



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

Original: English

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. 00395 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>
	Mongolia
B.	NAME OF THE ELEMENT
B.1.	Name of the element in English or French <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>
	Naadam, Mongolian traditional festival
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>
	Монгол баяр наадам

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).

Three manly games

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.

The entire population of Mongolia, including all ethnic groups, participates in the Naadam festival. Specifically this includes: sports men, woman, and children who participate in the Naadam games (i.e. wrestlers, archers, horse trainers, and horse riding children); performers of various cultural forms such as long song, khoomi throat singing, and biyelgee; governmental and non-governmental organizations; schools and culture management institutions; factories, craftsmen, and artists who produce equipment and tools for the games; employees of private entities; herders; scholars; experts; members of wrestling, archery and horse-racing professional federations namely Mongolian National Wrestling Federation (MNWF), Mongolian Horse-trainers Federation (MHTF), Mongolian National Archery Federation (MNAF); cultural activists and amateurs interested in the games; and festival attendees (e.g. fans and ordinary people).

The Naadam originated among the Mongols and is confined to the Mongolian nationality. The Naadam is open to the public and celebrated by all people throughout the country. The popularity of the Naadam is increasing in both rural and urban areas, and community, group, and individual participation in the Naadam is geographically extensive. In recent years, schools, training courses, and clubs specializing in wrestling and archery have emerged. Additionally, there is growth in the number and activity of craftsmen and artists who make traditional clothing and related tools for the Naadam games.

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.

Currently, Naadam is popular only within Mongolia. The central and western regions have best preserved the traditional customs of the Naadam, and the festival has become relatively more popular in these regions than the rest of the country. Mongolian rural people living in the countryside have preserved the authenticity and traditional integrity of the Naadam.

The Buryat and Kalmyk regions of Russia and the Inner Mongolian Autonomous Republic of China celebrate the Naadam festival occasionally, though in some areas Naadam customs have almost disappeared.

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.)

Mongolian Naadam represents the domain of “Social practices, rituals and festive events” specified in the Convention, while combining the other domain characteristics.

It is one of the largest festival in Mongolia consists of traditional competition games including wrestling, horseracing, and archery. These games all employ specific ceremonies, oral expressions, unique rituals, as well as customary clothing and accessories.

The Naadam possesses inseparable relations with Mongolian traditional performing arts and traditional craftsmanship, expressing traditional technology with reflection of deep aesthetic and symbolic meanings.

Moreover, it is indivisibly linked with respect for nature, and the universe, ritualizing social practices respecting the biosphere.

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 Naadam, known also as Eriin Gurvan Naadam (the “Three Manly Games”), has a long history and been celebrated with deep respect among Mongolian ethnic groups for centuries. The Naadam is a national festival consisting of three traditional games: horseracing, wrestling, and archery. Oral traditions, folk performing arts, rituals and practices, traditional knowledge, national food and craftsmanship are prominent features of the Naadam. The Naadam is a very special event for Mongolians, and does not exist among any other nation or ethnicity.

Mongolians follow special rituals and practices inherited from ancient times during the Naadam like wearing unique costumes, using distinctive tools and sporting items, and singing ritual praise songs and poems. Festival participants revere the sports men, woman, and children who compete, and winners are rewarded titles for their achievements. Everyone is allowed and encouraged to participate in Naadam, thus nurturing community involvement and togetherness.

The original purpose of the Naadam was to celebrate public events and for entertainment. Over time the Naadam has also become a competition to challenge the strength of the state and nation military cavalries and to enhance national solidarity. Naadams are organized during important events, such during ceremonies to worship sacred mountains, religious gatherings, weddings, and setting up a new ger (traditional nomadic home).

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 Mongolian Naadam is inseparably connected to the nomadic civilization of the Mongols who have practiced pastoralism on Central Asia’s vast steppe for centuries. Mongols’ traditional Naadam festival consisting of three manly games is considered as one of major cultural heritage elements which Mongols contributed to the nomadic civilizations. The three types of sports games – archery, horserace and wrestling – are directly linked with lifestyles and living conditions of Mongols and thus become the authentic cultural traditions among nomads.

