually on the eve of *Tsagaan Sar* (Lunar New Year), and public awareness about the element has increased. The legal environment has been further developed for the safeguarding of the element, and a provision on planning the annual state budget to strengthen the viability of elements inscribed on the Urgent Safeguarding List was included in the Law on Cultural Heritage Protection in 2021. The adoption of a separate law on intangible cultural heritage safeguarding is also planned. Governmental and international funding was used, along with funding from non-governmental organizations.
4. Regarding the previous Decision [13.COM 7.b.11](https://ich.unesco.org/en/Decisions/13.COM/7.b.11) of the Committee, in which it invited the State Party to continue paying particular attention to safeguarding the most threatened forms of epic singing, it is reported that based on a request from local communities, an attempt was made to revive the Khalkh Tuul. Decades-old recordings of epics were made available, used for teaching and as guides for performers, trainings were conducted and five forgotten epic performing traditions in Umnugobi province were revived in their traditional environment. It is nevertheless reported that there is a need to revive the epic heritage of other ethnic groups in Mongolia, and to create an online database of the epics of all ethnic groups in their respective languages.
5. COVID-19.As reported, the pandemic had a broad impact on cultural activities and caused a transition to austerity measures. Its outbreak interrupted awareness raising at schools and kindergartens about the element and private donations to local schools for heritage promotion. Nonetheless, thetime was used by epic performers to prepare the performances of revived Khalkh epics.
6. **Community participation**. According to the report, the number of performers has increased, and there are twenty-two registered practitioners. Special attention was paid to sensitizing children and youth to the element. An opera performance was staged based on Mongol Tuuli, and another play for children was in preparation, although a lack of budget was reported. Concerts demonstrating the element and lectures were given by an epic performer at schools and kindergartens, reaching 8,000 students, and free online classes have been offered to children. Many youth ethno-bands have been formed and consulted with epic performers who perform epics along with singing folk songs or playing diverse traditional musical instruments, including *tsuur* (flute). As reported, the participation of local governments has increased, and non-governmental organizations were also involved in safeguarding the element. The duty of all citizens to safeguard the element has been stipulated in law. A working group of representatives of governmental institutions and researchers was created, and meetings and interviews with practitioners and representatives of non-governmental organizations were held to prepare the report and elaborate the updated safeguarding plan.
7. **Viability and current risks**. As acknowledged in the report, the viability of the element has improved in recent years. However, certain risks have been observed. Performing only some parts of epics is on the rise in urban areas, undermining the tradition of learning and performing complete epics. Furthermore, it has been observed that the growing number of festivals and competitions, sometimes announced at a season not appropriate for epic performances, has a negative impact on the quality of epic performance and may lead to performers focusing on respective preparations only. The level of research on the element was deemed insufficient, and a need for financial support to practitioners who engage in teaching epic poems was reported, while recognizing that due to deficiencies of infrastructure they may not always be able to reach distant regions. The safeguarding plan was updated in line with national policy documents. It aims at increasing the engagement of stakeholders, revitalizing epics of the Khalkh, Barga, Uzemchin and Torguud ethnic groups, and raising public awareness, particularly among children and youth. Supporting practitioners, non-governmental organizations and associations, and improving cultural tourism is also planned. State and local budgets and other funding sources, and continuous monitoring are envisaged. The State Party is also considering a future transfer of the element from the Urgent Safeguarding List to the Representative List.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.19

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.10](https://ich.unesco.org/en/decisions/4.COM/14.10), [9.COM 5.b.6](https://ich.unesco.org/en/decisions/9.COM/5.B.6) and [13.COM 7.b.11](https://ich.unesco.org/en/Decisions/13.COM/7.b.11);
3. Expresses its appreciation to Mongolia for submitting, on time, its third report on the status of the element ‘Mongol Tuuli, Mongolian epic’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts described in the report submitted by Mongolia to safeguard the element, in particular through raising public awareness among children and youth, advancing documentation and research, conducting trainings and revitalizing the epics of the Khalkh ethnic group, and developing the legal environment for the safeguarding of the element;
