



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

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CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Fifth session
Nairobi, Kenya
November 2010

NOMINATION FILE NO. 00385 FOR INSCRIPTION ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE IN 2010

<p>A. STATE(S) PARTY(IES)</p> <p><i>For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.</i></p>
Turkey
<p>B. NAME OF THE ELEMENT</p>
<p>B.1. Name of the element in English or French</p> <p><i>This is the official name of the element that will appear in published material about the Representative List. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The name should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).</i></p>
Traditional Sohbet meetings
<p>B.2. Name of the element in the language and script of the community concerned, if applicable</p> <p><i>This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1.). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including spaces and punctuation.</i></p>
Geleneksel Sohbet Toplantıları

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (B.1.) please mention alternate name(s), if any, by which the element is known, in Unicode characters (Latin or others).

The other names used for Traditional Sohbet Meetings are Barana, Cümbüş, Muhabbet, Oturma, Oturak, Oturmah, Sıra Yarenler, Sıra Geceleri, Gezek, Sıraname, Sohbet, Ferfene, Erfane, Arfana, Delikanlı Teşkilatı, Gençler Heyeti, Sıra Yâranleri, Velime Geceleri, Kürsübaşı Sohbetleri, Keyf/Kef, Oda Teşkilatı.

C. CHARACTERISTIC OF THE ELEMENT

C.1. Identification of the communities, groups or, if applicable, individuals concerned

According to the 2003 Convention, intangible heritage can only be identified with reference to communities, groups or individuals that recognize it as part of their cultural heritage. Thus it is important to identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element. The information provided should allow the Committee to identify the communities, groups or individuals concerned with an element, and should be mutually coherent with the information in sections 1 to 5 below.

“Traditional Sohbet Meetings” communities consist of solely men who are above a certain age. The minimum age is generally 15-16, though the upper limit is not specified for joining in the community. As long as they are healthy, any men above the ages of 15-16, are allowed to attend those gatherings.

The basic requirements for joining in those “meetings” are; to have an honest family, be trusted to keep secrets and to be respectful for the elderly. Participation in those ‘talks’ is not confined to any ethnic group or belief, thus it is freely accessible for all, whether they are colleagues, neighbors, friends from the military service, relatives, or childhood friends.

The list of the Yaran communities: item contact information paragraph c.

Some of the bearers of sıra gezmeleri in Şanlıurfa are as below:

Abdullah Balak, Abdullah Uyanık, Hasan Fehmi Hayırlı, Abuzer Akbıyık, Halil İbrahim Karaca, Hüseyin Uyanıkoğlu, Faruk Çadırcı, Osman Güvenç, Kemal Akan, Fuat Toksöz, Halil Savaş, Mahmut Taner, Ramazan Sağlam, Behçet Gürgün, Ahmet Buğruca, Mehmet Uzunlar, Musa Kazım Güzeller, Faruk Karagözlü, Eyüp Sabri Altekin, Yusuf Sağlam.

C.2. Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned

This section should identify the range of distribution of the element, indicating if possible the geographic locations in which it is centred. If related elements are practiced in neighbouring areas, please so indicate.

As a highly common tradition, this element, known as “Yâran Sohbeti (talks)” in Çankırı, “Yaren Organization” in Kütahya-Simav, “Sıra Gecesi” in Şanlıurfa, “Kürsübaşı Sohbeti” in Elazığ and “Barana Sohbeti” in Balıkesir- Dursunbey, is maintained and has been preserved all across Turkey.

