



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. 00397 FOR INSCRIPTION ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE IN 2010

A. STATE(S) PARTY(IES)
<i>For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.</i>
Czech Republic
B. NAME OF THE ELEMENT
Name of the element in English or French
B.1. <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>
Shrovetide door-to-door processions and masks in the villages of the Hlinecko area
B.2. Name of the element in the language and script of the community concerned, if applicable
<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>
Vesnické masopustní obchůzky a masky na Hlinecku

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 element (masopustní obchůzky a masky – Shrovetide door-to-door processions and masks) is also referred to as maškara, vostatky, ostatky, staročeská maškara, staročeský masopust.

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.

Permanent residents of the villages of Hamry, Studnice, Vortová and the Blatno suburb of the town of Hlinsko.

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.

The town Hlinsko and the area around it are referred to as Hlinecko. Hlinecko is situated in the southern part of Eastern Bohemia, along the border of the historical region of Moravia. In terms of popular culture, it belongs to the ethnographic area of České Horácko (i.e. the Bohemian part of the Bohemian-Moravian Uplands) and in geographical and administrative terms it belongs to the Pardubice Region. The northern part of Hlinecko lies in the Železné hory Mts. (Iron Mountains), which are afforested and represent a protected landscape region. The southern part of Hlinecko lies in the hilly area of the Žďárské vrchy Mts., another protected landscape region. The territory is characterised by the varied relief of foothill landscape, and at some places even mountain landscape, overgrown with extensive mixed and conifer forests. The town of Hlinsko (population 10,000) is the area's natural and historical centre. The Shrovetide door-to-door processions are held regularly in an almost unchanged form in several villages in the vicinity of the town (Hamry, Studnice and Vortová) and also in Blatno, the town's suburb.

Shrovetide door-to-door processions have been affected by the social and historical situation. For example, as described in archive documents, the Catholic Church forbade the futile merrymaking at Shrovetide in the 18th and 19th centuries; during World War II (1939-1945) such types of entertainment were also banned and, similarly, in the socialism era, especially in the 1950s, they were far from supported. This affected the tradition of Shrovetide door-to-door processions in ¾ of the villages in the Hlinecko area, and in the remaining regions of the Czech Republic Shrovetide door-to-door processions have been preserved in a modified or changed form, or with less authenticity, or have been totally forgotten.

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.)

The Shrovetide door-to-door processions and masks represent the domains referred to in the following Articles of the Convention:

2.2. (c) the masked figures, walking door-to-door in villages at Shrovetide, belong to the most distinctive traditional annual ceremonies;

2.2. (d) the actions of the masks are associated with magically securing fertility; they express what the (initially) farming community thought about how to secure prosperity of the farm and the health of the family;

2.2. (a) the actions of the practitioners include oral expressions (traditional exclamations, addresses etc.); 2.2. (e) the inhabitants in the villages concerned safeguard the knowledge of making the traditional costumes masks.

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.

The Shrovetide processions in the villages of the Hlinecko area represent a part of the popular calendar customs that have been preserved until the present times and local communities practice them spontaneously. This custom, whose course does not change, takes place at the end of winter, at Shrovetide – the period at the end of the carnival season, which is called Masopust in Czech. Village men and boys, wearing traditional masks, go from door to door round the village, accompanied by a brass band. The procession stops at every house and four men in the masks that are strictly prescribed by tradition perform a ritual dance with the householder's permission. The dance is to secure a rich harvest and prosperity of the family. The masks get treats and collect a fee. The procession moves around the village all day not to skip any house. Each mask has its specific appearance and function, determined by tradition. A ritual "Killing of the Mare" takes place at the end of the event at a place known to all beforehand. The ceremony is followed by a dance party to give farewell to the carnival season. It is the last opportunity to dance before the Lent.

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.