National Naadam is celebrated from July 11 to 13 throughout the country, in soums (counties), aimags (provinces), and the capital, Ulaanbaatar. Naadam represents distinct features of Mongolians’ nomadic culture and traditions, with expression of their unique cultural characteristics and images to become an identity of Mongolian people to the outside world. Thus, Mongolian Naadam has served a key factor to unite the Mongolian people and an important symbol of national solidarity.

Mongolian people develop their physical strength, strong will power, patience, space and time related sensitivity and friendly hospitality from the three manly games which provides the cognitive and moral education basis. Main bearers of this cultural heritage are practitioners of the three games. i.e. those who significant part of the Mongolia population.

Currently, over 100,000 people practice the traditional wrestling in various clubs and training courses, in addition to 3,000 students studying in several wrestling universities and colleges. Besides, the home schooling is considered one of most efficient forms, as it is the main traditional method to teach and learn the wrestling. Youths who practice wrestling would develop positive personalities such as being friendly, caring to the elderly and modest, besides strong will power, physical strength and courage.

The main bearers of horserace appear racehorse trainers and jokey-children. Nowadays, about 400-500 horserace tournaments take place annually and altogether 200,000 horses (some recounted across tournaments) participate in them. About 100,000 racehorse trainers normally train these horses, while over 70,000 children ride and race. Besides, the audience of those tournaments would reach over 300,000 people. The Mongolian traditional home schooling provides extensive knowledge and skills, traditions and customs, culture and art elements of horserace.

Compared to other two forms, relatively fewer people (about 10,000) practice and are interested in archery. Similarly, home schooling methods tend to dominate in learning and transmitting archery that family members and relatives become archers a lot.

There are hundreds of thousand artisans and craftsmen who make various tools and items used in the three manly games through employing meticulous skills and design to make them as collections of various art pieces. For instance, wrestling outfits – hat, boots and shorts, racehorse saddles and jokey's outfits, and bows and arrows used in archery competitions have specific traditional technology and techniques each. These three sports games make a core blend of traditional arts and sports. Title-singing of horses and wrestlers indicate musical elements embracing songs and melodies.

- Wrestling. After the wrestling site has been chosen based on the quality of the grass and the flatness of the site, the wrestling matches begin. Judges in groups of 8, 16, or 32 are divided into two groups which line up at the right and left side of the wrestling site and the wrestlers are divided into two groups at the left and right wings.

To present the wrestler to the audience, judges will hold the participant's hat and sing praise songs while the wrestler performs an eagle dance before assuming the position to begin.

Wrestling is not only a display of strength and bravery; it is also a competition of skill and technique. The object of the match is to make one's competitor to fall on the ground with his elbows, knees or any other part of the body touching the ground, at which point he loses. Wrestlers who lose in each round will get eliminated from the tournament. The number of rounds differs from tournament to tournament. There are often 9 rounds at the national festival which takes place on July 11-12 annually and altogether 512 wrestlers wrestle. A half leaves after each round. From the fifth round, winning wrestlers can earn titles starting from hawk, falcon, elephant, garuda /mythical bird/, and lion, to the coveted champion. Wrestlers are divided into two groups or so-called 'wings' that the highest ranking wrestlers are listed at the top depending on their titles, such as first grand champions, then champions, lions, garudas, elephants, hawks, falcons etc.

- Horserace. Horse-trainers choose potential race horses among horse flocks and train them meticulously, carefully adjusting their daily training and diet. Horse races are grouped in age-specific categories such as stallions, adults, 4-year olds, 3-year olds, 2-year olds and 1-year olds which race in different distance categories from 10 km to 30 km.

Race horses have their mane and tails trimmed to improve their appearance while their trainers use specially crafted wooden sticks or a brush to remove the sweat from the horse after the race. These sweat-removing tools are often carved and decorated with traditional patterns and images of horses to symbolize their strength. Young riders wear special clothing including the deel and hat. Typically, children aged 6-10 years old jockey racehorses.