Similar meetings can be seen with different names as “cümbüş” in Ankara and its surroundings, “Delikanlı Örgütü” in Kazan District of Ankara, “Gençler Heyeti” in Niğde-Dündarlı, “Gezek” in Kütahya City Center and Isparta, “Kef/Keyif” in Antalya and Isparta, “Muhabbet” in Beypazarı District of Ankara, Kırşehir, Yozgat, Karabük Safranbolu, “Oda Teşkilatı” in Balıkesir-Edremit, Manisa-Soma, “Oturmah” in Van, “Sıra Yârenleri” in Konya-Akşehir. (Er, 1998)

Except for the ones above listed, the concerning ICH Commissions have identified and proposed

the following elements to be included in the inventory; Ardahan (Erfene/Arfane), Afyon (Gezek), Bursa (Erfane/Gezek), Erzincan (Sıra Gecesi/Herfene), Diyarbakır (Velime Geceleri).

C.3. Domain(s) represented by the element

Identify concisely the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. (This information will be used primarily for visibility, if the element is inscribed.)

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; including türkü (folk song), mani (riddles or a kind of witty jibes) and tekerleme (tongue twisters)
- Performing arts; including the performances of music and dance
- Social practices, rituals and festive events; characterized as a kind of social practice

D. BRIEF SUMMARY OF THE ELEMENT

The brief description of the element will be particularly helpful in allowing the Committee to know at a glance what element is being proposed for inscription, and, in the event of inscription, will be used for purposes of visibility. It should be a summary of the description provided in point 1 below but is not an introduction to that longer description.

Described as traditional meetings bearing socio-cultural and economic aspects, Traditional Sohbet Meetings, the name, the age limit, the frequency of gathering and the number of male members of which vary from region to region, are organized with a sense of family ties particularly in a regular time schedule in winter and based on certain rules of procedures.

Seemingly regarded as a leisure time activity today, those meetings allow the attendants to create solidarity in social life as well as being an exemplary individual through grasping the social norms and also struggling with individual-social difficulties by creating a sense of belonging within the community. The common characteristic of those meetings is to ensure “solidarity”.

1. IDENTIFICATION AND DEFINITION OF THE ELEMENT (CF. CRITERION R.1)

This is the key section of the nomination to satisfy criterion R.1: “The element constitutes intangible cultural heritage as defined in Article 2 of the Convention”. A clear and complete explanation is essential to demonstrate that the nominated element meets the Convention’s definition of intangible heritage. This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social and cultural functions and meanings today, within and for its community,*
- b. the characteristics of the bearers and practitioners of the element,*
- c. any specific roles or categories of persons with special responsibilities towards the element,*
- d. the current modes of transmission of the knowledge and skills related to the element.*

The Committee should receive sufficient information to determine:

- a. that the element is among the “practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —”;*
- b. “that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage”;*
- c. that it is being “transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history”;*
- d. that it provides communities and groups involved with “a sense of identity and continuity”; and*
- e. that it is not incompatible with “existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development”.*

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

Seemingly regarded as a leisure time activity today, “Traditional Sohbet Meetings” tradition with its historical background and institutional structure has a crucial role in social life. In some regions of Turkey, since the tradition is at the risk of disappearing practiced solely among the elderly, though it is preserved in some other parts of Turkey in accordance with the changing conditions of life. As seen in Çankırı case, the element has a significant role within the local culture, therefore Çankırı is defined as “Land of Yâran” by the residents of Çankırı (see: photographs).

Although “Traditional Sohbet Meetings” meetings have different names in different regions of Turkey, they all have the same function. In a discipline of teach and delight, the primary aim is to have conversations and talks in leisure times. “Traditional Sohbet Meetings” talks, through the concepts of love, fellowship, brotherhood and respect for each other, ensure safeguarding and conservation of traditions as well as creating a sense of neighborhood.

The participants admitted to “Traditional Sohbet Meetings” communities vary from region to region. While in some regions only single men are admitted to the community, in some other regions, participants of the community are from different age groups and professions. For example, the groups in Manisa-Soma and Balıkesir-Dursunbey are classified as the youth, the middle aged and the elderly. Hence, in Soma, the meeting place of the young men is named as “Delikanlı Odası”, as “Köşe Odası” for the middle aged and “Koca Oda” for the aged.

