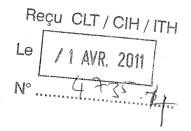


Representative List

ICH-02 - Form





REPRESENTATIVE LIST OF INTANGIBLE CULTURAL HERITAGE

DEADLINE 31 MARCH 2011

Instructions for completing the nomination form are available at: http://www.unesco.org/culture/ich/en/forms

A. State(s) Party(ies)

For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.

Nigeria

B. Name of the element

B.1. Name of the element in English or French

This is the official name of the element that will appear in published material.

Not to exceed 200 characters

Ékpè initiation society

B.2. Name of the element in the language and script of the community concerned, if applicable

This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

Not to exceed 200 characters

Ékpè (in Èfik) Mgbè/ Ngbè (in Éjághám)

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

In addition to the official name(s) of the element (point B.1) mention alternate name(s), if any, by which the element is known.

Nyàmkpè (in parts of Cameroon), Bònkó (in Equatorial Guinea), Okonko (in Igbo), Abakuá (in Cuba), Ékwé (in Korop, both Nigeria and Cameroon).

C. Name of the communities, groups or, if applicable, communities concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

Èfik, Èfút, Éjághám, Eket, Íbibiò, Ígbo, Korop, Ojòr, Órón, Qua-Éjághám, Úrúán, Yakurr

Geographical location and range of the element D.

Provide information on the distribution of the element, indicating if possible the location(s) in which it is centred. If related elements are practised in neighbouring areas, please so indicate.

Not to exceed 150 words

Southeastern Nigeria (Calabar, Ikom, Eket, Òron, Ibiono-Ibom, Korpo, Úrúán, Boki) Southwestern Cameroon, Malabo, western Cuba.

Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the nomination. If an e-mail address cannot be provided, indicate a fax number.

For multi-national nominations provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination, and for one person in each State Party involved.

Title (Ms/Mr, etc.):

Family name:

Ajibola

Given name: Augustus Babajide

Institution/position:

Federal Ministry of Tourism, Culture and National Orientation

Address:

Federal Ministry of Tourism, Culture and National Orientation, Block E,

Room 231, Federal Secretariat Complex Phase II, Abuja

Telephone number:

+234 803 301 8985

Fax number:

E-mail address:

ajibloecr@yahoo.com

Other relevant information:

1. Identification and definition of the element

For Criterion R.1, the States shall demonstrate that 'the element constitutes intangible cultural heritage as defined in Article 2 of the Convention'.

Tick one or more boxes to identify the domain(s) of intangible might include one or more of the domains identified in Article 2 domain(s) in brackets.	
☑ oral traditions and expressions, including language as	a vehicle of the intangible cultural heritage
⊠ performing arts	
⊠ social practices, rituals and festive events	
oxtimes knowledge and practices concerning nature and the u	niverse
☑ traditional craftsmanship	
other(s) ()

This section should address all the significant features of the element as it exists at present.

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.

 Provide a brief summary description of the element that can introduce it to readers who have never seen or experienced it.

Not to exceed 250 words

Ékpè was the traditional government of the peoples of the Cross River region of Nigeria and Cameroon. Possession of this graded initiation society with representative body-masks confirmed the autonomy of a principality. Ékpè still exists in hundreds of communities with a common set of symbols and values, namely truth and justice. Through the trans-Atlantic slave trade, Ékpè has chapters in Malabo as well as in Havana and Matanzas, Cuba.

(ii) Who are the bearers and practitioners of the element? Are there any specific roles or categories of persons with special responsibilities for the practice and transmission of the element? If yes, who are they and what are their responsibilities?

Not to exceed 250 words

Leading Ékpè titles are Ìyámbà (Chairman), Mbókò, Mbàkàrà, Èbònkó, Nyàmkpè and Nkàndà. Many distinct language communities have local names for other titles.

Not to exceed 250 words

Ékpè is the repository of knowledge about the ways of life in the Cross River region, therefore all full male citizens should be initiated by their fathers should he have the wealth to do so. Young people learn about Ékpè through cultural displays which occur publicly during funerals, coronations, investitures, and other celebrations.

(iv) What social and cultural functions and meanings does the element have today for its community?