When registration of the applicant horses is completed, the race administrator rides around the Naadam site three times, while children riding race horses sing 'Giingoo' to raise spirits of horses before racing. The winning horse is given the title of 'Tumnii ekh' (the mightiest of all), whereas the last horse in the race is given a nickname 'Buren jargal' "complete happiness". The praise song is performed to congratulate winning horses and is called 'singing titles'.

- Archery. This competition is divided into two categories; Khana sur (big bow) and Khasaa sur (small bow). Men shoot from a distance of 75 meters to the target, and women from 65 meters. The target is called 'zurkhai', and is made of leather balls neatly lined along the flat ground in two rows. Each archer shoots 40 arrows and the one who shoots the most targets wins.

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.

Inscribing the Naadam into the UNESCO Representative List of Intangible Cultural Heritage of Humanity will allow this distinctly Mongolian tradition to take its place among the collective and ever-expanding cultural heritage of the global community. Further, it will increase the prestige and status of the Naadam at the local, national and international levels.

Inscribing the Naadam into the UNESCO Representative List of Intangible Cultural Heritage of Humanity will get the following advantages and outcomes:

Raise spiritual satisfaction of the entire population and expand coverage of participants enjoying Naadam (More people and ethnic groups of Mongolia participate in Naadam, better its traditional culture and heritage will prosper so that its sustainability will get strengthened);

Public institutions will pay special attention to the national festival Naadam better than ever so that some types of games (archery etc.) will develop in all administrative units (aimags and soums) equally;

Mongolian ethnic groups residing in the Russian Federation and People’s Republic of China will be attracted to the Mongolian Naadam to revive and practice three manly games. Currently, horserace has lost its traditional characters in Inner Mongolia (China), whereas Tuvans, Kalmyks and Buryats (in Russia) do not organize horserace tournaments any longer. Similarly, the wrestling is practiced within a minimal scope in Inner Mongolia, but almost forgotten in Kalmyk and Buryat. The archery is barely practiced in Inner Mongolia, Tuva and Kalmyk.

Reviving and maintaining The three manly games consistently among Mongolian ethnic groups residing outside Mongolia, new forms of cultural relations will be expanded with newer meaning and so the crosscultural cooperation will prosper widely.

Moreover, people from other countries and cultures will have opportunities to practice these Mongolian traditional sports that will allow different nationalities to improve their relationships and cooperation as well.

The Naadam exists not only in practice, but also in the mind of every Mongolian. It is expressed through human emotions similar to other forms of intangible cultural heritage of nomadic people. The Mongolian Naadam relies on special items such as banners, flags, symbols, and clothing adorned with symbolic meanings and purposes. In addition, wrestling, archery and horseracing commonly employ specific tools and means such as well-wishing poetic rhymes, praise-songs and rhymes, body gestures, music and songs, dance and worshipping rituals, as well as food and drink. All of these are utilized to encourage the audience and positively impact their morality. Thus, this heritage represents the living traditions of a people and promotes spiritual, psychological, and cultural expression among communities, social groups and individuals while promoting solidarity, common goals and the welfare of the nation. Furthermore, it will contribute to promote concepts of the UNESCO Convention that intangible cultural heritage is a mainstay of cultural diversity and human creativity and a guarantee of sustainable development. Naadam helps the Mongolian nation and its communities come to terms with the challenges of globalization and urbanization by not only defining their identity, but also in promoting respect for other nations and a mutual understanding. The Naadam offers a unique opportunity to engage peoples' differences while building social harmony, both nationally and internationally.

Thus, inscribing this element of Intangible Cultural Heritage into the UNESCO Representative List will enhance the value and significance of nomadic cultural heritage, ensure diversity during globalization,

and allow it to coexist with other cultures around the world.