“Traditional Sohbet Meetings” are characterized as patriarchal meetings; however the mothers and wives encourage those male members who take the advantage of those meetings in respect to its social and cultural benefits.

“Traditional Sohbet Meetings” communities gather at regular periods particularly in winter. For instance, “Sıra Gezmeleri” in Şanlıurfa, is held once a week preferably in Saturday evenings. The beginning and ending month as well as the time schedule concerning the dates and hours of the meeting are decided jointly. Non-participation except for the excuses such as death,

illness etc. is subjected to penalty and the non-participant members not obeying the rules of procedures are also fined. The penalization practiced today has mainly turned into punishing with a fine. The total sum is allocated for organizing the following meetings, for the people in need as well as building fountains and roads.

These communities usually compose of 5-30 persons and those members are guided by 3-5 community leaders, whose names vary from region to region. The community leaders are appointed via election or through proposals made by the elderly who are highly respected and designated by the consensus of all Yârans. The duty of community leader is to arrange in-group relations and to control the flow of the meetings. In this context, he has sanction power and the members are expected to obey the decisions made by the community leader.

The titles of the community leaders can be summarized as follows: "Bayraktar" in Soma, Manisa; "Büyük Baranabaşı, Küçük Baranabaşı, Sohbet Çavuşu" in Balıkesir; "Büyük Yâranbaşı, Küçük Yâranbaşı, Köşe İhtiyarı" in Kütahya; "Delikanlıbaşı" in Ankara; "Efe, Saki" in Kırşehir; "Yiğitbaşı, Gönüller Ağası, Bayraktar" in Niğde; "Efrad" in Isparta, and "Büyük Başağa, Küçük Başağa, Çavuş" in Çankırı and "Başkan" in Şanlıurfa.

Admission to Traditional Sohbet Meetings is of high dignity; nevertheless dismissal from the community is concerned as indignity. Certain procedures, which differ in each locality, are followed for the admission to or dismissal from or becoming a regular member or quitting the membership of the community. Being honest and modest, keeping secrets, not gambling, not wandering drunken around are accepted as the basic virtues and common rules in every locality. The members of the community have equal rights and commitments. There is no difference in social status among the members. The members of the community are taught and controlled by the leaders and by the other elder members in their daily lives. They also take the advantages of being a member of the community in physical and emotional support, if needed. The characteristics aforementioned contribute greatly to the members, the locality and to the society as well.

The meetings are open to guests. The members sometimes bring their children along with them, which ensure the transmission of the tradition to future generations.

Learns laying the table by her mother

Learns joining in Sohbet by his father

Traditional Sohbet Meetings are indoor activities. Those places can be the houses of the community members, be commonly-shared places called "köy odaları", which has traditional features in Turkey, or rented places called "oda" for which expenses are shared as in Şanlıurfa case. Today, the meetings are held in the places allocated by local authorities. Interior design and setting differ in some regions yet generally sofa and floor cushion is used at the meetings.

Traditional Sohbet Meetings consist of many elements but the main element is "Talk". This "Talk" has a wide range of topics, anything relevant to social life. Other elements of these meetings are folk music, folk dances, indoor plays, village spectacle plays and dining. There is not a certain order for practicing the elements; nonetheless, in each meeting there can be a specifically drawn order.

List of dishes can show differences from region to region; nevertheless, not creating a difference in social status as well as not being costly for the host is carefully taken into consideration when preparing the dishes. For instance, the dish list is composed of çiğ köfte, deserts (künefe, şıllık, etc.) and strong coffee, known as mirra, in Şanlıurfa. In Çankırı, soup, güveç (casserole), rice and baklava are main dishes served in Yâran meetings.