5. Notes alsothe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by adjusting the implementation of safeguarding actions and using the time for preparing performances of the element;
6. Encourages the State Party to pursue its efforts to transmit the element through trainings, to raise awareness, especially among younger generations, to revitalize performing the epics of diverse ethnic groups in Mongolia in their traditional contexts, and to support initiatives of bearers, practitioners, non-governmental organizations and associations to safeguard the element;
7. Invites the State Party to improve the social security and welfare of practitioners, to possibly enlarge the scope of those receiving support for their practice and transmission of the element, and to address the reported current risks to the viability of the element, including partial performance of epics in urban areas and potential negative impacts of festivals and competitions on the practice of the element, and recalls the importance of ensuring community representation in decisions on the transmission of their respective knowledge and skills;
8. Further takes note of the planned practice of the element in tourism, and also encourages the State Party to pay due attention to safeguard social and cultural functions of the element for its communities and to sustain the diversity of its performances;
9. Further encourages the State Party to continue its fundraising efforts and developing synergies among various funding sources;
10. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Mongolia: ‘Traditional music of the Tsuur’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64503)*)*

1. Traditional music of the Tsuur is both instrumental and vocal – a blending of sounds created simultaneously by the musical instrument and the human throat. *Tsuur* music is characteristic to the Uriankhai ethnic group in the Altai Region in the western part of Mongolia. *Tsuur* instruments are made from wood-like, joint stem plants such as bushwood and hawkbit and require precise and high production skills. Playing *tsuur* has traditionally been used for conversing with and worshipping nature. The skills of playing *tsuur* are transmitted through training, and *tsuur* music is performed within and beyond its traditional cultural contexts.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The [first report](https://ich.unesco.org/doc/download.php?versionID=33096) was examined by the Committee in 2014, and the [second report](https://ich.unesco.org/doc/download.php?versionID=49228) was examined in 2018. This is the third report submitted by the State Party on the status of this element, covering the period between 2018 and 2021.
3. **Effectiveness of the safeguarding plan**. During the reporting period, non-formal trainings were carried out in several provinces by the bearers of the element, and a new training center was established. A professional *Tsuur* music curriculum was approved at the Mongolian State Conservatory, and Khovd University engaged in teaching traditional music. The traditional repertoire of playing *tsuur* consists of about forty melodies and harmonies, and as observed in the report, there is a growing tendency among young people to innovate and play *tsuur* in modern compositions and with other musical instruments. *Tsuur* music was performed at local and nationwide festivals and became integrated in performances of professional theaters, music orchestras and ethno-modern and ethno-rock bands. A database on *tsuur* art and its performers was created and enriched, research was continued, publications and audio recordings of *tsuur* melodies were issued. The element was actively promoted through television, and an increase of media initiative to promote the element was observed. As highlighted in the report, tourism-based products have also been developed. Allocation of the annual state budget to strengthen the viability of elements inscribed on the Urgent Safeguarding List was included in 2021 in the Law on Cultural Heritage Protection. The law also stipulates the right of intangible cultural heritage bearers to receive financial support, and their respective duties, and governmental authority to commission research on intangible cultural heritage in the territory of Mongolia. Safeguarding activities were funded by Khovd province and through public donations.
4. Regarding the previous Decision [13.COM 7.b.13](https://ich.unesco.org/en/Decisions/13.COM/7.b.13) of the Committee, in which it invited the State Party to pay particular attention to the transmission of the element in the Uriankhai ethnic group in the Altai Region and to assist respective safeguarding initiatives, it is reported that this is the intention of the State Party. To disseminate the element locally, is the State Party planned to establish several training centers in provinces where the Uriankhai ethnic group mainly resides.
5. COVID-19.The pandemic caused challenges to research, performances and training on *tsuur*, and to education and promotion. Four out of seven *tsuur* training centers have been closed for an indefinite period of time, and three remaining centers combined in-person classrooms with online teaching. The implementation of a national policy on intangible heritage was stopped.