The Naadam is celebrated throughout Mongolia locally, on the national level, among the Mongolian Diaspora, and is also open to anyone wishing to participate. It will allow it to play an even more important and internationally visible role in raising awareness and understanding among the young generations and people unaware of such a rich cultural tradition.

In recent years, Mongolian traditional wrestling and archery have developed refined training regiments and there is now even a university dedicated to Mongolian wrestling. Although horse training and horse-breaking have not yet been formalized, teaching the traditional methods and skills through informal means and apprenticeships have been expanding rapidly.

Further, it is important to promote and support efforts in transferring traditional wrestling, horseracing and archery into local communities, regional and national domains, as well as among Mongolian ethnic groups residing outside Mongolia, in order to propagate the Mongolian Naadam worldwide.

Children, youths, and non Mongolians initially tend to imitate the observed rituals and customs of the Naadam, possibly overlooking the nuances therein. Yet these actions and behaviours gradually become habits and conviction. In this respect, the rituals and traditional customs appear essential to individual upbringing and education which incorporate universal values and comply with objectives of Universal Declaration of Human Rights and principles of humanities.

The Naadam also embraces the performing arts by incorporating song, dance, music, and the donning of traditional dress into the festivities. Thus, the Naadam will help to highlight these components and contribute both to their preservation and global awareness.

The rituals and customs of the Naadam also include objectives and principles to respect and safeguard the nature and ecological environment. Those not competing take part in rituals and ceremonies meant to encourage ethical behaviour, respect for nature and mankind, national pride and solidarity, and an appreciation for one's own life. For instance, it is required to uphold the ethical norms and principles of being healthy, persistent, friendly, cooperative and humane among wrestlers, wrestling judges, racehorse riders and archers. These qualities are regarded as important virtues which are to be passed down through the generations. Therefore, the Naadam upholds and promotes the concept of sustainable development through its ethos which guides its every element, and accentuates its other cultural, social and environmental roles.

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.

Since the Mongolian Naadam is the largest and most watched festival celebrated throughout the country, the Mongolian authorities, governmental and non-governmental organizations, and the general public make constant efforts to enhance its meaning and beauty, as well as the nationwide coverage. For instance, a Mongolian law regarding Naadam was enacted in 2006 and followed with related by-laws providing procedures for implementing this law. In 2007, the Government of Mongolia developed and passed the National Program on developing and promoting Naadam which has been implemented systematically up to date. In recent years, the Mongolian National Wrestling Federation, Mongolian Horse-trainers' Federation and Mongolian Archery Federation have taken certain measures based on procedures and resolutions issued from their respective congresses. The fact that Presidents Decree on developing the traditional archery was issued in 2002 has indicated that traditional archery is becoming less popular in rural areas. Consequently, the number of youths interested in wrestling and archery has increased, while the national championship tournaments have been formalized along with competitions of

title-less young wrestlers, young horse-trainers and young archers, in addition to increased initiatives from NGO and private entities to sponsor and donate Naadam festivals.

The Mongolian National Wrestling Federation (MNWF) was established in 1990 and has been making efforts to realize its objective to develop traditional wrestling for two decades. This most renowned NGO of Mongolia closely cooperates with the authorities and general public in regards to the continuing development of the Mongolian traditional wrestling, ensuring its unique character, integrity, and continuity remain intact through its passage to the younger generations.

The MNWF has its rule, congress, conference and executive board with permanent functions, while enhancing its activities. For instance, MNWF has built the Wrestling Palace with 2,500 seats which currently provides broader opportunities to organize year-round wrestling tournaments.

The Mongolian Horse-trainers' Federation (MHTF) has elaborated strategies on developing the Mongolian traditional horserace and been implementing the policy throughout the country. For example, several national tournaments have recently been organized regularly horse-trainers' incentive and reward system has been created, a procedure on ensuring safety and health of racehorse-riding children, and historical evolution and future trends of the traditional horserace have been studied.