One of the most important elements of this tradition is music. Şanlıurfa Sıra Gecesi and Elazığ Kürsübaşı meetings, in a master-apprentice discipline, function as a conservatory for the traditionally trained performers. The musical performance begins with the pieces in rast and divan maqams; continues by other maqams if requested; and finalizes by kürdi and rast maqams. The instruments used in these meetings vary from region to region, but the main instruments are the bağlama, cümbüş (mandolin with a metal body), def (tambourine), violin, ud, kanun (zither) and kaval (end-blown flute). The local tunes are performed by the master bearers. Listening to music is also as important as performing the music. "Traditional Sohbet Meetings", including music, dining, plays and talks, last until the early morning.

Therefore, Traditional Sohbet Meetings compose all elements of life and culture.

Owing to changing living conditions and migration from rural to urban area, Traditional Sohbet Meetings tradition is transmitted by its bearers to other cities.

2. CONTRIBUTION TO ENSURING VISIBILITY AND AWARENESS AND TO ENCOURAGING DIALOGUE (CF. CRITERION R.2)

The nomination should demonstrate (Criterion R.2) that “Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity”.

Please explain how the element’s inscription on the Representative List will contribute to ensuring visibility of the intangible cultural heritage and will raise awareness at the local, national and international levels of its importance. This section need not address how inscription will bring greater visibility to the element, but how its inscription will contribute to the visibility of intangible cultural heritage more broadly.

Explain how inscription will promote respect for cultural diversity and human creativity, and will promote mutual respect among communities, groups and individuals.

As an oral transferring instrument of culture, Traditional Sohbet Meetings have a crucial role in transmitting folk literature, folk dances, folk music and village spectacle plays as well as societal practices. The young men participating with elder family members learn the element by experience and contribute to safeguarding of the tradition.

By transferring some ethical values such as social justice, tolerance, benevolence and respect, these meetings have an educational function. Participating in “Traditional Sohbet Meetings”, without any discrimination, ensure building peace and tolerance within the society, thus the tradition contributes greatly to build intercultural peace and tolerance.

Through mutual control, community members abstain from violating the social norms. The youth attending along with their fathers or the elderly members of the family, learn the basic virtues of life such as being respectful to the old aged, having the sense of responsibility, showing respect for the rights of others while grasping the cultural pattern of the society they belong to. The youth, attending the “Yâran Talks”, after all, gain an esteemed status in the public eye.

“Traditional Sohbet Meetings” are based on trust, solidarity and benevolence. The community members support each other in some cases such as marriage; running a new business, etc. The community member grasping the concepts of sharing values, dedication and tolerance spend effort to create an individual sense of peace and trust and becomes a role model in respect to building good relations, obeying social norms, respecting to social values and contributing greatly to social peace.

Concerning their economical, religious, political, social, psychological and artistic functions, these meetings have a multi-faceted characteristic in social life. Those meetings creating an ‘environment of sharing and trust’ help the members with social and psychological relief.

Talks, plays, music and dining as the components of the element are vital instruments for developing friendship and amity among people while bringing them together on a common platform.

Therefore, Traditional Sohbet Meetings thanks to the characteristics aforementioned have become more popular by means of communication. In Şanlıurfa, the non-participants of the tradition are reproached, which is a bare evidence for the necessity and the prevalence of those meetings. These social gatherings have become prominent in urban life by its function of entertainment. Apart from the visual aspects, the Türkü (traditional folk song) performed at those gatherings have attracted great interest which gave the opportunity to the musical groups of those meetings to release audio-visual products.

The element is not only prevalent through the channels of mass media, it is widely known as a tourism activity in urban areas as well.

3. SAFEGUARDING MEASURES (CF. CRITERION R.3)

Items 3.a. to 3.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion R.3: "Safeguarding measures are elaborated that may protect and promote the element". Such measures should reflect the broadest possible participation of the communities, groups or, if applicable, individuals concerned, both in their formulation and in their implementation.

3.a. Current and recent efforts to safeguard the element

Please describe the current and recent efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element. Describe efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources.