The element occurs as a natural part of the custom tradition in 7 villages of the total number of 28 villages in the vicinity of the town Hlinsko. It is practiced every year in four communities: Hamry (population 254), Studnice (population 460), Vortová (population 247) and Blatno, which is a part of the town of Hlinsko (the population of Hlinsko as a whole is 10,000 and Blatno 560). It always takes place spontaneously and it is organised and performed by, and intended for, the inhabitants of the villages concerned. The Shrovetide processions take place one day in the year. In the remaining communities around Hlinsko, the intensity and frequency at which this custom is practiced varies, depending in particular on the structure and age of local residents.

In the villages of Hamry, Studnice and Vortová and in the Blatno suburb of the town of Hlinsko, most of the people spontaneously take part in the Shrovetide door-to-door processions. Young people and children observe what is going on and help with the preparations, as far as they can; thus they absorb the rules of this custom in a plain and natural way. The local authorities and the Hlinsko Town Council, together with the volunteer fire fighting units, take on some of the organisational obligations.

The event must be duly prepared: it is necessary to secure the brass band, prepare the treats and, in particular, prepare the masks. In the morning of (currently) the last Saturday or Sunday of the Carnival season, the masks gather at an agreed place, form a procession and go and ask the Mayor to allow them to go round the village. Afterwards, with the Mayor’s permission, they go from door to door, perform ceremonial dances for the inhabitants of each house, and interact with onlookers verbally and by gestures. At each house they get the usual treats, and a small amount of money, depending on the local customs and traditions. Public control over this fee is provided by the fact that the payment depends on the number of musical pieces played by the band at the given house. At present the band usually consists of clarinet, trumpet (fluegelhorn), trombone and a drum or drumset.

A ritual "Killing of the Mare" takes place at the end of the event at a place known to all beforehand. The Mare is condemned for its alleged sins. One of the masks, usually the Knacker, reads the Sentence on the Mare and the Mare's Testament. The document contains humorous references to various events in the village or society at large. At the end the Mare must kneel and the Sentence is executed: the Knacker knocks off the cap off the Mare's head and by this the Mare is killed. It falls down on the ground and remains motionless for a while. The remaining masks circle around the Mare and move slowly along the circle to the sorrow music. When the song is over, the Knacker approaches the Mare, gives it a sip of alcohol, the Mare jumps up, brought to life again. Then follows a whirl of the masks. The masks start dancing and frolicking around with the onlookers. This is the essence and mission of the Shrovetide processions: to symbolise death (winter) and the awakening of new life (spring). There is a dance party in the evening during which all inhabitants of the village say goodbye to the merrymaking of Shrovetide.

The village Shrovetide processions, practiced in the traditional way, represent a significant bond between the people in the village and the history of their community and strengthen their commitment to preserve their collective heritage and pass it over to the next generation. This is, for example, the reason why parents make authentic copies of their masks for their sons. They teach them the basics of the masks' roles. During the regular door-to-door procession, one may also see small boys clad in costumes and wearing masks (Blatno, Hamry, Vortová), and in one of the villages (Studnice) a children's masked procession walks round the village a week before the regular Shrovetide procession.

Each mask has retained its fixed appearance and functions for decades. Only men wear masks at Hamry, Studnice and Vortová. This is as a rule explained by the fact that men are bearers of virile fertility, which the masks are to carry forth. Women help prepare the masks. During the door-to-door procession, they provide the treats for the participants. However, they also have another important role underlying the initial meaning of the event: the masks roll on the ground with the on-looking women to ensure that both the Earth and the women are fertile.

The masks are divided into two groups: Red and Black. Those in the Red group may only be worn by single men (boys). In the past this was associated with accepting young boys in the village adult community (certainly a relic of ancient initiation rituals). The number of red masks is fixed. There must be six of them: the Spotted Man, the Wife, and the four masks called the Turks. Married men wear the Black Masks. Their number is not fixed; it depends on how many men in the village prepare their masks. The main task of these masks is to maintain contacts with the onlookers. They include the Straw Man, the Mare, the Knacker, the Huckster and the Chimney Sweep.