6. **Community participation**. National and local governmental authorities, universities, cultural and non-governmental organizations, especially the ‘Union of Khunnu tsuur performers’, were cooperating on safeguarding activities. As of 2020, sixteen practitioners were registered in the national database, the number having slightly decreased, compared with the previously reported eighteen recognized bearers. Three of the most acclaimed bearers were awarded. Nine persons and two enterprises craft *tsuur* musical instruments. During the reporting period, approximately 80 people were trained, and the practice of *tsuur* playing has spread to students and musicians. The updated safeguarding plan and report were developed by a working group consisting of government officials, practitioners, researchers and scholars, and were based on collecting information and holding preparatory meetings.
7. **Viability and current risks**. As reported, since the inscription of the element, its viability and public recognition have increased, and the traditional music of the *tsuur* is seen as an integral part of cultural traditions of Mongolians. However, performing *tsuur* music is shifting from a ritual to an artistic context. This is deemed to be due to globalization, urbanization and the expansion of sedentary lifestyles. Furthermore, as acknowledged in the report, there is a need to enhance the economic and social environment for the practice of the element in its cultural context. Preparing for a transfer of the element from the Urgent Safeguarding List to the Representative List was among the objectives during this reporting period, and it remains part of the updated safeguarding plan and will depend on the results of safeguarding activities. The safeguarding plan was updated in line with national policy documents. It envisages updating records on practitioners, providing support to practitioners through securing their social welfare, supporting non-governmental organizations, and grounding safeguarding on research findings. Transmission of the element through trainings and education is planned, increasing the number of students, and providing learning materials. Furthermore, continuing collaboration between governmental authorities, research institutes, non-governmental organizations and the public is planned, raising public awareness about the element, especially among children and youth, and conducting regular monitoring. State and local budgets and other funding sources are envisaged, including for establishing *tsuur* training centers at the locations inhabited by the Uriankhai ethnic group.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.20

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.11](https://ich.unesco.org/en/decisions/4.COM/14.11), [9.COM 5.b.7](https://ich.unesco.org/en/decisions/9.COM/5.B.7) and [13.COM 7.b.13](https://ich.unesco.org/en/Decisions/13.COM/7.b.13);
3. Expresses its appreciation to Mongolia for submitting, on time, its third report on the status of the element ‘Traditional music of the Tsuur’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts described in the report submitted by Mongolia to safeguard the element, in particular through continuing its documentation, research and promotion, developing the legal environment for its safeguarding, providing possibilities for formal and non-formal training, favoring the practice of the element as part of contemporary cultural expressions, and developing measures aimed at supporting the transmission of the element especially among the Uriankhai ethnic group;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by adjusting the planned implementation of safeguarding activities and developing online solutions for training;
6. Encourages the State Party to pursue its efforts to raise public awareness, especially among children and youth, and favor the transmission of the element through training and education, continue its documentation, and develop research-based safeguarding, and invites the State Party to support the transmission of the element especially among the Uriankhai ethnic group;
7. Further invites the State Party to improve the social security and welfare of practitioners and consider enlarging the scope of practitioners receiving support for their practice and transmission of the element, including craftspeople engaged in making *tsuur* musical instruments, to enhance the role of non-governmental organizations in safeguarding the element, and recalls the importance of ensuring community representation in decisions on the transmission of their respective knowledge and skills;
8. Further takes note of the practice of the element in tourism, and also encourages the State Party to pay due attention to safeguarding the social and cultural functions of the element for its communities and to sustain the diversity of its performances;
9. Further encourages the State Party to continue its fundraising efforts and developing synergies among various funding sources;
10. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Uganda: ‘Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64498)*)*

1. Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda is a naming practice whereby in addition to family and given names, a child is given an Empaako name selected from a list of twelve names shared across communities. Respect, endearment, affection, or thankfulness is shown by the use of Empaako. The tradition is grounded in the belief systems of the communities concerned and is transmitted through related naming ceremonies and rituals. The name is chosen and declared by the clan leader in traditional contexts such as homes, based on a child’s resemblance to relatives. A meal is then shared, gifts are presented, and a tree is planted to honor the child. An Empaako name can also be given to a person born outside the clan. The Empaako tradition affirms human dignity and defines social relationships and conduct among the community.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2013. As requested by the Committee, the [first biennial report](https://ich.unesco.org/doc/download.php?versionID=36152) was examined by the Committee in 2015, and the regular [second periodic report](https://ich.unesco.org/doc/download.php?versionID=47047) was examined in 2018. This is the third report submitted by the State Party on the status of this element, covering the period between January 2018 and December 2021. International Assistance was granted from the Intangible Cultural Heritage Fund to two projects related to the element. Assistance for community-self documentation and revitalization of ceremonies and practices associated with Empaako naming system was granted by the Committee at its twelfth session in December 2017 (Decision [12.COM 11.d.2](https://ich.unesco.org/en/Decisions/12.COM/11.d.2)), and the project was implemented between February 2018 and February 2020; and . A second International Assistance project was granted by the Bureau of the fourteenth session of the Committee in October 2019 (Decision [14.COM 4.BUR 4.3](https://ich.unesco.org/en/ia-request-14com-4bur-01078)) to strengthen the capacities of community museums to promote inscribed elements of intangible cultural heritage in Uganda, including the Empaako tradition, and the project was implemented between May 2020 and June 2022.
3. **Effectiveness of the safeguarding plan**. As reported, several activities were undertaken in support of the safeguarding plan. These include the establishment of an Empaako documentation unit, the development and publishing of a practical guide on community self-documentation in English and Runyoro Rutooro, the training of trainers in documentation, capacity-building workshops and the identification of community documentation professionals, including women, and practitioners of Empaako involved in documenting the practice. As a consequence, the knowledge of ceremonies and practices was comprehensively documented and broadly disseminated, including through community structures, formal and informal education, museums, libraries, research and cultural institutions, online repositories, radio talk shows and social media. Adaptations of the practice to modern social and cultural contexts have also been made, such as performing Empaako at festivals, community events and tourism activities, and practicing Empaako in urban centers. According to the report, the commercial aspect of the practice has not undermined its function as an expression of cultural identity and values. As reported, the largest part of available funding was invested in capacity building and documentation, and a local fund was established by the forum of clans to raise community resources to support safeguarding; however, the report lacks clear information on the specific funding sources identified for safeguarding activities.
4. Regarding the previous Decision [13.COM 7.b.15](https://ich.unesco.org/en/Decisions/13.COM/7.b.15) of the Committee, in which it invited the State Party to improve the transmission of the Runyoro Rutooro language, it is reported that Empaako has become a crucial factor for the revitalization of the language. Documentation of the element in its original language with an English translation has provided basic material for language education with vernacular content and has restored community pride in using the language. The International Year of Indigenous Languages in 2019 was also an opportunity to build efforts to revitalize Runyoro Rutooro. However, due to lack of funding, facilitation of language training has largely remained an unrealized activity.
5. COVID-19.The pandemic prevented the communities of the Empaako practice to proceed with an initiative to extend the nomination of the element to other neighboring communities, although this activity is maintained in the updated safeguarding plan.
6. **Community participation**. As reported, communities were the main drivers in implementing the safeguarding plan, assisted by representatives of government and non-governmental organizations, among which Engabu Za Tooro (Tooro Youth Platform for Action) served as the lead implementing organization. In cultural matters, communities were represented by clans, chiefdoms and voluntary community associations. The transmission of the practice was discussed at monthly meetings of clan representatives that offered planning and monitoring support. A Project Management Committee oversaw the overall monitoring and evaluation of the safeguarding of the element. Consultative meetings were held with all stakeholders, ensuring gender balance and involving youth, to evaluate the safeguarding process and update the safeguarding plan. The report itself was compiled with the participation of the communities concerned.