1- Directorate General of Research and Training of the Ministry of Culture and Tourism carries out field studies which are registered at Information and Documentation Center of Folk Culture. The materials concerned have been published. (See: Supplementary Documents/References)

2- A specific budget is allocated for the books written on "Yâran Talks" to be published by Çankırı Provincial Directorate of Culture and Tourism and a documentary film named as "Çankırı Yâran" has been prepared. (See: References and Çankırı Yâran Promotional CD)

3- Directorate General of Research and Training has allotted 42.500 TL for five activities in total including "Traditional Sohbet Meetings" activities since 2005.

4- TRT (Turkish Radio and Television Corp.) was the first to produce a program on Sıra Gecesi in Şanlıurfa in 1971. Afterwards, TRT and other private channels have produced programs on the element since then.

5- Association for Conservation and Safeguarding of Yaran Culture has been rewarded by "outstanding service award" by TBMM (Grand National Assembly of Turkey)

3.b. Safeguarding measures proposed

For the Representative List, the safeguarding measures are those that may help to solidify the element's current viability and to ensure that its viability is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention.

Identify and describe the various safeguarding measures that are elaborated that may, if implemented, protect and promote the element, and provide brief information concerning, for example, their priority, scope, approaches, timetables, responsible persons or bodies, and costs.

Up to date, the organization of Traditional Sohbet Meetings has been held by the community concerned and the costs regarding the meeting place and other expenses are covered by the community members as well. In some provinces and rural areas, the activities concerning the tradition are maintained in a similar way today.

The tradition bearers are organized through establishing associations for the purpose of ensuring preservation, dissemination and creating solidarity within the community members and other communities concerned. A number of associations have been founded particularly on Yâran in Çankırı. All of the associations concerned have actively participated in the nomination process and committed to expedite their studies and activities for the aim of safeguarding the element.

3.c. Commitment of communities, groups or individuals concerned

The feasibility of safeguarding depends in large part on the aspirations and commitment of the communities, groups or, if applicable, individuals concerned. This section should provide evidence that the communities, groups or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable. The best evidence will often be an explanation of their involvement in past and ongoing safeguarding measures and of their participation in the formulation and implementation of future safeguarding measures, rather than simple pledges or affirmations of their support or commitment.

For the transmission of Traditional Sohbet Meetings to future generations through safeguarding the element;

- The research studies on those meetings shall be carried out, which will also enrich the archive of Information and Documentation Center for Folk Culture.
- Turkish National Agency (Center for EU Education and Youth Programs), local governments, city councils and NGOs will encourage the youth to follow the tradition of “Traditional Sohbet Meetings” through incentive projects and programs. The ministry will provide technical assistance for EU projects.
- “Traditional Sohbet Meetings” communities, local governments, Ministry of Culture and Tourism shall provide financial support to the meeting “Turkish Traditional Sohbet Meetings Reunion” planned to be organized in a different city every year.
- To promote and publicize the element, the concerning parties will avail of means of mass media and the instruments of media will be conducted for proper exhibitions and promotional activities as faithful to the characteristics of the tradition.

3.d. Commitment of State(s) Party(ies)

The feasibility of safeguarding also depends on the support and cooperation of the concerned State(s) Party(ies). This section should provide evidence that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation and should describe how the State Party has previously and will in the future demonstrate such commitment. Declarations or pledges of support are less informative than explanations and demonstrations.

The studies conducted by the Ministry of Culture and Tourism on the nomination file has encouraged the communities concerned, which stimulated the dissemination of the element and emergence of new groups

The number of academicians in this field is gradually and progressively increasing at universities.

However, the need for new places for the pursuit of the tradition has become indispensable owing to urbanization. The architectural structure in cities, which is designed as apartments mainly built according to a minor family unit, has prompted the necessity for new places for the pursuit of the tradition. Therefore, it is crucial to be supported by private sector along with public authorities in order to ensure the continuity of this element in urban areas.

