

IV. Meetings on Intangible Cultural heritage

There is no record of such formal meetings. However, prior to every cultural events, festivals, performances etc there use to be meetings among the community members who own the cultural events, performances, artefacts etc.

Government of Nepal has constituted a Pachanga Nirman Samitee. It is a committee comprising of Astrologists, Sanskrit scholar, cultural experts, academicians etc. The main purpose of this committee is to develop Patro (Calendar). Annual meeting of the Committee develops the Patro for coming year. The Patro is based on solar calculation. It consists of various information including the date and time of festive events, best date and timings for rituals etc. It is considered as the main calendar based on Hindu Philosophy.

The Guthi Corporation organizes meetings of the concerned groups of people to observe, protect and preserve the festive events, performances under its authority. Similarly, Private trusts are also organizing meetings for observing/celebrating of the festive events, rituals, and performances etc that have been running under them. Monument Conservation Offices regularly organize meetings with the designated groups, artists, local community before observing/organizing cultural events in accordance with the continued tradition.

The Monument Conservation Boards (Pasupati Area Development Trust, Lumbini Area Bikash Committee and all other Pilgrims/Monuments Conservation committees regularly meet to discuss on the on going events (programmes), future plans etc.

Despite of having substantial influences on cultural events, Cultural Committee of Nepal National commission for UNESCO also meets regularly and discuss on various ongoing cultural aspects.

In every parts of the country and in every community, depending upon the religions and traditions followed, several events have been continuing. They are recognized as the properties of the respective communities and groups. Till to date, most of the communities and practitioners seems to practicing them with associated religious beliefs, historical significance social values and so fourth. The communities are found having meetings for observing festive events and rituals. In most of the community, before starting for the death ceremony senior member of the community meets for deciding on the different rituals to be followed and

the materials needed as per the practices of the community. Most of them seem far away from their ICH perspectives and glories.

There are various oral traditions associated with different rituals which vary with the variation of religions, race, cast, tribe, geography and so forth. For example the song of Gurung (an ethnic group) for the occasion of marriage is entirely different than the song of Rai (an ethnic group). Similarly, the process of marriage, customs, artefacts and even the beliefs associated behind them are found different. These diversities are in need for.

Different groups of people possess different traditional craftsmanship which can easily be seen in their clothing, jewellery, objects used for storage, patterns of shelters and their materials etc. In addition, difference in decorative arts and ritual objects, musical instruments, toys and tools can be easily seen in Nepalese societies. They all might have associated with some beliefs and auspicious values.

It is obvious that the patterns and motifs of same object and events vary from group to group, community to community, place to place and so on. For example, Dashain, the national festival, used to be celebrated for a week long period in all over the country but some people residing in Gondak region (a division of landscape based on river basin) celebrate the festival for only one day. Most of the Nepali use red powder for making Tika (an auspicious object put on the forehead as the symbol of fortune and victory over evils, and so forth) whereas in contrary to this some groups of people especially Magars (an indigenous group) do not use red powder and take White Tika (made up from curd and rice grain). There may be thousands of such differences based on their own beliefs but still are not documented and made public.

The musical instrument used in marriage ceremony of Newar (an ethnic group) differs with that of used for death ritual. Here can be found numbers of such variations. But still this sector has not got enough attention from both the government and private sector.

So, the research and development in culture sector need more attention and massive interventions to preserve and promote cultural heritage especially for mainstreaming of ICH safeguarding efforts in Nepal.