7. **Viability and current risks**. With the increase in the availability and accessibility of information and knowledge on Empaako, awareness on the element was raised, benefiting its revitalization and transmission. As reported, Empaako naming ceremonies are increasingly observed in the daily life of communities. It is reported that Empaako planning and guiding has emerged as a specific career, taken up in particular by youth who master the knowledge of the associated rituals and are paid for their services. Such ritual guides are increasingly consulted by families. According to the report, there is a general appreciation of the tradition, and former negative narratives about it by religious cults have disappeared. The updated safeguarding plan is focused on consolidating the results achieved on capacity development, documentation and dissemination, transmitting knowledge on the element through education, integrating its practice into programmes on environmental sustainability, peace building and language revitalization and development, including in connection to the International Decade of Indigenous Languages 2022- 2032, and ensuring annual monitoring. Funding for safeguarding will be secured through local government plans and budgets, with support from governmental institutions, non-governmental organizations, clans and community institutions.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.21

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [8.COM 7.a.12](https://ich.unesco.org/en/decisions/8.COM/7.A.12), [10.COM 6.b.3](https://ich.unesco.org/en/decisions/10.COM/6.B.3) and [13.COM 7.b.15](https://ich.unesco.org/en/Decisions/13.COM/7.b.15);
3. Expresses its appreciation to Uganda for submitting, on time, its third report on the status of the element ‘Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda’, inscribed in 2013 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through effectively implementing the safeguarding plan, extensively documenting the element, disseminating information and knowledge about it to diverse audiences, developing educational materials, and revitalizing the Runyoro Rutooro language;
5. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by maintaining initiatives that were not able to be implemented during the pandemic as part of the updated safeguarding plan;
6. Encourages the State Party to pursue its efforts to consolidate documented information and knowledge on the element and to integrate it into educational programmes, to build the capacities of practitioners, to regularly monitor safeguarding efforts, and to address environmental sustainability and peace building issues in the safeguarding of the element;
7. Invites the State Party to support actions to revitalize and develop the Runyoro Rutooro language, including through training and language education, and to include, in its next report on the status of this element, information on the funding sources for safeguarding activities;
8. Further encourages the State Party to continue its fundraising efforts and developing synergies among various funding sources;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.

Viet Nam: ‘Ca trù singing’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64488)*)*

1. Ca trù is a cultural and artistic activity of the Viet people, practiced in fifteen provinces of Viet Nam. A Ca trù performance group includes a female singer who both sings and plays clappers, a male instrumentalist who plays a three-stringed lute and a praise drummer. It has been traditionally practiced as worship singing, singing for entertainment, singing in the royal palace, competitive singing, and singing at the village communal house. Each musical form of Ca trù consists of music and poems, and Ca trù may be accompanied by dance. Ca trù is transmitted through learning within families and beyond.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. The [first report](https://ich.unesco.org/doc/download.php?versionID=33101) was examined by the Committee in 2014, and the [second report](https://ich.unesco.org/doc/download.php?versionID=49235) was examined in 2018. This is the third report submitted by the State Party on the status of this element, covering the period between January 2018 and December 2021.
3. **Effectiveness of the safeguarding plan**. During the reporting period, a national program for the sustainability of cultural heritage was approved in Viet Nam, and funds were deployed for safeguarding activities across the country. Activities were prioritized in response to the current status of the element. Transmission and promotion were at the core of safeguarding the element through opening classes and master classes of Ca trù, introducing Ca trù vocal arts at schools and also at arts and culture schools, facilitating the practice, honoring folk artists, and organizing festivals. As a result, Ca trù was practiced more frequently. In addition to regular national and provincial festivals, it is increasingly performed at local cultural events. Performing the element for tourists has become a popular practice in major cities, and nowadays Ca trù is also performed at radio and television broadcasts. Authorities at all levels provided funding to folk artists and Ca trù clubs for the transmission of the element, funded the restoration of cultural spaces for its practice, and organized various events. Members of Ca trù clubs have contributed to the activities of the clubs. According to the report, and despite limited funding and staff resources, satisfactory results have been achieved, partly meeting the objectives.