The responsible bodies and institutions have realized the tasks-division as regards to the element through ensuring the active participation of the parties concerned in the preparatory studies of the safeguarding action plan at all stages.

- Legislative studies and adjustments as regards to the meeting venues and hours will be regulated since "Traditional Sohbet Meetings" are such events which include musical performances continuing till midnight or early morning.
- The Ministry of Culture and Tourism will continue providing financial support with the activities related to the tradition.
- Ministry of Culture and Tourism, Turkish Council of Higher Education, local governments and NGOs shall organize colloquiums at national and international levels and the outputs and conclusions of those meetings shall be published as well.
- In order to conduct research studies at international level, Turkish Council of Higher Education shall establish research centers, institutes, library or departments in the provinces where the element is preserved (For example, Institute for Yâran Studies at Karatekin University, Institute/Conservatory for Sira Gecesi Studies at Harran University).
- Turkish Council of Higher Education (universities, especially Technical University of İstanbul) and local authorities shall identify and thus safeguard the musicians, the musical instruments along with the local tunes of those traditional meetings.
- Ministry of Culture and Tourism shall conduct field studies on the tradition and the Ministry will also carry out studies to identify all components of the tradition (such as topics of sohbet, plays, tunes and meals-main dishes)
- Ministry of Culture and Tourism in collaboration with Turkish Council of Higher Education, TÜRKSOY (Joint Administration of Turkic Arts and Culture), TİKA (Turkish International Cooperation and Development Agency) and Local Research Institutes shall establish a commission to conduct studies on "Traditional Sohbet Meetings" at international level.
- For the pursuit of the tradition, Ministry of Culture and Tourism, local authorities and governorships, shall allocate proper meeting venues in the places where the element exists. The NGOs concerned will be supported in metropolitans.
- Ministry of Culture and Tourism, Ministry of National Education and "Traditional Sohbet Meetings" communities shall provide the necessary equipment and supplies enabling the pursuit of the tradition. In this respect, Ministry of Culture and Tourism will open courses for the production of those tools and equipment.
- Ministry of National Education and Ministry of Culture and Tourism shall open courses to train the trainers and issue certificates on the music and plays of Traditional Sohbet Meetings

tradition.

- Provincial Directorates of National Education shall establish education-oriented clubs in the provinces where the tradition is maintained.
- Ministry of Culture and Tourism shall launch courses on the music and plays of Traditional Sohbet Meetings.
- Turkish Council of Higher Education (universities, especially Technical University of Istanbul), Ministry of Culture and Tourism and Ministry of Trade and Industry will organize a "Traditional Sohbet Meetings Music and Plays Festival".
- Ministry of Culture and Tourism shall employ communities of the tradition bearers
- Building of cultural centers which are already in progress will be expedited in the provinces where "Traditional Sohbet Meetings" tradition has been maintained and archival studies besides training courses will be encouraged in those provinces.

4. COMMUNITY PARTICIPATION AND CONSENT IN THE NOMINATION PROCESS (CF. CRITERION R.4)

This section asks the submitting State Party to establish that the nomination satisfies Criterion R.4: 'The element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

4.a. Participation of communities, groups and individuals in the nomination process

Describe how and in what ways the community, group or, if applicable, individuals concerned have participated actively in the nomination process at all stages, as required by Criterion R.4. States Parties are further encouraged to prepare nominations with the participation of a wide variety of other concerned parties, including where appropriate local and regional governments, neighbouring communities, NGOs, research institutes, centres of expertise and other interested parties. The participation of communities in the practice and transmission of the element should be addressed in point 1 above, and their participation in safeguarding should be addressed in point 3; here the submitting State should describe the widest possible participation of communities in the nomination process.

As the executive body, Ministry of Culture and Tourism (MoCT) has established "Identification Boards for ICH" which is composed of representatives from concerning bodies, academicians, NGOs and practitioners of ICH, in cooperation with 81 provincial offices of the Ministry. Through these boards, Directorate General of Research and Training of MoCT has received its initial data on ICH.