The Mongolian National Archery Federation (MNAF) have resolved to organize the National Festival every four years and include uriankhai, buryat and khalkh ethnic archery types as individual forms, resulting in a more complete representation of traditional archery types. In addition, separate federations of uriankhai and buryat archery have been established and seek to implement policy on developing these traditional archery types. As a result of the policy on developing the traditional archery implemented by the Mongolian National Archery Federation since 1990s, the national archery-team championship tournament has been organized annually since 1992 so that many aimags (10-12 aimags) have had archery teams.

The Mongolian National Archery Federation obtained membership in the WTAA, while being committed to study and advertise Mongolian traditional archery types further.

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.

1. Inscribing the Mongolian traditional "Naadam" festival in the UNESCO Representative List of Intangible cultural heritage should allow "Naadam" widely attract interests of human beings and be introduced worldwide. Consequently, Naadam will definitely flourish while embracing newer meanings and forms. In particular, other nationality people will be interested in the Mongolian Naadam which may serve as a key role model to explore ancient authentic cultural heritage of their own and of others. However, people from other cultures might alter rituals, traditions, outfits, tools and special terms based on their own specific features and contexts, it is important to prepare manuals and guidance materials, which demonstrate the nature, meanings and forms of the Mongolian Naadam, and distribute them for domestic and international audience.

2. Three games – traditional wrestling, archery and horserace – should be studied academically based on scientific approaches so that research findings can be used to develop these sports in consideration with emerging needs and context through integrating other study disciplines; to create data base to ensure supply and needs of research materials; to advertise research works of scholars studying the traditional wrestling, horserace and archery; to expand the number of researchers and to make such studies as an independent academic discipline within Mongolian studies. Subsequently, these activities will provide favorable conditions to ensure sustainability of all three components of Naadam for many decades.

3. A training center will be established to teach the authentic nature, traditions and rituals of the Naadam to children and youths and to train wrestlers, archers and racehorse trainers extensively so that sustainable development of Naadam can be ensured further in the long run.

4. Technologies to make wrestling outfits, archers' bows and arrows and racehorse tools and racehorse-rider children's outfits should be transmitted through operating small-scale workshops in all aimags and soums. Then, any casual or unrelated clothes will not be used arbitrarily, in order to keep authenticity and integrity of the Naadam.

“Mongolian Naadam” Plan for Safeguarding, Maintenance and Promotion of Naadam – Mongolian Traditional Festival with its bearers

№	Main activities	Budget	Time	Executing agency	Responsible body
1.	Prepare comprehensive materials for raising public awareness on Mongolian Naadam, including - Prepare and broadcast documentaries; - Prepare and broadcast serial TV programs; - Produce books, brochures, CDs, DVDs, VCDs	25.000\$	2010	Mongolian National Commission for UNESCO, Cultural Heritage Center, all relevant Federations	Cultural Heritage Center
2.	Distribute printed and published materials on Naadam to general public (books, brochures, CDs, DVDs, VCDs); - Distribute 4 319 communities, including 21 aimags (provinces), Ulaanbaatar city, 336 soums (counties), 9 Ulaanbaatar districts.	10.000\$	2010-2011	Culture and Arts Committee, National Committee for Sports, all relevant Federations	Cultural Heritage Center
3.	Establish and operate “Mongolian Traditional Festival Naadam –Eriin Gurvan Naadam” Center	30.000\$	2010-	Culture and Arts Committee	Ministry of Education, Culture and Science
4.	Establish and operate a training center to provide pre-service and in-service trainings for traditional wrestling, horserace and archery researchers, commentators, judges, wrestling and horserace title-singers, and archery competition coordinators.	20.000\$	2011-2013	Bearers, all relevant Federations	all relevant Federations
5.	Create legal frameworks for the inclusion of Mongolian Naadam related materials into curriculum and syllabus of General Educational Schools and other education institution programs, in order to teach relevant knowledge and skills to children and youths.	5.000\$	2010-2011	Culture and Arts Committee, National Committee for Sports, MNWF, MHTF, MNAF	Ministry of Education, Culture and Science