4. Regarding the previous Decision [13.COM 7.b.16](https://ich.unesco.org/en/Decisions/13.COM/7.b.16) of the Committee, in which it encouraged the State Party to sustain the diverse range of genres, repertoire and techniques of the element, it is reported that research, inventorying and availability of documentation have allowed to revitalize traditional skills, techniques and repertoire, have raised awareness of folk artists and practitioners about the value of Ca trù and their roles, and have helped management agencies, communities and the public to better understand the element. Ca trù clubs exploit ancient sources to enrich their repertoire, and learning Ca trù at master classes comprises acquiring both skills of practice and knowledge on ancient repertoire.
5. COVID-19.As reported, there has been a severe impact of the pandemic on the safeguarding of the element.Activities for practice and transmission of the element organized by authorities at all levels have been postponed, such as National Ca trù Festival, national conference on heritage safeguarding, and intensive training courses for folk artists and practitioners.
6. **Community participation**. Compared with data reported in 2017, the number of practitioners of Ca trù singing has increased from 1300 people to 1530 people, and the number of Ca trù clubs from 90 clubs to more than 100 clubs operating frequently. Ca trù clubs serve as places for exchange and learning among their members, 80 percent of which are women. Moreover, there is an increasing number of women playing the three-stringed lute, previously mostly played by men only. As reported, participation of the younger generation was also actively encouraged, and a new generation of young and talented practitioners has been formed thanks to many classes that were organized on Ca trù musical forms and dance. Many learners had been previously trained at professional arts training institutions. State authorities, local cultural centers, institutes for research, professional associations and other social organizations, and local schools were involved in safeguarding the element. The report, including the updated safeguarding plan, was based on information provided by folk artists, practitioners of the element and representatives of Ca trù clubs, and on comments from researchers, management agencies and local authorities.
7. **Viability and current risks**. Revitalization efforts have led to enhancing the practice of Ca trù and raising awareness among the general public about the element. However, as reported, a certain level of knowledge is needed for practitioners and audiences, and few potential audiences are reported, especially among younger generations. The current threats to the viability of the element are the financial difficulties of Ca trù clubs, insufficient funding and material conditions and need to adapt the element to contemporary life. The updated safeguarding plan envisages a focus on transmission, organizing classes for younger generation and master classes, increasing the quality of the practice, supporting Ca trù clubs and honoring folk artists, diversifying Ca trù festivals and raising public awareness, creating favorable conditions and spaces for practicing the element, continuing inventorying, adapting supportive policies and strengthening resources for safeguarding. Funding from national and local authorities is planned for safeguarding activities.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.22

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.12](https://ich.unesco.org/en/decisions/4.COM/14.12), [9.COM 5.b.8](https://ich.unesco.org/en/decisions/9.COM/5.B.8) and [13.COM 7.b.16](https://ich.unesco.org/en/Decisions/13.COM/7.b.16);
3. Expresses its appreciation to Viet Nam for submitting, on time, its third report on the status of the element ‘Ca trù singing’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts described in the report submitted by Viet Nam to safeguard the element, in particular through supporting folk artists and Ca trù clubs to practice and transmit the element, teaching Ca trù in schools, advancing research and inventorying, providing spaces and broadening opportunities to practice the element, and raising public awareness about the element;
5. Notes also the efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by adjusting the planning of safeguarding activities and sustaining the viability of the element;
6. Invites the State Party to pursue its efforts to advance supportive policies at all levels of government, to provide learning and training possibilities for transmitting the element, especially to younger generations, to support Ca trù clubs, folk artists and their apprentices and to promote the element among potential audiences;
7. Encourages the State Party to continue research, inventorying and securing availability of documentation to practitioners of the element for enriching their knowledge and skills, to diversify Ca trù festivals, in particular encouraging younger generations to participate, and to transmit the practice of all components of Ca trù performances, including dance;
8. Further takes note of the practice of the element in tourism, and also encourages the State Party to sustain the diversity of its repertoire and techniques, bearing in mind the possible negative impacts that over-commercialization could have on the social and cultural functions and meanings of the element;
9. Further encourages the State Party to continue its fundraising efforts and developing synergies among various funding sources;
10. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.
11. **4) Assessments of the fourth report and draft decision**

Belarus: ‘The Rite of the Kalyady Tsars (Christmas Tsars)’ *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=64496)*)*

1. The Rite of the Kalyady Tsars is celebrated in Semezhava village in Minsk Region each year, on January 13, the day before the New Year according to the old Julian calendar, also known as Generous Evening. The ritual is performed by local young men, and after performance, the villagers offer them Christmas treats and sweets. It is believed by the community that the arrival of Christmas Tsars contributes to the well-being of each family and to the prosperity of the village. The rite is transmitted to the younger generation through apprenticeship. It is part of the traditional Belarusian Christmas and New Year carnival and embodies the values of friendship, cooperation and harmony. The ritual safeguards local cultural memory and serves as a marker of identity of all the villagers, regardless of age, gender or ethnicity.
2. The element was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. As requested by the Committee, the [first report](https://ich.unesco.org/doc/download.php?versionID=13364) was examined by the Committee in 2011. Upon its examination, the Committee decided that the next report would follow the normal four-year cycle. The [second report](https://ich.unesco.org/doc/download.php?versionID=33110) was therefore examined in 2014, and the [third report](https://ich.unesco.org/doc/download.php?versionID=49212) was examined in 2018. This is the fourth report submitted by the State Party on the status of this element, covering the period between December 2018 and December 2021.
3. **Effectiveness of the safeguarding plan**. According to the report, all safeguarding activities are deemed to have been effective. New forms of non-formal education were developed with the engagement of practitioners, transferring knowledge and experience related to the rite from the older generation to the younger ones. Training and capacity-building activities were provided at the Semezhava Cultural Center. A room has been specially equipped in the center to host community meetings, discussions, workshops and other events. The Center serves also as an information and resource center for both the local community and visitors. As reported, every year a large number of visitors come to Semezhava for the rite. Their flow has become regulated, delimiting spaces and allocating a site and time for holding a fair, with local dishes and handicrafts. The element was promoted through media and exhibitions at various venues, including museums. Funding from national, regional and local authorities was used for safeguarding, and international funding was also raised.
4. Regarding the previous Decision [13.COM 7.b.2](https://ich.unesco.org/en/Decisions/13.COM/7.b.2) of the Committee, in which it invited the State Party to share its experience with the intended adoption and future application of the code of ethics, it is reported that a Community Protocol was developed and approved at a general meeting of the community. It regulates access to the rite, contains rules of conduct during the rite and some other conditions. It has already been used against the attempts of unauthorized access from media and of having practitioners present the rite during other holidays and festivals, contrary to the traditional practice.
5. COVID-19.As reported, in January 2021 the rite did not take place due to the pandemic. That was perceived negatively by many locals, especially by the elderly since they associate the rite with sacral functions. According to the report, the pandemic, through introduced hygiene protocols, has also affected the mood of community members to perform the rite.
6. **Community participation**. During the reporting period, the local community has made significant efforts to ensure the continuity of the rite and to disseminate knowledge about it. The community identified and inventoried the Semezhava cultural heritage. Schoolchildren learned about the rite through educational activities organized at local schools or museums, which encouraged many young people to participate in the rite. Three groups of Christmas Tsars performed the rite during this period. Safeguarding results were achieved through partnerships among villagers, local authorities, experts, media and associations, such as the Student Ethnographic Society and Belarusian Association of Rural Tourism and the Semezhava House of Crafts. The annual monitoring activities have contributed to the capacity-building of the local communities and the updating of the safeguarding plan. The report was prepared through multilateral consultations among the community and all the stakeholders.