What makes the Shrovetide processions in Hlinecko different from similar folk customs in other regions of the country is the course of the event and, in particular, the stabilised number, concept, appearance and functions of the masks. For this reason, the citizens of the above-mentioned villages in the Hlinecko area recognise their Shrovetide processions and masks as a part of their cultural heritage passed from generation to generation. Their door-to-door processions play a very important role in securing cohesion within the village community, in distinguishing it from other villages and in strengthening the awareness of its local and cultural identity.

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.

Inscription on the Representative List of Intangible Cultural Heritage of Humanity would contribute to the protection of this element by drawing more attention to it by relevant institutions to address the critical factors. Inscription on the Representative List of Intangible Cultural Heritage of Humanity and implementation of safeguarding measures would support systematic care by specialised institutions. In addition, inscription on the above-mentioned Representative List, combined with the already existing inscription on the national List of Intangible Assets of Traditional and Folk Culture of the Czech Republic, will also ensure that the condition and development of the nominated element are monitored by specialised institutions in an even more consistent, regular and intensive manner and that safeguarding measures are taken and implemented under the supervision of the National Council for Traditional Folk Culture.

As known in the Czech Republic from the situation around the inscription of tangible assets on the List of World Cultural and Natural Heritage (Convention for the Protection of World Cultural and Natural Heritage, 1972), the inscription in both the national List of Intangible Assets of Traditional and Folk Culture of the Czech Republic and in the Representative List of Intangible Cultural Heritage of Humanity will attract much permanent attention of the media and the public, who will consider critically the condition of this heritage.

Attention paid to the inscription of village Shrovetide door-to-door processions will of course also bring about broad media and public interest in the Convention for the Safeguarding of the Intangible Cultural Heritage as such, both nationally and internationally. Czech journalists will naturally be mainly interested in the cases where measures are needed to be taken to safeguard specific elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity and the Czech List of Intangible Assets of Traditional and Folk Culture, urgently requiring to be preserved. Interest in both these Lists will then result in enhanced knowledge of the cultural diversity of the world, documented by the international lists. Inscription of village Shrovetide door-to-door processions will have very strong national and local impacts, as it will be understood as confirmation of cultural identity and a source of permanent pride of the inscription of the element on the Representative List of Intangible Cultural Heritage of Humanity, perceived as a proof of international recognition. This pride, in turn, will encourage interest in other elements on the Representative List and strengthen the determination to safeguard village Shrovetide door-to-door processions in the Hlinecko area. Interest in preserving this element will then be perceived as not only interest in preserving it for the local or national community but as interest for preserving it as an element important for the entire international community. Hlinecko is not an area where many customs and intangible features of folk culture have been preserved: Shrovetide door-to-door processions are an exception. If Shrovetide door-to-door processions are inscribed on the Representative List of Intangible Cultural Heritage of Humanity, positive interest in this element will be aroused among the general public – this in fact has already been happening during preparation of the nomination documentation – and will certainly encourage and strengthen the efforts to preserve and support it. Already at present, the effort for inscription of this element on the Representative List of Intangible Cultural Heritage of Humanity and the fact that it has already been inscribed on the List of Intangible Assets of Traditional and Folk Culture of the Czech Republic are perceived very positively by the inhabitants of the villages concerned. We know from the positive responses of the Czech public, including people living in

other regions of the country, that the general public begins to be aware of the need for the protection and care of the intangible heritage of humanity. People propose other similar elements also to be inscribed on the Czech List of Intangible Assets of Traditional and Folk Culture. Experience of institutions responsible for the presentation of folk culture elements indicates that people's interest in traditional culture, including its intangible elements, has been increasing over the last decade. The existence of the List of Intangible Assets of Traditional and Folk Culture of the Czech Republic and, in particular, the Representative List of Intangible Cultural Heritage of Humanity has contributed significantly to the growth of this interest. Shrovetide door-to-door processions and practitioners' masks in the villages of the Hlinecko area represent a unique combination of age-old ritual functions, aesthetic standards of the rural community and (at present) a marked manifestation of the social and cultural self-awareness of the local community. The village Shrovetide door-to-door processions in Hlinecko can be considered as a masterpiece of traditional folk culture, as a manifestation of the creative genius of a number of generations of local people. Inscription of the cultural element on the Representative List of the Intangible Cultural Heritage of Humanity will confirm the exclusive cultural identity of the local community and its importance for global cultural diversity.