6.	Organize national and international festivals, symposiums and conferences to promote cultural heritages of Mongolian traditional wrestling, horserace and archery.	100.000\$	2010-2011	Mongolian National Commission for UNESCO, MNWF, MHTF, MNAF, Cultural Heritage Center	Cultural Heritage Center
7.	Promote initiative to set up clubs and provide training equipments of wrestling, horserace and archery in the capital city, each aimags and each soums, in order to maintain continuity of wrestlers, horse-trainers and archers among young generations.	30.000\$	2010-2014	Governor's office of aimags and soums, Culture and Arts Committee, National Committee for Sports, Bearers	National Committee for Sports
8.	Develop and implement annual plans to organize age- and title-oriented wrestling tournaments within provincial and national levels.	5.000\$	Every year	Mongolian National Wrestling Federation, Bearers	National Committee for Sports
9.	Set up and operate small-scale craftsmanship workshops in all soums and aimags which produce wrestling attires – zodog, shuudag and hat, archers' bows and arrows, horserace gears, jockey children's clothes, in addition to organize trainings.	30.000\$	2010-2013	Governor's office of aimags and soums, Bearers	all relevant Federations
10.	Prepare and distribute books, brochures, CDs, DVDs and VCDs in order to introduce Mongolian Naadam and extraordinary knowledge and skills related to its unique components.	25.000\$	2010-2011	Mongolian National Commission for UNESCO, Cultural Heritage Center, all relevant Federations	Mongolian National Commission for UNESCO, Cultural Heritage Center
Total budget		280.000\$			

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.

As the Mongolian Naadam is the national pride of Mongolian people and a unique contribution to the worldwide cultural heritage, the main responsibilities and commitments to protect this heritage should rely on various stakeholders, including the Governmental organizations of Mongolia; the National Committee for identifying intangible cultural heritage and bearers of Mongolia; wrestling, archery and horserace federations of Mongolia; NGOs; bearers and amateurs; scholars and researchers carrying out academic research on the traditional wrestling, archery and horserace; artisans making tools and items used for the games; and the general public.

The Ministry of Education Culture and Science should maintain policy supports, such as providing state supports to relevant efforts; implementing public awareness activities; to assign tasks to organizations and individuals if needed; and draft and approve legal papers.

The MNWF, MHTF and MNAF have outlined its priorities to preserve authenticity and integrity of the Naadam tradition and implementing various activities, such as teaching the traditional techniques to young generations; to encourage craftsmen and artists and producers, supporting bearers to take care of their social security, health and occupational safety; publicizing Naadam and bearers among the general public; creating Naadam studies as an independent academic discipline; and carry out research studies.

Non-governmental organizations related to this heritage will participate in above mentioned activities directly and indirectly.

The Mongolian National Commission for UNESCO will provide active supports to nominate the Mongolian Naadam for inscribing in the UNESCO Representative List of Intangible cultural heritage and so publicizing Naadam across the world.

The Intangible Cultural Heritage Center will organize activities, under the supervision of the National Council, to identify, register, safeguard and publicize cultural heritage forms of Naadam and their bearers in Mongolia.

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.

Even in the past, the Mongolian state and the Government paid considerable attention to preserve the ancient tradition of celebrating Naadam not only in the Medieval Age but also during the socialist era, promoting the prosperity and preservation of the national festival from generation to generation. Recently, the State Great Khural (parliament) enacted a law concerning Naadam, while the Government adopted a “National program on developing this national festival”. Also, the President’s Decree on ‘Developing the traditional archery’ further indicates the commitment and efforts taken to preserve the heritage appropriately.

Moreover, winners of the competitions organized during Naadam are awarded relevant wrestling, archery and racehorse titles under the President’s Decree along with the other state awards and ranking titles to encourage heritage bearers. National and local governments have a strong commitment to implement the safeguarding measures proposed in section № 3b.

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.