Not to exceed 250 words

Ékpè is the primary symbol of cultural heritage and public participation in a large number of communities of the Cross River region. Being a member symbolizes full citizenship of a given locality. The performance of Ékpè masks and music teaches values and philosophies about each individual person's responsibilities through the journey of life. Today Ékpè is known primarily for its enterainment values in festivals, but in rural areas, it continues to have a jurisprudence role, especially in land disputes. Although it has been primarily defined as a male society, the wives and daughters of leading members are often initiated in order that they participate in community-wide events. Movever, a female counterpart organization also exists, which has not yet been adequately studied; UNESCO designation can help to redress this balance.

(v) Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?

Not to exceed 250 words

None. Ékpè was used historically to defend the civic and economic rights of its members and holding communities. Ékpè members were protected from enslavement, for example, and this function was amplified in the later Cuban context of its evollution. As for development, Ékpè leaders in Calabar invited the first missionaries and Western educators into their communities for international development, and have historically emphasized the formation of external alliances.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue

For Criterion R.2, the States shall demonstrate 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'.

(i) How can inscription of the element on the Representative List contribute to the visibility of the intangible cultural heritage in general and raise awareness of its importance at the local, national and international levels?

Not to exceed 150 words

The Ékpè culture of the Cross River region has been unfortunately misrepresented in the literature. From the early merchants, missionaries and colonists, to the present literate elites, Ékpè has been caricatured as 'witchcraft' and superstition, to the point where it is now considered to be a dying practice. Inscription of Ékpè will enable a process of recognition of Ékpè as a widespread phenomenon with universal values of cultural continuity, community justice, aesthetic beauty, and insight into the philosophy of life and death.

(ii) How can inscription encourage dialogue among communities, groups and individuals?

Not to exceed 150 words

It will lead to cultural festivals that bring Ekpe representatives from all corners of the world into dialogue for mutual benefit, while educating the general public about this indigenous African institution.

(iii) How can inscription promote respect for cultural diversity and human creativity?

Not to exceed 150 words

The Cross River region has long been noted for unparalleld linguistic and cultural diversity. Ékpè is the single institution that has enabled cross-cultural communication in the area. Therefore Ékpè itself is a model for a creative solution to a complex problem of managing diversity with mutual respect by creating a shared system of symbols and values.

3. Safeguarding measures

For Criterion R.3, the States shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'.

3.a. Past and current efforts to safeguard the element

(i) How is the viability of the element being ensured by the concerned communities, groups or, if applicable, individuals? What past and current initiatives have they taken in this regard?

Not to exceed 250 words

Each community with Ékpè ensures its viability by teaching their youth the values and practices of Ékpè in various stages. Distinct linguistic communities (e.g., Èfik, Éjághám) gather occasionally to celebrate deceased leaders and share their Ékpè performances. A new phase began in 2000 in Calabar with the creation of the International Ékpè Festival in Calabar to bring all Ékpè communities together. Since 2001, Nigerian Ékpè leaders have been with their Cuban counterparts in the USA, in Calabar, and recently in Paris in 2007 for a series of Ékpè performances. Inscription will help recognition of these community based initiatives that are essential for education and mutual understanding of dispersed community with a common heritage.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- □ revitalization
- (ii) How have the concerned States Parties safeguarded the element? Specify external or internal constraints, such as limited resources. What are its past and current efforts in this regard?

Not to exceed 250 words

There has been an International Ékpè festival in Calabar since 2000, supported by local leaders, and in 2004 by Donald Duke, Governor of Cross River State. Otherwise, little has been done. There may be resources, but the major issue is lack of awareness of Ékpè's value to the history,

identity and organization of Cross River communities. Inscription will help educa about Ékpè's importance.	te State Parties
Tick one or more boxes to identify the safeguarding measures that have been and are currently be State(s) Party(ies) with regard to the element:	peing taken by the
transmission, particularly through formal and non-formal education	
☑ identification, documentation, research	
☑ preservation, protection	
☑ promotion, enhancement	
☐ revitalization	

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element.

(i) What measures are proposed to help to ensure that the element's viability is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?

Not to exceed 750 words

There will be International Ékpè festivals in Calabar and other Nigerian and Cameroonian regions. There will be scholarly conferences on Ékpè as a trans-Atlantic phenomenon. There will be scholarly books about Ékpè history and values. Because Ékpè has been so poorly represented in the past, all these initiatives will be boosted by UNESCO inscription.

(ii) How will the States Parties concerned support the implementation of the proposed safeguarding measures?

Not to exceed 250 words

At the Community level, at the Local government level, each local government is responsible for the promotion of the Ekpe Masquerade within its jurisdiction. This is by providing funding for the paraphernelia of the Ekpe masquerade.