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.

Continuation of the custom is supported by the Hlinsko municipal grant system, contributing a sum of money to the payment of the costs related to the door-to-door procession. The Hlinsko Town Council as founder of the Municipal Museum and Gallery also contributed to the purchase of the first masks for the future permanent exhibition, focusing on Shrovetide masks and the village Shrovetide door-to-door processions in the Hlinecko area. The efforts to collect material for the exhibition commenced in 2007. The Regional Authority of the Pardubice Region and the Ministry of Culture contribute financially to the Museum Vysočina for research and documentation of the nominated element. All the above-mentioned institutions present this element as a distinctive feature of the customs and tradition of the region and country. Since 1994, groups of masks from the individual villages have been given opportunities, on a regular basis, to be presented in the environment of the Museum Vysočina at Veselý Kopec, which is a part of the Museum Vysočina.

The Museum Vysočina is responsible for the basic documentation and re-documentation of this element. Students of the Gymnasium at Hlinsko (UNESCO's associated grammar school) carried out self-contained research into the Shrovetide door-to-door processions in two villages, trying to gain as much information as possible. The Elementary Art School at Hlinsko (fine art branch) regularly includes the village Shrovetide door-to-door processions and masks among the themes of its pupils' creative works. Exhibitions of the children's works were held in one of the buildings of the Betlém Heritage Reserve at Hlinsko in 1999, 2004 and 2006.

The specialised institutions, including the Museum Vysočina, the Hlinsko Municipal Museum, Regional Museum in Chrudim and East-Bohemian Museum in Pardubice investigate the village Shrovetide door-to-door processions and masks within their research work. The Ethnographical Department of the National Museum in Prague, co-operating with the Museum Vysočina, has included the Shrovetide masks from the Hlinecko area (the villages of Studnice and Vortová) in its collections and shows them on permanent display. In this way the institutions express their

practical (not just declaratory) support to the effort to protect the village door-to-door processions and masks as a manifestation of intangible cultural heritage.

Urbanisation of rural areas is accelerating. With the development of technical and cultural globalisation, it is increasingly difficult to maintain the genuine features of rural life, associated with preserving the traditional folk culture; this, however, is counterbalanced by the local communities' growing awareness of the need to ensure their self-identification and to distinguish themselves from the world at large under the conditions of aggravating alienation. The above-mentioned threats are not as strong as to endanger the very existence of the village Shrovetide door-to-door processions. Subsidies from the Ministry of Culture and public authorities at all levels, among other things, contribute to the favourable climate for Shrovetide processions and masks in the villages.

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.

Measures in the individual sections are ordered by priorities.

I. Measures at the local level.

1) The Local Councils will continue contributing every year to the financing of the hired brass band and the village ball, which follows the ceremony. They will provide room for the preparation of the masks before the mummers' procession and ceremoniously issue a symbolic permission to organise Shrovetide door-to-door processions in the respective village. This was agreed at the meeting between the Ministry of Culture and the mayors of the villages concerned. Costs: around CZK 40000 annually.

2) Civic clubs, particularly the volunteer fire fighters in the villages concerned, will help with organising the Shrovetide door-to-door processions events in their respective villages of the Hlinecko area. They will provide stewardship service to ensure that nothing affects the course of the ceremony.

3) The municipalities will co-operate with media on a continuous basis in order that the public is informed about the nominated element as objectively as possible. If the public interest exceeds a limit the communities will not inform the media the media about the exact date of the event and will refer to its substitute presentation in Measure II.A/5.