7. **Viability and current risks**. As reported, community engagement, cooperation and well-coordinated activities from various actors brought results and minimized risks for safeguarding the ritual. Demographic and social issues identified at the time of inscription were addressed, additional job opportunities in the village were provided, and the element became more sustainable. However, as reported, the departure of young people became aggravated recently, due to the general economic situation in the country. Therefore, the updated safeguarding plan aims at ensuring the transmission and promotion of the knowledge and skills related to the element, developing village infrastructure and building capacities of the local community, especially women, in social entrepreneurship, using traditional knowledge and practices for improving the well-being of families and contributing to the sustainable development of Semezhava, also through protecting respective intellectual property. The intention to learn other domestic and foreign safeguarding practices and ethical principles is in continuity with the wish expressed by the community in the previous report to exchange experiences with other communities in different countries. The funding planned for safeguarding activities is based on regional budget and sponsorship funds.
8. The Committee may wish to adopt the following decision:

#### DRAFT DECISION 17.COM 6.a.23

The Committee,

1. Having examined document LHE/22/17.COM/6.a Rev.,
2. Recalling Chapter V of the Operational Directives and its Decisions [4.COM 14.01](https://ich.unesco.org/en/decisions/4.COM/14.01), [6.COM 11](https://ich.unesco.org/en/decisions/6.COM/11), [9.COM 5.b.1](https://ich.unesco.org/en/Decisions/9.COM/5.b.1) and [13.COM 7.b.2](https://ich.unesco.org/en/Decisions/13.COM/7.b.2);
3. Expresses its appreciation to Belarus for submitting, on time, its fourth report on the status of the element ‘The Rite of the Kalyady Tsars (Christmas Tsars)’, inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by the State Party to safeguard the element, in particular through transmitting the element to younger generations, involving the community in its inventorying and in the transmission of associated knowledge and practices, such as traditional cuisine and crafts, promoting the element through exhibitions and media, ensuring regular monitoring and participatory approach to the safeguarding;
5. Notes the adoption of a Community Protocol to regulate access to the rite and to define respective rules of conduct, and its usefulness for the community;
6. Further takes note ofthe efforts of community members, organizations and institutions to adapt to the COVID-19 pandemic situation, by temporarily postponing the rite and adjusting the practice to the introduced hygiene protocols;
7. Encourages the State Party to pursue its efforts to transmit the element to younger generations, uphold its social and cultural functions to the community, sustain the knowledge and practices of local cuisine and crafts associated to the element, promote it, and improve livelihoods of villagers through sustainable use of their heritage as a resource for community development;
8. Invites the State Party to support the community in its wish to learn other domestic and foreign safeguarding practices and ethical principles, and to exchange experiences with other communities in different countries;
9. Further encourages the State Party to continue its fundraising efforts and develop synergies among various funding sources;
10. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2025 about the required submission of its next report on the status of this element.
1. The first cycle of periodic reporting on the status of elements inscribed on the Urgent Safeguarding List began with elements that were inscribed in 2009, with their first reports submitted in December 2013 and examined at the Committee’s ninth session in 2014 (2014 cycle). [↑](#footnote-ref-1)
2. The Secretariat registered and acknowledged receipt of the twenty-four reports submitted for the 2022 cycle, in compliance with paragraph 165 of the Operational Directives. Sixteen reports out of twenty-four were submitted using the online interface of Form ICH-11. A certain level of leniency was applied for the final submission of these reports. As the sixteenth session of the Committee (13 to 18 December 2022) was held online during the week of the submission deadline, the online system for submission was temporarily closed due to the intense internet traffic. Consequently, States Parties were given the possibility to submit their reports by 7 January 2022. [↑](#footnote-ref-2)
3. This is the fourth report (and not the third report as is the case for reports on elements inscribed in 2009) since Belarus submitted an extraordinary annual report which was examined by the sixth session of the Committee (Decision [6.COM 11](https://ich.unesco.org/doc/src/ITH-11-6.COM-CONF.206-11-EN.doc)) in response to the request by the fourth session of the Committee when the element was inscribed (Decision [4.COM 14.01](https://ich.unesco.org/en/Decisions/4.COM/14.01)). [↑](#footnote-ref-3)