With the participation of related departments of the universities, research centers and institutes, Directorate General of Research and Training has established a commission of experts. If necessary, NGOs, independent experts and practitioners of ICH may be invited to participate in the studies along with the commission. Nomination file proposals of provincial directorates have been evaluated by the Commission of Experts.

During the preparation process of the nomination file, meetings have been organized in Çankırı (February 27, 2009), Kütahya-Simav (May 8, 2009) and Şanlıurfa (August 6, 2009) with the participation of related communities. In these meetings, a consensus has been reached regarding the activities and studies to be carried out in the following years. Meetings in Çankırı and Kütahya in particular have been organized by concerning associations.

During the preparation process of the nomination file, several meetings have been organized with the participation of communities concerned in Çankırı (February 27, 2009), Kütahya-Simav (May 8, 2009) and Şanlıurfa (August 6, 2009) and a consensus has been reached in those meetings as regards to the activities and studies to be carried out in the following years.

4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations..

Please attach supporting evidence demonstrating such consent and indicate below what evidence you are providing and what form it takes.

The documents are attached. (See appendix: I)

4.c. Respect for customary practices governing access

Access to certain specific aspects of intangible cultural heritage is sometimes restricted by customary practices governing, for example, its transmission or performance or maintaining the secrecy of certain knowledge. Please indicate if such practices exist and, if they do, demonstrate that inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

Traditional Sohbet Meetings are practiced by the members with their free will and there is no legal confinement to organizing such events in the surroundings where the element is maintained.

In recent years, these meetings are openly held in front of an audience, which enhances the publicity of the element and thus implicitly contributes to attracting public attention towards the element.

“Association for Safeguarding of Yaran Culture” operating in Çankırı, organizes Yaran Talks, accessible for all, in the building of the association on Saturdays.

5. INCLUSION OF THE ELEMENT IN AN INVENTORY (CF. CRITERION R.5)

This section is where the State Party establishes that the nomination satisfies Criterion R.5: “The element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) as defined in Articles 11 and 12”.

Identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate that the inventory has been drawn up in conformity with Articles 11 and 12, in particular Article 11(b) that stipulates that intangible cultural heritage shall be identified and defined “with the participation of communities, groups and relevant non-governmental organizations” and Article 12 requiring that inventories be regularly updated.

The nominated element’s inclusion in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, a submitting State Party may be in the process of completing or updating one or more inventories, but has already duly included the nominated element on an inventory-in-progress.

Turkey has two national inventories named as National Inventory of ICH and National Inventory of Living Human Treasures.

The provincial directorates in 81 cities along with the participation of the parties concerned annually submit the inventorial data received through ICH Boards to MoCT Directorate General of Research and Training as the executive body of ICH. Up to date, the elements specified in brackets as Ardahan (Erfene/Arfane), Afyon (Gezek), Balıkesir (Barana), Bursa (Erfane/Gezek), Çankırı (Yâran), Elazığ (Kürsübaşı Geceleri), Erzincan (Sıra Gecesi/Herfene), Kütahya (Yâran/Gecek), Şanlıurfa (Sıra Gecesi), Diyarbakır (Velime Geceleri) are requested to be

included in the inventory.

Directorate General of Research and Training along with Commission of Experts has evaluated the nomination proposal at the meeting held on 6 July 2009, and decided to include those elements in Intangible Cultural Heritage National Inventory of Turkey.

ICH Identification Board of Çankırı Provincial Directorate proposed Yâranbaşı to be included in Living Human Treasures of Turkish National Inventory This nomination proposal is currently being evaluated by the Commission of Experts.

The inventories aforementioned involve safeguarding projects and measures at both local and national level, which ensures the implementation of the Convention through reflecting the principles and procedures concerned.