4) To inform visitors about the function and symbolism of the ceremony and the masks, the municipalities will use the publicity materials referred to below as Measure II.A/4.

5) The town of Hlinsko will continue providing financial support to Shrovetide door-to-door processions in the villages of the Hlinecko area on the basis of grant allocation priorities defined and updated from time to time;

6) The Hlinsko municipality as founder of primary schools for pupils from the villages concerned will ensure that explanation of the function and symbolism of Shrovetide door-to-door processions in the villages of the Hlinecko area is included in the teaching programme within a relevant subject.

7) The Gymnasium (Grammar School) will include in its teaching programme (within a relevant subject) every year a lecture explaining the function and symbolism of Shrovetide door-to-door processions in the villages of the Hlinecko area.

8) The Hlinsko municipality will provide financial and organisation support to the establishment of a permanent exhibition of Shrovetide door-to-door processions in the Hlinecko area by the year 2015. Costs: around CZK 1,500,000.

II. Measures to be taken by specialised institutions:

A. The National Heritage Institute with its Regional Station in Pardubice – Museum Vysočina:

A.1) Provide every year the documentation of the development of Shrovetide door-to-door processions in the villages of the Hlinecko area. The results of the documentation will be gathered in the archives of Museum Vysočina and will be made available to both professional and lay public.

A.2) Provide specialised consultations concerning Shrovetide door-to-door processions to the municipalities and communities concerned.

A.3) Co-operate with the National Institute for Folk Culture to establish an Advisory Board for Shrovetide door-to-door processions in the villages of the Hlinecko area, consisting of specialists and representatives of the villages concerned. The Advisory Board will meet on a regular basis at least once in 3 years. The Board will be established no later than in 2012.

A.4) Issue an information flier explaining the nominated element and the symbols represented by the masks – by 2010. Costs: around CZK 15,000.

A.5) Enable the village groups to represent Shrovetide door-to-door processions in the Museum Vysočina environment in order to divert tourists' interest in the element outside its authentic date and environment (Museum Vysočina is the second most amply visited open air museum in the Czech Republic. It is believed that its popularity among the public will help to re-focus the interest in Shrovetide door-to-door processions to this site). Costs: around CZK 50,000.

A.6) Prepare, together with the Municipal Museum at Hlinsko, a permanent exhibition concerning the village Shrovetide door-to-door processions and mask– by the year 2015.

A.7) Organise once in 5 years a seminar on Shrovetide customs for the professional public and for interested people from the places where the given elements has a tradition. Costs: around CZK 60,000.

Deadlines: Measures A. 1, 2, 5 continuous; others by the year indicated.

B. Measures to be taken by the National Institute for Folk Culture at Strážnice (the “Institute”):

B.1) Co-operate with Museum Vysočina to carry out mandatory periodic re-documentation of the element (once in 7 years), record the status in the National List, evaluate any findings and propose safeguarding measures, if such measures appear necessary as a result of the periodic comparison of the condition of the element (This is prescribed by the rules for the List of Intangible Assets of Traditional and Folk Culture of the Czech Republic (the “National List”).

B.2) Co-operate with Museum Vysočina to issue by the year 2012 a methodological publication (in Czech and English) on the village Shrovetide door-to-door processions and masks in the Hlinecko area. The publication will include a DVD.

III. Measures to be taken by the Regional Authority of the Pardubice Region:

Give the individual villages an opportunity to apply for financial support for projects concerning Shrovetide door-to-door processions in the villages of the Hlinecko area under in the grant programme of support to the local cultural events of the Pardubice Region. Once a year.

IV. Measures to be taken by the Ministry of Culture of the Czech Republic:

1) Provide subsidies to be allocated in a subsidy tender process to support traditional folk culture for projects concerning village Shrovetide door-to-door processions in the Hlinecko area. Once a year.