Prior to developing this document, local stakeholders including Naadam heritage bearers, and representatives from wrestling, archery and horse trainers’ professional Federations have been interviewed to collect their viewpoints, recommendations and documentation materials with copyright permission. The MNWF, MHTF and MNAF, their members, wrestlers, archers and horse trainers have participated and contributed to elaborate and develop this nomination and action plans proposing further activities.

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.

Heritage bearers unanimously agreed with these nomination proposals to inscribe the Mongolian

Naadam in the UNESCO Representative list of Intangible cultural heritage, and their comments and recommendations are enclosed in the attachment. It is clear that heritage bearers and individuals delivered their comments, recommendations on voluntary basis without any external intervention or pressures from others, as seen from their letters, handwriting and digital tapes. /See Annex/

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 Mongolian Naadam has carried with it, the traditional customs and rituals, religious practices by and large throughout history that has still been enhanced and maintained in our time. For example:

1. Traditional customs to show respect following title rankings and specific rituals.
2. Naadam related attire and gear, such as zodog and shudag (wrestling shirt and shorts), hats and belts, bow and arrows and racehorses have to be respected and handled with care. Special loving care and treats are required to train racehorse-riding children as well.
3. It is strictly prohibited to smoke, drink alcohol and make arguments at tournament courts.

No issues are known in this matter that would conflict in any way with customary practices governing access.

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.

The Mongolian Naadam has been officially included in the 'National Representative list of intangible cultural heritage of Mongolia' by the decision of Minister of Education, Culture and Science of Mongolia on July 8th 2009.

National Representative List of Intangible Cultural Heritage of Mongolia and National List of Intangible Cultural Heritage In Need of Urgent Safeguarding of Mongolia, elaborated by the key stakeholders in the field of intangible cultural heritage, was approved by the Minister of Education, Culture and Science of Mongolia.

These lists are the milestone for the National Inventory on the Intangible cultural heritage of Mongolia.

Center for the Cultural Heritage of Mongolia and National Council for Identifying Intangible Cultural Heritage and Its Bearers are the subordinate organizations of the Ministry of Education, Culture and Sciences, charged with the further update and maintenance of the Lists.

There are branch bodies of the National Council for Identifying Intangible Cultural Heritage and Its Bearers in each region, which are in charge of engagement and encouragement of the concerned NGOs, communities, groups and individuals on the nomination of the heritage to the Lists.

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
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CONTACT INFORMATION
a. Contact person for correspondence
Dr. Norov URTNASAN Secretary-General Mongolian National Commission for UNESCO Government Building XI, Post Office 38, Revolution Avenue, Ulaanbaatar, Mongolia Tel: + (976)-315-652 Fax: + (976)-322-612 Email: mon.unesco@mongol.net
b. Competent body involved
Ministry of Education, Culture and Science Mongolian National Commission for UNESCO Government Building XI, Post Office 38, Revolution Avenue, Ulaanbaatar, Mongolia Tel: + (976)-315-652 Fax: + (976)-322-612 Email: mon.unesco@mongol.net
c. Concerned community organization(s) or representative(s)
<ul style="list-style-type: none"> • Mongolian Horse trainers' Federation Bayangol district, 4th khoroo, Building of "Noyonsuld" Co.Ltd. Tel: + (976)-11-367 963 Fax: +(976)-11-369 543 Email: mmsukh@morinerdene.mn gensec@morinerdene.mn Homepage: http://www.morinerdene.mn • Mongolian National Wrestling Federation Bayanzurkh district, 6th khoroo, Mongolian wrestling palace, Ulaanbaatar, Mongolia Tel : +(976)-11-451 533

Homepage: <http://www.mongolbukh.mn>

- Mongolian National Archery Federation

Tel : +(976)-11-70 110 108

The Foundation for Protection of Historical and Cultural Heritage

SIGNATURE ON BEHALF OF THE STATE PARTY

Name: OTGONBAYAR Yondon

URTNASAN Norov

Title: Minister of Education, Culture and Science
Chairman of Mongolian National
Commission for UNESCO

Secretary-General of Mongolian
National Commission for UNESCO

Date: 25 August 2009

Signature: <signed>