DOCUMENTATION

a. Required and supplementary documentation

	Primary materials	Supplementary materials
Photos	CD-photograph (10 items)	CD- photograph (35 items)
Video	CD-Video (10 minutes)	CD - Yâran Talk CD- Sıra Gezmesi
Audio	—	—
Maps	—	—
Books	Book (2 items) a) ABSARILIOĞLU, Ahmet (2007) Gelenekten Evrensele Yâran. Çankırı: Çankırı Valiliği Kültür Yayınları. b) AKBIYIK, Abuzer (2006), Şanlıurfa Sıra Gecesi, Şanlıurfa: Elif Matbaası	—

b. Cession of rights including registry of items

Required cession of rights provided.

c. List of additional resources

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b. Competent body involved

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Web: www.aregem.kulturturizm.gov.tr

c. Concerned community organization(s) or representative(s)

Name of the Organization	Address	Phone-Fax
Çankırı İl Kültür ve Turizm İl Müdürlüğü (Mustafa Kemal KARATATAR)	Cumhuriyet Mahallesi Atatürk Bulvarı No:7 Çankırı	90.376.2134047 90.376.2131276 www.cankirikulturturizm.gov.tr
Balıbdık Köyü Sosyal Yardımlaşma Ve Dayanışma Derneği (Arif ARPACI)	www.balibidik.com	90.542.395 74 65
Simav Yâran Kültürünü Yaşatma Derneği (Mehmet YAVUZ)	Fatih Mahallesi, Cumhuriyet Caddesi, Belediye İşhanı, No:12 Kat:5 43500/Simav Kütahya	90.374.5131007 478 mhmt.yavuz@hotmail.com
Yâran Kültürünü Yaşatma Derneği (Mehmet BAŞBUĞ)	Cumhuriyet Mahallesi Ticaret ve Sanayi Odası İşhanı Zemin Kat No:1 18100 Çankırı	90.376.2133605 90.532.2861709
Ahi Yâran Meclisi Gençlik Eğitim Kültür ve Dayanışma Derneği (Ahmet ABSARILIOĞLU)	Cumhuriyet Mahallesi Necip Fazıl Kısakürek Sokak Belediye İş Merkezi 5. Kat Yâran ve Kültür Evi 18100 Çankırı	90.544.213 48 92 90.376.212 42 00 ahiYâran@gmail.com
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Aşağıovacık Yâranı (Resül EKİZCELİ)	Aşağıovacık ÇANKIRI	90.532.682 85 87
Merkez Yâranı (Ali AKÇA)	Şabanözü ÇANKIRI	90.376.518 13 20
Merkez Yâranı (Ali AVŞAR)	Yapraklı ÇANKIRI	90.533.361 27 37

Buğday Yârarı (Ali KOÇUMOĞLU)	Yapraklı ÇANKIRI	90.532.606 81 22
Karatekin Yâran Kültürünü Yaşatma Derneği (Necati ÜLKER)	Mareşal Çakmak Mah. Atatürk Cad. And Sitesi C Blok 96/6 Sincan/ANKARA	90.533.452 36 53 90.505.246 18 79 90.312.2686297 nulker18@hotmail.com
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Ankara Çankırı Dernekleri Federasyonu	Çankırı Caddesi 74 Dışkapı/Ankara	90.312.309 18 24 90.312.361 13 22 90.533.343 63 04 sekreter@cankirifederasyonu.com
Sandıklı İlçesi Kültür Varlıklarını Koruma ve Yaşatma Derneği	Belediye Caddesi Çavuşoğlu Eczanesi Üstü Kat:3 Sandıklı/Afyon	90.272.512 53 00 90.272.512 53 01 iletisim@sandiklikultur.org.tr
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Name: Mahmut EVKURAN

Title: Director General of Research and Training (Ministry of Culture and Tourism)

Date: 11 January 2010

Signature: <signed>