2) Within the total amount intended for the every-year subsidy tender process to support traditional folk culture, earmark a specific amount to subsidise projects concerning elements inscribed on the National List. Within 5 years.

3) Provide funds to the Institute to perform periodic re-documentation of Shrovetide door-to-door processions in the villages of the Hlinecko area and to prepare safeguarding measures, if necessary. See also Measure II.B/1.

4) Prepare meetings of the National Council for Traditional Folk Culture as a form of expert public supervision over this element; request the Council's relevant recommendations to safeguard this element.

5) Provide funds in 2011/12 to the National Institute for Folk Culture at Strážnice to issue the methodological publication and the DVD – see Measure II.B/2; the cost will be about CZK 11,0000.

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.

The local communities consider Shrovetide door-to-door processions a part of their collective life and their identity. As follows from the discussions at the meetings of the Local Councils that preceded the granting of their consent to the nomination on the National List and in the Representative List of Intangible Cultural Heritage of Humanity, the inhabitants of the villages concerned wish to continue taking care, within families, of the preserved masks (or to make the masks, if less durable materials, such as straw, is used); boys and men wish to take active part as mummers and women wish to continue preparing the treats for the mummers. The people contribute not only their time but also money, driven by effort to safeguard their traditional custom. The importance attached by the inhabitants to their Shrovetide door-to-door processions is also documented by a recent custom (which has been practiced over the last fifteen years): when a person who has been an active actor of the door-to-door processions ceremony dies, his mask is put with him in the coffin. Similarly, fathers negotiate with the mayor to allow an unmarried son to use the “Turk” mask.

The local associations of citizens will continue in preparing the village ball at the end of the ceremony and in securing public order in the village during the Shrovetide door-to-door processions. As a local constituency, the citizens indicate that they wish the Local Councils to contribute (in terms of finance, presentation and organisation) to the organisation of the ceremony – See Measure I.1 in Paragraph 3b).

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 Convention has the force of law in the Czech Republic. The Ministry of Culture is legally responsible for the implementation of the points of the Convention and imposes tasks on other institutions (including, in particular, the National Institute for Folk Culture at Strážnice). It also cooperates with the specialised regional institutions – in this particular case with the Pardubice Regional Station of the National Heritage Institute and with the Station's branch, the Museum Vysočina at Hlinsko. Inscription of the village Shrovetide door-to-door processions in the Hlinecko area on the List of Intangible Assets of Traditional and Folk Culture of the Czech Republic is associated with certain advantages in the tendering procedure for Ministry of Culture subsidies (see Subchapter 4.b.) and with cyclical monitoring and assessment of its results by the National Council for Traditional Folk Culture. In respect of maintaining and continuing the village Shrovetide door-to-door processions in the Hlinecko area, the Ministry of Culture will continue to carry out its function as founder of the National Heritage Institute, including its Pardubice Regional Station and the Museum Vysočina, which are responsible for continuous documentation and monitoring of the development of this property in question. At the same time, the Museum Vysočina is a consultation centre for the nominated element and for other areas of traditional folk culture in the Pardubice Region. The Ministry of Culture will also continue to carry out its function as founder of the National Institute for Folk Culture at Strážnice, whose functions are described above.

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.

The intention to nominate the Shrovetide door-to-door processions in the villages of the Hlinecko area for inscription on the Representative List of ICH was discussed at the meeting of the mayors of the villages in the Hlinecko area on 25 September 2005 and then again at the meeting of the mayors of the villages concerned, held on 28 January 2009.

The implications and obligations related to the Convention for the Safeguarding of the Intangible Cultural Heritage were explained to the participants of the meetings by representatives of the Czech Ministry of Culture and representatives of specialised institutions. The mayors were invited to express their consent, on behalf of the citizens, with the submission of an application for inscription. (This consent is referred to in Point 5b. below).

Inhabitants of the villages of Hamry, Studnice and Vortová and the town of Hlinsko have been actively involved in preparing the nomination documentation: for example, they provided the

necessary information, made iconographic evidence from their private archives available for the purposes of the nomination, and took part in the presentation of the Shrovetide door-to-door processions in the villages of the Hlinecko area.

They agreed with the preparation of extensive video documentation in which they actively participated without claiming a fee – this video documentation was prepared for the purposes of inscription on the List of Intangible Assets of Traditional and Folk Culture of the Czech Republic, for the purposes related to the nomination and the Convention, and for the purposes of presentation of the nominated element through the public-service TV.

Representatives from the villages of Hamry, Studnice and Vortová and the town of Hlinsko actively support the nomination. They also made available funds from the (modest) local budgets to provide their own video recordings of the Shrovetide door-to-door processions in the villages of the Hlinecko area.

The Local Councils of Hamry, Studnice and Vortová prepared DVD documents of their own at their own expenses. On these DVDs, they try to present each village's Shrovetide tradition.

Like other citizens, the representatives of the local authorities also actively contributed to preparing the nomination documentation and supporting evidence by gathering iconographic documentation from family archives. In addition, they explained to the citizens the effects and implications of the nomination and expressed (on behalf of the citizens) public support to the nomination of the Shrovetide door-to-door processions in the villages of the Hlinecko area at both meetings of the mayors, referred to in the introduction to this Chapter. They also repeatedly expressed their support and interest at meetings with the authors of this nomination document, who are grateful to them for their help.

The Gymnasium at Hlinsko (UNESCO's associated grammar school) expressed its interest to continue its students' research of the Shrovetide door-to-door processions in the villages of the Hlinecko area as part of their specialist activities.

The intention to submit the nomination has been discussed and agreed twice by the National Council for Traditional Folk Culture first in 2005 and then again in June 2008.

The Municipal Council of the town of Hlinsko, the Regional Council of the Pardubice Region and the Ministry of Culture supported the nomination of the Shrovetide door-to-door processions in the villages of the Hlinecko area for inscription on the Representative List of ICH by providing funds for research and for preparing this application. The Ministry of Culture also took part in the mayors' meetings referred to at the beginning of Chapter 5 and decided to prepare and file this nomination document.

The two specialised institutions, the Museum Vysočina and National Institute for Folk Culture, prepared the nomination documentation, having consulted with other local specialised institutions and, in particular, the local communities and Local Authorities of the villages concerned and the town of Hlinsko.

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.

A free, prior and informed consent with the submitted nomination was given by the Local Councils of the villages of Hamry, Studnice, and Vortová and the Municipal Council of the town of Hlinsko, as documented by Annexes 6.a.A.IV.

The Director of the K.V. Rais Gymnasium (Grammar School) at Hlinsko gave his free, prior and informed consent with the students' regular research activities focused on the village Shrovetide

door-to-door processions and masks in the Hlinecko area as part of the students' specialist activities. See Annex 6.a.A.IV.

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.

The mechanisms of protection of intangible cultural heritage are based on Czech legal regulations (See introduction to Chapter 4). Approach to the practicing of the village Shrovetide processions in the Hlinecko area is not governed by any customary practice or legal instrument. Anybody can take part in it as a viewer. However, nobody other than inhabitants of the villages concerned may be the main actors (except for the musicians): this is a matter of custom. However, making any audiovisual recordings during the Shrovetide processions in the Hlinecko area is subject to Czech legal regulations, especially those concerning the rights of authors and rights of performing artists, insofar as a mask or the manifestations of the actors of the event possess the features of an artistic performance or an authored work.

Inscription of the village Shrovetide door-to-door processions in the Hlinecko area on the List of Intangible Properties of Traditional and Folk Culture of the Czech Republic is contingent on the consent of the communities concerned. The personal data concerning the bearers of the nominated element is protected under a special legal regulation.

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.