At the State level, every December of every year has been declared "Calabar Carnival month" during which the Cross Rivers State Government promotes the propagation to the commanding heights of its unique cultural practices of which the Ekpe Masquerade plays a prominent part. During this month, government workers are on holiday and only the essential services like fire, electricity and medical personnnels are allowed to work. the State sponsors all aspects of the Carnival by way of promotional sponsorship from corporate organizations such as Coca -Cola, Mobil Oil, MTN Communications and other corporate citizens.

At the Federal level, every last week of November is the Abuja Carnival, where the Ekpe Masquerade always play a commanding role as the face of Cross River and Akwa ibom States.

(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures and how will they be involved in their implementation?

Not to exceed 250 words

Little can be done without the direct involvement of Ékpè leaders of the various communities. Being a council based tradition. no leader may act alone to bring out Ékpè. Therefore there will be community participation at each step of implementation.

3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

Name of the body: Calabar Mgbe

Name and title of Chief Ekon E.E. Imona, President

the contact person:

Address: 10 Big Qua Road, Big Qua Town, Calabar Municipality

Telephone number: +2348033846773

Fax number:

E-mail address:

Other relevant information:

4. Community participation and consent in the nomination process

For Criterion R.4, the States shall demonstrate that '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 concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have participated actively in preparing and elaborating the nomination at all stages.

States Parties are encouraged to prepare nominations with the participation of a wide variety of all concerned parties, including where appropriate local and regional governments, communities, NGOs, research institutes, centres of expertise and others.

Not to exceed 500 words

Ékpè leaders in a variety of communities have participated in the international awareness of their institution by aiding the extended field research of Dr. Ivor Miller, a Fulbright Scholar to Nigeria (2009-2011), whose book "Voice of the Leopard: African Secret Societies and Cuba" (2009) documented the recreation of Ékpè in colonial Cuba to defend Cross River people who were enslaved there. Miller has been working with Ékpè leaders throughout Nigeria and Cameroon since 2004 to document the extent of Ékpè practice in order to promote its traditions. All of this has helped stimulate awareness of Ékpè's values and widespread practice in heretefore isolated communities. There has been a lot of interest, but little funding to bring all the communities together in festivals or other forums. Except where communications are diffiult due to lack or roads or network, all the communities are aware of the nomination, and are writing letters.

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. They should be provided in their original language as well as in English or French, if needed.

Attach to the nomination form information showing such consent and indicate below what documents you are providing and what form they take.

Not to exceed 250 words

Letters expressing the free, prior, and informed consent of the nominatin of Ékpè to UNESCO are being prepared by a varity of communities with Ékpè in many distinct language areas. They are signed by the highest authorities of Ékpè in each community. Due to the council based nature of Ékpè, the letters take time to create, therefore some of the more remote communities without access to telecommunications networks, roads, electricity have been unable to respond rapidly.

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. Indicate whether or not 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. If no such practices exist, please provide a clear statement on it.

Not to exceed 250 words

There are aspects of the inner mechanisms of Ékpè practice that are shielded from non-initiates, and known only by a small group of trained speciaists. Discussion of this esoteric lore are not required to promote Ékpè's role in history or cultural values. Neither will it enter into the visual display of Ékpè through videos or photographs. All Ékpè leaders know what is public knowledge about their traditions, so there is no fear of exposing privileged knowledge.

4.d. Concerned community organization(s) or representative(s)

Provide the name, address and other contact information of community organizations or representatives, or other non-governmental organizations, that are concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.

Organization/ Calabar Mgbè community:

Name and title of Chief Ekon E.E. Imona, President the contact person:

Address: 10 Big Qua Road, Big Qua Town, Calabar Municipality

Telephone number: +2348033846773

Fax number:

E-mail address:

Other relevant information:

5. Inclusion of the element in an inventory

For Criterion R.5, the States shall demonstrate that '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 of the Convention'.

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 the Convention, 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.

Attach to the nomination form documents showing the inclusion of the element in an inventory or refer to a website presenting that inventory.

Not to exceed 200 words

The element is well capture in the National Inventory of Oral and Intangible Cultural Heritage (the document is submitted as attachment to this form)

6. Documentation

6.a. Appended documentation

The documentation listed below is mandatory, except for the edited video, and will be used in the process of examining and evaluating the nomination. It will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

⊠ 1	0 recent photographs in high definition	
	ession(s) of rights corresponding to the photos (Form ICH-07-photo)	
⊠ e	dited video (up to 10 minutes) (strongly encouraged for evaluation and visibility)	
c	ession(s) of rights corresponding to the video recording (Form ICH-07-video)	

6.b. Principal published references

Submitting States may wish to list, using a standard bibliographic format, principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

Abalogu, U.N. 1978. "Ekpe Society in Arochukwu and Bende." Nigeria Magazine. Nos. 126–127. Lagos: Govt. of Nigeria. Pages 78-97.