On 16 June 2009, the village Shrovetide door-to-door processions in the villages of the Hlinecko area was inscribed, as an intangible cultural asset, on the List of Intangible Properties of Traditional and Folk Culture of the Czech Republic (the "National List") under No. 2/2009 upon agreement granted by the Minister of Culture on 16 June 2009, ref. No. MK-S 1441/2009-ORNK in accordance with the Methodical Instruction for Maintaining the List of Intangible Properties of Traditional and Folk Culture of the Czech Republic – Ref. No. 3161/2009 of 18 March 2009 (the "Methodological Instruction").

According to the Methodological Instruction (Article 7), no element may be inscribed on the National List, unless it is "proposed for inscription on the basis of the participation of the community or other groups, of persons concerned, or other bearers of the given element, and with their free consent". This condition has been met: the documentation required for the inscription of Shrovetide door-to-door processions in the villages of the Hlinecko area in the National List contains the consent of the representatives of local communities, dated as follows:

Hamry 20 May 2009; Studnice and Vortová 19 May 2009; Hlinsko 18 May 2009.

The National Institute for Folk Culture at Strážnice is responsible for maintaining the National List. However, decisions on inscriptions are made by the Minister of Culture on the basis of the National Council for Traditional Folk Culture, on which the representatives of local and public authorities, specialised institutions, media etc. are represented. The Council should also examine, among other things, whether the above-mentioned condition (contained in the Methodological Instruction) was met.

DOCUMENTATION

a. Required and supplementary documentation

Required documentation provided.

b. Cession of rights including registry of items

Required cession of rights provided.

c. List of additional resources

Adámek, K., V., Lid na Hlinecku (People in the Hlinecko Area), Praha 1900.

Baran, L.; Staňková, J., Masky, démoni, šaškové (Masks, Demons, Clowns), Pardubice 1998.

Československá vlastivěda, díl III. (Czechoslovak History and Geography, Volume III), Praha 1968, pp. 241–243.

Hrníčko, V., Slaměná masopustní maska (The Shrovetide Straw Mask). In Umění a řemesla (Arts and Crafts), 23, 1979, 4, pp. 42–46.

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Jeřábek, R., Masopustní maska „pohřebenáře“ v mezinárodním kontextu (the Shrovetide Mask of the “Straw Man” in International Context). In Národopisné aktuality 5 (Ethnographic Topics 5), Strážnice, 1968, 2, pp. 89–100.

Langhammerová, J., Lidové zvyky (People's Customs), Praha 2004.

Lidová kultura. Národopisná encyklopedie Čech, Moravy a Slezska (Folk Culture. Ethnographic Encyclopaedia of Bohemia, Moravia and Silesia), Praha 2007.

Nosková, J.; Vojancová, I., Die Faschingsumzüge der Region Hlinsko im Wettkampf um Welterbestatus. In Erb. Gut? Kulturelles Erbe in Wissenschaft und Gesellschaft. Referate der 25 Österreichischen Volkskundentagung 2007 in Innsbruck, pp. 449 – 460.

Svoboda, V., Maškary na Hlinecku (Masks in the Hlinecko Area). In Český lid (Czech People), 29, Praha 1929, pp. 165–167.

Václavík, A., Příspěvky k studiu výročních obyčejů (Contributions to the Study of Annual Customs). In Národopisný věstník československý 31 (Czechoslovak Ethnographic Bulletin 31), Praha, 1949–1950, pp. 14–26.

Vojancová, I., Masopustní obchůzky a masky na Hlinecku (Shrovetide door-to-door Processions in the Hlinecko Area). In Národopisné aktuality 16 (Ethnographic Topics 16), Strážnice, 2006, pp. 38–42

Zíbrt, Č., Veselé chvíle v životě lidu českého (Merry Moments in the Life of Czech People), Praha 2006.

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

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SIGNATURE ON BEHALF OF THE STATE PARTY

Name: Václav Riedelbauch

Title: Minister of Culture of the Czech Republic

Date: 17 August 2009

Signature: <signed>