Anwana, Asuquo Okon. 2009. Ekpe Imperium in South-Eastern Nigeria, 1600-1900. Calabar: African Pentecost Communications.

Ayorinde, Christine. 2011. "Ekpe in Cuba: the Abakuá Secret Society, Race and Politics." Repercussions of the Atlantic Slave Trade. Eds. Brown & Lovejoy. Trenton, NJ: Africa World Press. pp. 135-154.

Bassey, Engineer Bassey Efiong. 2001/1998. Ekpe Efik: A Theosophical Perspective. Victoria, B.C.: Trafford Publishing.

Cabrera, Lydia. 1958. La Sociedad Secreta Abakuá: narrada por viejos adeptos. La Habana: Ediciones C. R.

Cabrera, Lydia. 1959. "El Indisime bebe la mokuba que lo consagra Abakuá." Lunes de

Revolución. No. 2 (March 30): 5-6.

Cabrera, Lydia. 1969. "Ritual y símbolos de la iniciación en la Sociedad Secreta Abakuá." Journal de la Société des Américanistes. Paris. Vol. 58 : 139-171.

Cabrera, Lydia. 1970. "Refranes Abakuas." Refranes de Negros Viejos: Recogidos por Lydia Cabrera. Miami: Colección del Chicherekú.

Cabrera, Lydia. 1975. Anaforuana: Ritual y símbolos de la iniciación en la sociedad secreta Abakuá. Madrid: Ediciones Madrid.

Cabrera, Lydia. 1988. La Lengua Sagrada de los Ñañigos. Miami: Colección del Chicherekú en el exilio.

Egbulef, J. 1987. The Ekpe Masquerade in Okonko Festival in Umuakwu Isi Ala Ngwa. Nsukka, University of Nigeria. BA.

Ehieze, N. C. 1994. Interpretation of Designs on Ukara Cloth of the Ekpe Secret Cult. Nsukka, University of Nigeria. BA: 68.

Ekpo, Ikwo A. 1978. "Ekpe Costume of the Cross River," African Arts, 12,1, November: 73-75, 108.

Leib, Elliott & Renee Romano. 1984. "Reign of the Leopard: Ngbe Ritual." African Arts. 18, 1: 48-57, 94-96.

Miller, Ivor. 2009. Voice of the Leopard: African Secret Societies and Cuba. UP of Mississippi.

Miller, Ivor. 2005. "Cuban Abakuá chants: examining new evidence for the African Diaspora." African Studies Review. April. v. 48, n. 1. Pps. 23-58.

Miller, Ivor. 2000. "A Secret Society Goes Public: The Relationship Between Abakuá and Cuban Popular Culture." African Studies Review. vol. 43, no. 1 (April) pp. 161-88.

Nicklin, Keith. 1991. "Un emblème Ejagham de la société Ekpe/ An Ejagham Emblem of the Ekpe Society." Art Tribal (Bulletin annuel publié par l'Association des Amis du Musée Barbier-Muller). P. 3-18.

Nicklin, Keith & Jill Salmons. 1982. "On Ekkpe, Ekpe, Ekpo, Ogbom." African Arts. 15. 4: 78-79.

N'Idu, Ado. 1959. "Ekpe-Cross River Cult." West African Review. (November): 747-49.

Offiong, Ukpong Akabom. 1997. "Ekpe Society and the Efik: a case study of Ekpe Efik Iboku of Old Calabar." BA thesis, Dept. of Philosophy and Religion. Univ. of Calabar.

Ruel, Malcolm. 1969. Leopards and Leaders: Constitutional Politics Among a Cross River People. London: Tavistock.

Thompson, Robert Farris. 1983. Flash of the Spirit: African & Afro-American Art & Philosophy. New York: Vintage.

Udo-Ema, A. J. 1938. "The Ekpe society." Nigeria: a quarterly magazine of general interest. No. 16, 314-16.

7. Signature on behalf of the State(s) Party(ies)

The nomination should conclude with the original signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multi-national nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Augustus Babajide Ajibola

e: Deputy Director / Head of UNESCO Division

Date: 23rd March, 2011

Signature: